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National Series.

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Journal of Education.

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EDITED BY

HENRY BARNARD, LL. D.

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ENTIRE SERIES.—VOLUME XXIV.

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1873.

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1872.

PREFATORY NOTE TO VOLUME XXIV.

With this volume (VIII. of National Series, and 24 of *Entire Series*) the National Series of the American Journal of Education, commenced in 1861, will close. Including two supplementary volumes [one to Volume II. (18 of the *Entire Series*) and the other to Volume VII. (23 of the *Entire Series*)], which are devoted almost exclusively to the Circulars and Reports of the United States Commissioner of Education, not included in other volumes, the National Series embraces ten volumes, which present a more comprehensive survey of the entire field of national systems and institutions of education in all countries in which schools for general or special purposes have been recognized and administered by law, than is to be found in the same number of volumes in any language, so far as we know.

We hope to close our editorial labors in this wide and interesting field of educational journalism, begun with the Connecticut Common School Journal in 1838, by issuing an *International Series* of the American Journal of Education, in which the existing status of schools, and the problem of public instruction in different countries will be discussed by educators and teachers prominent in their respective fields, from their practical familiarity with principles and details, and comparisons will be instituted between the schools, methods, and statistics of the different systems for the general advancement of human culture everywhere. The terms of this series will be set forth at the close of this volume.

HENRY BARNARD.

HARTFORD, CONN., March 15, 1873.

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(*Entire Series—Number* 74, 75, 76, 77—*Vol. XXIV.*)

CONTENTS.

PAGE

Number 29 (*Entire Series* 74), *for March* 15, 1873 1–208

I. SUPERIOR INSTRUCTION 9–16

II. THE UNIVERSITY—Historically developed 17–48

1. General Conception in the School of Life and Affairs 17

2. The University of Athens—Student Life 23

3. The Universities of Alexandria—Library and Professors 33

4. The Imperial Schools of Rome, Carthage, and Berytus 36

5. The Cathedral and Monastic Schools—British Isles 41

6. The Palace, and other Schools of Charlemagne 43

7. List of Universities established prior to 1500 48

III. GERMAN PEDAGOGY 49–58

Beneke 50

IV. FRENCH PEDAGOGY 59–90

Baron Montesquieu—Principles of National Education 59

M. Duruy—Subjects and Methods of Secondary Special Schools 64

V. EDUCATIONAL BIOGRAPHY 91–136

Marquis of Pombal. Martin Luther. Peter Ramus. W. C. Whitford 91

VI. CHAPTERS IN THE HISTORY OF AMERICAN SCHOOLS AND EDUCATION 137–176

VII. ENGLISH PEDAGOGY—OLD AND NEW 177–196

Mulcaster—Webster—Wase 179

VIII. SCHOOL ARCHITECTURE 193–208

Boston Girls' High School—New Haven High School 193

Number 30 (*Entire Series No.* 75), *June* 15, 1873 209–416

I. PUBLIC INSTRUCTION IN GRAND DUCHY OF FINLAND 209–224

Area—Population—Government—Industries 209

Popular Schools—Lower and Higher 213

Secondary Schools—Classical and Scientific 216

Superior, Special, and Supplementary Schools 217

II. STATE SYSTEMS OF COMMON SCHOOLS IN THE UNITED STATES 225–330

Alabama—Arkansas—California—Connecticut—Delaware—Florida—Georgia 227

Illinois—Indiana—Iowa—Kansas—Kentucky—Louisiana—Maine—Maryland 243

Massachusetts—Michigan—Minnesota—Mississippi—Missouri—Nebraska 264

Nevada—New Hampshire—New Jersey—New York—North Carolina—Ohio 287

Oregon—Pennsylvania—Rhode Island—South Carolina—Tennessee 307

Texas—Vermont—Virginia—West Virginia—Wisconsin 320

III. CHAPTERS IN THE HISTORY OF AMERICAN SCHOOLS 330–336

National Conventions and Associations 330

IV. THE EARLY CHRISTIAN SCHOOLS, SCHOLARS, AND TEACHERS 337–374

Boniface—Utrecht—Hatto and Rebanus of Fulda—Lupus of Ferrieres 337

Paschasius—Bruno—Boppo—Udalric—Bernwald—Bennon—Meinwerc 347

Hildesheim—Minnis—Paderborn—Prague—Hirshau—Rheims 356

Odo—Gerbert—Athelbard—Lanfranc—Anselm 369

V. TEACHING ORDERS OF THE CATHOLIC CHURCH 375–400

1. St. Dominic and the Dominicans 375

2. St. Francis and the Franciscans 393

PAGE.

Number 31 (*Entire Series No.* 76), *for October* 15, 1873..... 417–640

I. THE ENGLISH UNIVERSITIES..... 401–416
1. The College in the English Universities..... 401
2. The College in the oldest Continental Universities..... 409
3. The Domestic Side of University Life..... 419
II. MILITARY SYSTEMS AND SCHOOLS IN RUSSIA..... 417
1. Military Schools..... 418
2. Naval Schools..... 431
III. LANGUAGE AND LITERATURE OF ANCIENT GREECE IN ENGLAND..... 433–436
IV. BENEFACTORS OF AMERICAN EDUCATION..... 433–450
WILLIAM ROBINSON—Robinson Female Seminary, Exeter, N. H..... 439
SAMUEL WILLETS—Swarthmore College, Delaware County, Penn..... 446
EZRA CORNELL—Cornell University, Ithica, N. Y..... 447
V. ENDOWMENTS OF AMERICAN COLLEGES..... 451–452
1. Harvard. 2. Yale..... 451
VI. SUPERIOR INSTRUCTION—HISTORICALLY CONSIDERED..... 453–512
1. Higher Education in Greece..... 553
Schools of Plato, Socrates, Aristotle, Museum of Alexandria..... 454
2. Higher Education among the Romans..... 467
Athenæum of Rome—University of Athens..... 477
3. Christianity and Academic Study..... 486
Tetradirion of Constantine—Law School at Rome..... 487
4. Origin and Organization of Faculties..... 495
VII. THE EARLIEST CHRISTIAN SCHOOLS AND TEACHERS..... 515–536
1. Catechetical School at Alexandria and Berytus..... 515
Origin—Subjects and Methods of Teaching..... 516
2. St. Benedict and His Rule..... 525
The Benedictine Convents and Schools..... 533
VIII. THE AMERICAN LIBRARY OF PRACTICAL EDUCATION..... 545–600
1. Studies and Conduct..... 545
2. Primary and Elementary Instruction..... 553
3. American Pedagogy—First Series..... 561
4. Aphorisms and Practical Suggestions..... 567
5. English Pedagogy—First Series..... 569
6. Pestalozzi and Pestalozzianism..... 577
7. German Pedagogy..... 585
8. French Pedagogy..... 596
9. English Pedagogy—Second Series..... 589
10. American Pedagogy—Second Series..... 598
IX. NATIONAL SYSTEMS OF PUBLIC INSTRUCTION..... 585–600
I. ELEMENTARY AND SECONDARY SCHOOLS..... 585
1. The German States..... 585
2. Switzerland—France—Belgium—Holland—Denmark—Norway—Sweden..... 593
Russia—Turkey—Greece—Italy—Spain—Portugal..... 597
3. Great Britain—England—Scotland—Ireland..... 605
4. The American States..... 609
II. SUPERIOR INSTRUCTION IN DIFFERENT COUNTRIES..... 613
III. PROFESSIONAL AND SPECIAL INSTRUCTION..... 617
1. Scientific and Technical Schools..... 617
2. Military and Naval Schools..... 631
3. Normal Schools and Teachers' Institutes and Associations..... 643

Number 32 (*Entire Series No.* 77), *for December* 15, 1873..... 649–1096

AMERICAN JOURNAL OF EDUCATION..... 651
Documentary History..... 653
Special Index to each Volume—I. to XXIV..... 657
Classified Index to Volumes I. to XVI..... 901
General Index to Volumes I. to V..... 949
GENERAL INDEX (based on the Special Indexes)..... 965

SUPERIOR INSTRUCTION.

INTRODUCTION.

In the further prosecution of a comprehensive survey of the educational institutions of different countries in their historical development and present condition, we have reached the close of our studies, for the present, in the department of Superior Instruction—meaning by that term the highest formal instruction recognized in the system of public schools in each State.

To the individual thinkers, to the discoveries, suggestions, and inspirations of a few teachers, to the sagacity of the master-builders of social order, acting in advance of the general intelligence of their age and country, does society owe its superior instruction; and in the aims, motives, methods, and institutions of such men must we find the clue of its progressive development.

This instruction, so far as it is systematized in different countries, will be found to differ in the organization and administration of the institutions to which it is committed, as well as in the subjects and methods, by which it is given—according to the conditions of the government and people, by whom and for whom it has been provided, and the state of the elementary and secondary schools on which, as a basis, the colleges and universities of the country must rest.

In every country, and in every stage of their development, colleges and universities have owed their organization to the State, or to the Church; and to the latter only when it usurped, or at least exercised the functions of the former. To the State, in its supreme or its delegated authority, (either of municipalities or special corporations created by it), or to the Church, when associated with the State, or in some of its many denominational organizations, has their administration been committed, so that each institution reflects and imparts a special political and religious character and influence. From this general statement should be excepted our State Universities and Schools of Science organized on the basis of national land grants, and a few European institutions, avowedly liberal; but even these institutions can hardly be said to be neutral in the

political and religious influence, at least, which their professors exert on the students. Setting the State institutions aside, nearly all the colleges were chartered with the avowed purpose of securing the contributions, endowments, and students from particular States, and from particular religious denominations.

The subject of superior instruction, in its connection with the clerical, legal, and medical professions, and the institutions generally classed in this department (the colleges and universities of different countries), can not now be studied without reference to the wants of other controlling occupations of modern society, and the institutions which have been called into existence to meet them—the engineers for roads, bridges, mines, the designers and constructors of machinery by which the forces of nature are made to do the work of human brains and human muscles in all forms of manufacturing and mechanical industry, and the special demands of agriculture, architecture, commerce, and navigation, and the polytechnic, technical, and special schools, which are the creations of the present century, and most of them of the last twenty-five years. These subjects have already been treated with considerable fullness in separate chapters, which are now embodied in special treatises.*

To the thoughtful study of the history and present condition of institutions designed for the highest culture of literature, science, and art, in different countries, with a view to the establishment and further advancement of similar institutions in our own, this volume is now issued as a contribution.

---

* *Elementary and Secondary Instruction* in the German States: Anhalt, Austria, Baden, Bavaria, Brunswick, Hanover, Hesse-Cassel, Hesse-Darmstadt, Liechtenstein, Lippe-Detmold, Lippe-Schaumburg, Luxemburg and Limburg, Mecklenburg-Schwerin, Mecklenburg-Strelitz, Nassau, Oldenburg, Prussia, Reuss, Saxony, Saxe-Altenburg, Saxe-Coburg, Saxe-Meiningen, Saxe-Weimar, Waldeck, Wurtemberg, and the Free Cities, with a general summary of the Educational Systems and Statistics for the whole of Germany. 856 pages. *Price*, $5.50.

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CONTENTS.

I. GERMAN STATES.

Pages.

Introduction ... 3
I. The German Universities. From the German of Karl von Raumer ... 9
I. Historical ... 9
1. Introduction. Universities of Salerno, Bologna, and Paris ... 9
2. List of German Universities, with date of their foundation ... 10
3. The German Universities in the Fourteenth and Fifteenth centuries ... 11
A. Charters, or Letters of Foundation ... 11
B. The Pope and the Universities ... 12
C. The Emperor and the Universities ... 16
D. Organization of the earliest German Universities ... 17
a. The Four Nations. Four Faculties. Rector. Chancellor. Endowments. 18
b. The Four Faculties ... 20
1. Faculty of Arts ... 20
2. Faculty of Theology ... 21
3. Faculty of Canon and Civil Law ... 24
4. Faculty of Medicine ... 26
c. Customs and Discipline ... 27
4. University of Wittenberg and its relations to the earlier Universities ... 30
5. History of the Customs of the Universities in the Seventeenth Century ... 37
A. The Deposition ... 42
B. Pennalism ... 52
6. History of the Universities in the Eighteenth Century ... 52
A. Nationalism. National Societies ... 52
B. Students' orders ... 56
7. History of the Universities in the Nineteenth Century ... 58
Introduction; the author's academical experience ... 59
A. Entrance at Halle, 1799; a preliminary view ... 59
B. Göttingen; Easter 1801 to Easter 1803 ... 59
C. Halle; Easter 1803 to Sept. 1805 ... 68
D. Breslau; 1810 to 1817 ... 76
a. Establishment of the Jena Burschenschaft, July 18, 1815. Wartburg Festival, Oct. 18, 1817 ... 80
b. Establishment of the general Burschenschaft, in 1818 ... 91
E. Breslau, 1817 to 1819 ... 92
a. Sand ... 102
b. The consequences of Sand's crime. Investigations. Breaking up of the societies. Destruction of the Burschenschaft ... 124
F. Halle, 1819 to 1823 ... 130
Conclusion ... 153
II. Appendix ... 155
I. Bull of Pius II., creating University of Ingolstadt ... 157
II. List of Lectures in the Faculty of Arts in 1366 ... 159
III. Bursaries ... 160
IV. The "Comment" of the National Societies ... 161
V. Statutes ... 165
A. Constitution of the General German Burschenschaft ... 165
B. The Jena Burschenschaft ... 168
VI. The Wartburg Letters ... 183
VII. Bahrdt with the iron forehead ... 186
VIII. Substance of Tubingen Statutes for organizing a students' committee ... 187

PAGE.

IX. Extract from an Address of Prof. Heyder, at Jena, in 1807 189
X. Synonyms of "*Bursæ*" 191
XI. Meyfart's "*Irenicus*" or Student Life in the Sixteenth Century 191
XII. Grant of Privileges by Leopold I. to the University of Halle 192
XIII. Works referred to 203
XIV. The Universities in the summer of 1853 198
III. ACADEMICAL TREATISES 201
1. Lecture system. Dialogic instruction 201
2. Examinations 206
3. Obligatory lectures. Optional attendance. Lyceums. Relations of the philosophical faculty and their lectures, to those of the professional studies 213
4. Personal relations of the professors and students 229
5. Small and large universities. Academies 236
6. University instruction in elementary natural history 241
7. Student songs 245
Conclusion 249
INDEX 255
II. THE GERMAN UNIVERSITIES COMPARED WITH THOSE OF FRANCE AND ENGLAND. By Prof. H. Von Sybel, Bonn 259
French idea of Superior Instruction. Renan 260
Isolated courses and Lectures. College of France 260
English idea of Superior Instruction 260
Continuation of Subjects and Methods of Grammar Schools 260
German union of original Research and thorough Instruction 262
Relations of Universities to Gymnasia 262
Defects of German Universities 266
III. UNIVERSITIES OF THE MIDDLE AGES. By Prof. Charles Savigny, Berlin ..... 271—330
INTRODUCTION. Influence on the civilization of Europe 273
1. UNIVERSITIES OF ITALY. Origin and Peculiarities 275
(1.) Bologna. Earliest Statutes. Rector. Faculties. Nations. Degrees 275
(2.) Padua. (3.) Pisa. (4.) Vicenza. (5.) Vicelli. (6.) Arezzo 275
(7.) Ferrara. (8.) Rome. (9.) Naples. (10.) Perugia. (11.) Modena, Pavia, 296
2. UNIVERSITIES OF FRANCE 309
(1.) Paris. Oldest Documents. Peculiarities. Teachers. Colleges 309
(2.) Montpellier. (3.) Orleans. (4.) Other French Universities 316
3. Universities of England, Scotland, Spain, Portugal 324
Remarks on the older universities 325
Name. Relations to the Church and State. Chancellor 327
Law Lectures. Subjects. Relation of Students to Teachers 327
IV. UNIVERSITIES—PAST AND PRESENT, by Dr. Döllinger, Munich 331
Meaning and origin of the University 333
Characteristic features of the ancient Schools of Italy and France 334
Late development of the German High School 335
Rapid Multiplication. Religious Agitation. Thirty Years' War 337
New University without territorial circumspection 343
Reorganization of the University of Vienna 345
Common bond of all Faculties and Sciences 347
University organization and Teaching in other European States 348
France—Great Britain—United States—Italy 349
Spain—Holland—Scandinavia—Russia 350
Universities—the seed-beds and workshops of German thought 351
German Faculty of Historical Research 353
Quadruple Task of German High Schools 355
Contributions to Scientific and Literary Production 357
Chief acquisition of University Training in the Historical Sense 359
V. STATISTICS—FACULTIES, PROFESSORS, STUDENTS 361
VI. HISTORICAL DEVELOPMENT OF PARTICULAR INSTITUTIONS 385

II. ITALY.

I. Historical Development of Superior Instruction..... 453
1. Higher Education in Ancient Greece..... 453
State policy—The Sophists—Public Life—Attic Oratory..... 456
Schools of Athens—Plato, Socrates, Aristotle..... 462
Museum of Alexandria—its Rector, Professors, Students..... 464
Rhodes—Antioch—Tarsus..... 466
2. Higher Education among the Romans..... 467
Teachers of Rhetoric and Grammar. Study of Greek..... 469
Personal Influence. Unconscious Tuition of Eminent Men. Etruria..... 474
Athenæum of the Capital. University of Athens..... 475
Professors, appointment, salaries and assistants..... 477
Sophists of the later Roman Empire. Mode of Instruction..... 481
3. Effects of Christianity on Academic study..... 486
Octagon or Tetradium of Constantine..... 487
Theological Seminaries—Alexandria—Constantinople..... 488
Roman Law at Rome and Berytus..... 489
Rule of the Ostrogoths—German element..... 490
4. Differences between Ancient and Modern Academic Institutions..... 492
Corporate privileges—Academic degrees..... 493
Faculty of Arts, associated with Theology and Law..... 495
Special Sciences—Canon Law—Medicine—Roman Law..... 500
Influence of Byzantine Greeks—Platonic element—Arabic culture..... 505
Internal Economy of Ancient and Modern Academic life..... 506
Emancipation of the Faculty of Arts—Classical Learning..... 507
Notes—Museum of Alexandria—Literary Clubs, or Symposia..... 510
II. Christian Schools—as distinguished from Pagan..... 513
St. Mark at Alexandria—Catechetical School..... 515
Pantænus—Clement—Origen at Alexandria and Cæsarea..... 516
Cassiodorus in Italy—Sacred Studies—Trivium and Quadrivium..... 521
Monastic Institutions in the East—Rule of St. Basil..... 522
Religious Orders of the West—Christian Women..... 523
St. Benedict and the Benedictines..... 525
Monte Casino—Summary of the Benedictine Rule..... 528
Monasteries as Schools and Refuges of Civilization..... 535
III. Revival of the Languages and Literatures of Greece and Rome..... 541
1. Literary studies of the Middle Ages—Intellectual Life..... 545
Trivium, Quadrivium, Mathematics, Astronomy, Natural History..... 548
Roger Bacon—Lay of Nibelungen..... 549
2. Dante and Boccaccio—Use of the Vernacular..... 550
Petrarch—precursor of Philological Poetry—aversion to scholasticism..... 556
3. Growth of Classical Learning—Florence..... 565
John of Ravenna and Chrysoloras—Guarino and Vittorino di Feltre..... 567
Cosmo di Medici—Lorenzo—Pope Nicholas V.—First printed books..... 570
Platonic Academy at Florence—Marsilius, Ficinus, George of Trebesond..... 572
Francis Philelphus—Poggius—Laurentius Valla—Bessarion—Gaza..... 573
Lorenzo di Medici—Landinus—Politianus—Picus, Count of Mirandola..... 577
Leo X.—the dark side of his Pontificate—Machiavelli and Ariosto..... 586
Retrospect—Influence on Germany, France, and England..... 592
IV. Superior Instruction in the Kingdom of Italy..... 595
I. Historical notice of existing Universities..... 597
1. State Universities..... 598
Bologna, Cagliari, Catania, Genoa, Macerata, Messina, Modena, Naples, 603
Palermo, Parma, Padua, Pavia, Pisa, Sassari, Siena, Turin..... 609
2. Non-government Universities..... 616
Camerino, Ferrara, Perugia, Urbino..... 616
3. Superior Institutes..... 619
4. Higher Learning in the city of Rome..... 622
II. Administration, Faculties, Professors, Students, and Statistics..... 621
III. Teaching Orders of the Catholic Church..... 641

III. THE NETHERLANDS.

I. Historical Development..... 673
1. Schools and Institutions of the Church..... 677
2. Instruction of Eminent Teachers..... 685
3. Universities..... 705
II. Superior and Professional Instruction..... 713
I. Holland.—II. Belgium..... 713

IV. FRANCE.

I. Historical Development..... 723
1. Schools and Institutions of the Church..... 723
2. Universities and Colleges..... 729
3. Imperial University..... 737
II. Superior and Professional Instruction..... 745
1. Faculties—(1.) Literature and Science. (2.) Theology. (3.) Law. (4.) Medicine. 745
2. Institutions outside of the Faculties. (1.) College of France. (2.) Oriental Languages, &c..... 747
3. Practical School of Higher Studies..... 749
III. Statistics of Institutions and Expenditures..... 757
Guizot's Ministry of Superior Instruction..... 767

V. SWITZERLAND.

I. Historical Development..... 803
II. Cantonal Institutions of Superior Instruction..... 805

VI. DENMARK, NORWAY, SWEDEN.

I. Historical Development..... 811
II. Institutions of Superior Instruction..... 812
I. Denmark.—II. Norway.—III. Sweden..... 812

VII. RUSSIA.

I. Historical Development..... 819
II. Institutions and Statistics of Superior Instruction..... 825

VIII. GREECE AND TURKEY.

I. Historical Development..... 835
II. Institutions and Statistics of Superior Instruction..... 835
I. Greece.—II. Turkey..... 837

IX. SPAIN AND PORTUGAL.

I. Historical Development..... 843
1. Institutions of the Church..... 843
2. Arabic Culture..... 845
3. Universities..... 849
II. Institutions and Statistics of Superior Instruction..... 853
I. Spain.—II. Portugal..... 859

X. GREAT BRITAIN.

I. Historical Development..... 867
II. Institutions of Superior Instruction..... 871
I. England.—II. Scotland.—III. Ireland..... 871

XI. AMERICAN STATES.

I. Historical Notice..... 883
II. Institutions of Superior and Professional Instruction..... 885
I. United States.—II. British Dominion.—III. Other American States.... 885

CHRONOLOGICAL LIST OF UNIVERSITIES.

1100, Salerno (confirmed).
1119, Bologna.
1180, Oxford; University College 1249.
1160, Modena.
1180, Paris.
1196, Montpellier, confirmed, 1289.
1200, Ravenna.
1204, Vicenza.
1209, Palencia; tr. 1237 to Salamanca.
1215, Arezzo,
1224, Naples (reorganized 1234-1238).
1225, Padua.
1228, Vercelli.
1223, Verrich.
1233, Toulouse, closed 1790.
1239, Salamanca. (*See* 1209, Palencia.)
1240, Siena.
1248, Placenza.
1245, Rome.
1246, Angers, closed 1700.
1257, Cambridge (St. Peter's College).
1260, Camerino, reorganized in 1727.
1260, Lyons, closed 1790.
1260, Trivisa.
1264, Ferrara (1230).
1276, Reggio.
1279, Coimbra (transferred to Liabon in 1290, restored in 1300).
1290, Macerata.
1290, Lisbon, closed 1307.
1292, Gray (transferred to Dole in 1423).
1300, Lerida.
1303, Avignon. Boniface VIII.
1305, Orleans. closed 1790.
1318, Perugia.
1339, Cahors. Pope Jean XXII.
1339, Grenoble; transferred to Valencia, 1452.
1344, Palermo.
1344, Pisa.
1346, Valladolid.
1348, Prague.
1349, Perpignan, closed 1790.
1354, Huesca.
1361, Pavia.
1364, Cracow.
1364, Anjou. Louis II. duke d' Anjou.
1365, Vienna. Archduke Rudolph IV.
1365, Orange. Raymond V.
1368, Geneva.
1386, Heidelberg.
1388, Cologne.
1392, Erfurt.
1400, Carovai.
1405, Turin.
1409, Leipsic. Pope Alexander V.
1409, Aix. Pope Alexander V.
1413, St. Andrews. Pope Benedict XIII.
1419, Rostock. (*See* Butzow, 1760.)
1423, Dole. Joined to Besançon in 1691.
1426, Louvain.
1431, Poitiers. Pope Eugene IV.
1434, Messina.
1436, Caen. Henry IV. of England.
1438, Florence.
1445, Catania (1437, by Sicilian parliament).
1452, Valence. (*See* 1339, Grenoble.)
1459, Basle.
1454, Glasgow (1450).
1456, Greifswald.
1457, Freiburg.
1460, Nantes. Pope Pius II.
1469, Offen; transferred to Tyrnau, 1635.
1469, Bourges.
1472, Ingoldstadt; tr. to Landshut, 1802.
1472, Siguenza.
1472, Treves, closed 1798.
1472, Bordeaux. Louis XI. of France.
1474, Saragossa.
1475, Copenhagen.
1476, Upsala.
1477, Tubingen. Count Eberhard.
1477, Mentz.
1482, Parma.
1482, Valencia (1492).
1494, Alcala of Henasea.
1494, Aberdeen, King's College.
1499, Toledo.
1502, Wittenberg, joined to Aalle in 1815.
1504, Seville.
1506, Frankfort on the Oder; joined to Breslau in 1811.
1506, Aberdeen.
1512, St. Andrews (new college 1537).
1527, Marburg.
1531, Santiago.
1533, Baeza.
1538, Strasburg, new constitution 1872.
1539, Nimes.
1544, Konigsberg.
1548, Rheims. Henry II. of France.
1549, Messina.
1549, Gandia.
1549, Dillingen.
1552, Orihuela.
1553, Almagro.
1558, Jena.
1564, Besançon, closed 1790.
1565, Estella.
1570, Wilna.
1572, Saragossa.
1572, Douay, closed 1667.
1572, Pont-a-Mousson, closed 1790.
1574, Urbino.
1575, Leyden.
1576, Helmstadt; dissolved 1809.
1576, Altorf; dissolved 1809
1578, Evusa.
1580, Oviedo.
1580, Klausenburg.
1581, Olmutz, closed 1853.
1583, Edinburg. James VI.
1582, Wurzburg.
1585, Francker, closed 1811.
1586, Gratz.
1590, Trinity College, Dublin.
1592, Paderborn.
1594, Zamosk, closed 1832.
1596, Barcelona.
1599, Parma.
1600, Harderwik, closed 1811.
1606, Cagliari (revived in 1764)
1607, Giessen.
1614, Groningen.
1615, Paderborn. (*See* 1592.)
1618, Molsheim.
1619, Stadthagen.

1621, Rinteln; dissolved in 1809.
1623, Salzburg.
1625, Mantua.
1632, Osnabruck.
1632, Dorpat.
1634, Munster; transferred to Rome in 1818.
1635, Tyrnau. (*See* 1469, Offen.)
1636, Utrecht.
1636, Linz.
1638, Bamberg.
1640, Abo; transferred to Helsingfors 1827.
1654, Herborn.
1655, Duisburg.
1655, Durham.
1665, Kiel.
1666, Lund.
1672, Innspruck.
1678, Modena (1222).
1680, Pamplona.
1694, Halle. (*See* 1502, Wittenberg.)
1702, Breslau. (*See* 1506, Frankfort.)
1710, Girona.
1717, Majoska.
1717, Cassel, tr. to Marburg 1786.
1717, Toledo.
1717, Cervera.
1720, Cagliari.
1722, Pau-en-Bearn. Louis XV.
1722, Dijon.
1734, Fulda, closed 1814.
1734, Rennes.
1737, Gottingen.
1742, Baireuth, tr. to Erlangen, 1793.
1743, Erlangen.
1760, Butzow; joined to Rostock 1789.
1765, Kasan.
1765, Milan.
1765, Sassari (1558).
1769, Nancy. Louis XV. of France.
1773, Genoa (school of law, medicine, 1513)
1777, Pesth.
1778, Osma.
1784, Lemburg.
1802, Landshut; tr. to Munich in 1826.
1803, Moscow.
1803, Wilna.
1804, Karkov.
1805, Kasan.
1808, University of France.
1809, Berlin.
1811, Christiania.
1815, Bucharest.
1816, Liege.
1816, Ghent.
1816, Warsaw.
1818, Bonn.
1819, St. Petersburg.
1823, Corfu. (Ionian Islands).
1826, Munich. (*See* 1802, Landshut.)
1827, Helsingfors, (Arbo in 1640).
1832, Zurich.
1833, Durham, 1837.
1834, Berne.
1834, Brussels.
1836, University of London.
1837, Athens.
1850, Queen's University, Ireland.
1865, Odessa.
1872, Strasburg.

The above list contains the names of several institutions clothed with the privileges of a university (*Studium Generale*) which never attained a high or permanent reputation for superior instruction, and as little deserve the designation, as do the great mass of our American colleges and universities, so-called in their charters, to be ranked among the highest schools of national culture. Although many of the faculties of the present university organization of France are located at the seats of the old universities closed in 1790, the above list does not include all the places where, at least, these faculties are now located.

According to this list the different States of Europe, recognizing as such several now united, established the university as follows:

1. Italy in the year 1100, (Solerno and Bologna). 2. France in the year 1180, (Paris). 3. England in the year 1201, (Oxford). 4. Spain in the year 1222, (Salamanca). 5. Portugal in the year 1279, (Coimbra). 6. Austria in the year 1348, (Prague). 7. Switzerland in the year 1368, (Geneva). 8. Germany in the year 1386, (Heidelberg). 9. Scotland in the year 1411, (Saint Andrews). 10. Belgium in the year 1425, (Louvain). 11. Hungary in the year 1465, (Buda), 12. Sweden in the year 1477, (Upsala). 13. Denmark in the year 1479, (Copenhagen). 14. Poland in the year 1570, (Wilna). 15. Holland in the year 1575, (Leyden). 16. Ireland in the year 1591, (Trinity College, Dublin). 17. Finland in the year 1640, (Abo). 18. Russia in the year 1755, (Moscow). 19. Norway in the year 1811, (Christiania). 20. Roumania in the year 1814, (Jassy.) 21. Greece in the year 1837, (Athens).

A list of institutions of Superior Instruction in each county now in operation in each country, will be given further on.

THE UNIVERSITY OF BOOKS, AFFAIRS, AND LIVING TEACHERS.

THE UNIVERSITY OF ATHENS.*

WHAT IS A UNIVERSITY?

If I were asked to describe, as briefly and popularly as I could, what a University was, I should draw my answer from its ancient designation of a *Studium Generale*, or "School of Universal Learning." This description implies the assemblage of strangers from all parts in one spot;—*from all parts*; else, how will you find professors and students for every department of knowledge? and *in one spot*; else, how can there be any school at all? Accordingly, in its simple and rudimental form, it is a school of knowledge of every kind, consisting of teachers and learners from every quarter. Many things are requisite to complete and satisfy the idea embodied in this description; but such as this a University seems to be in its essence, a place for the communication and circulation of thought, by means of personal intercourse, through a wide extent of country.

Mutual Education; the Press and Voice.

Mutual education, in a large sense of the word, is one of the great and incessant occupations of human society, carried on partly with set purpose, and partly not. One generation forms another; and the existing generation is ever acting and reacting upon itself in the persons of its individual members. Now, in this process, books, I need scarcely say, that is, the *litera scripta*, are one special instrument. It is true; and emphatically so in this age. Considering the prodigious powers of the press, and how they are developed at this time in the never-intermitting issue of periodicals, tracts, pamphlets, works in series, and light literature, we must allow there never was a time which promised fairer for dispensing with every other means of information and instruction. What can we want more, you will say, for the intellectual education of the whole man, and for every man, than so exuberant and diversified and persistent a promulgation of all kinds of knowledge? Why, you will ask, need we go up to knowledge, when knowledge comes down to us? The Sibyl wrote her prophecies upon the leaves of the forest, and wasted them; but here such careless profusion might be prudently indulged, for it can be afforded without loss, in consequence of the almost fabulous fe-

* From Dr. Newman's *Rise and Progress of Universities*, first published in 1854, in successive numbers of the Dublin "Catholic University Gazette," and collected in a volume, 1856, under the title of *Office and Work of Universities*, and in 1872 issued with other treatises, under the title of *Historical Sketches*. By John Henry Newman, of the Oratory. London: Basil Montagu Pickering, 196 Piccadilly. 421 pages.

cundity of the instrument which these latter ages have invented. We have sermons in stones, and books in the running brooks; works larger and more comprehensive than those which have gained for ancients an immortality, issue forth every morning, and are projected onwards to the ends of the earth at the rate of hundreds of miles a day. Our seats are strewed, our pavements are powdered, with swarms of little tracts; and the very bricks of our city walls preach wisdom, by informing us where we can cheaply purchase it.

I allow all this, and much more; such certainly is our popular education, and its effects are remarkable. Nevertheless, after all, even in this age, whenever men are really serious about getting what, in the language of trade, is called "a good article," when they aim at something precise, something refined, something really luminous, something really large, something choice, they go to another market; they avail themselves, in some shape or other, of the rival method, the ancient method, of oral instruction, of present communication between man and man, of teachers instead of learning, of the personal influence of a master, and the humble initiation of a disciple, and, in consequence, of great centers of pilgrimage and throng, which such a method of education necessarily involves. This, I think, will be found to hold good in all those departments or aspects of society which possess an interest sufficient to bind men together, or to constitute what is called "a world." It holds in the political world, and in the high world, and in the religious world; and it holds also in the literary and scientific world.

If the actions of men may be taken as any test of their convictions, then we have reason for saying this, viz.:—that the province and the inestimable benefit of the *litera scripta* is that of being a record of truth and an authority of appeal, and an instrument of teaching in the hands of a teacher; but that, if we wish to become exact and fully furnished in any branch of knowledge which is diversified and complicated, we must consult the living man and listen to his living voice. I am not bound to investigate the cause of this; and anything I may say will, I am conscious, be short of its full analysis; perhaps we may suggest, that no books can get through the number of minute questions which it is possible to ask on any extended subject, or can hit upon the very difficulties which are severally felt by each reader in succession. Or again, that no book can convey the special spirit and delicate peculiarities of its subject with that rapidity and certainty which attend on the sympathy of mind with mind, through the eyes, the look, the accent, and the manner, in casual expressions thrown off at the moment, and the unstudied

turns of familiar conversation. But I am already dwelling too long on what is but an incidental portion of my main subject. Whatever be the cause, the fact is undeniable. The general principles of any study you may learn by books at home; but the detail, the color, the tone, the air, the life which makes it live in us, you must catch all these from those in whom it lives already. You must imitate the student in French or German, who is not content with his grammar, but goes to Paris or Dresden: you must take example from the young artist who aspires to visit the great masters in Florence and in Rome. Till we have discovered some intellectual daguerreotype, which takes off the course of thought, and the form, lineaments, and features of truth, as completely and minutely as the optical instrument reproduces the sensible object, we must come to the teachers of wisdom to learn wisdom; we must repair to the fountain and drink there. Portions of it may go from thence to the ends of the earth by means of books; but the fulness is in one place alone. It is in such assemblages and congregations of intellect that books themselves, the master-pieces of human genius, are at least originated.

The School of Manners.

For instance: the polished manners and high-bred bearing which are so difficult of attainment, and so strictly personal when attained, which are so much admired in society, from society are acquired. All that goes to constitute a gentleman,—the carriage, gait, address, gestures, voice; the ease, the self-possession, the courtesy, the power of conversing, the talent of not offending; the lofty principle, the delicacy of thought, the happiness of expression, the taste and propriety, the generosity and forbearance, the candor and consideration, the openness of hand;—these qualities, some of them come by nature, some of them may be found in any rank, some of them are a direct precept of Christianity; but the full assemblage of them, bound up in the unity of an individual character, do we expect they can be learned from books? are they not necessarily acquired, where they are to be found, in high society? The very nature of the case leads us to say so; you cannot fence without an antagonist, nor challenge all comers in disputation before you have supported a thesis; and in like manner, it stands to reason, you cannot learn to converse till you have the world to converse with; you cannot unlearn your natural bashfulness, or awkwardness, or stiffness, or other besetting deformity, till you serve your time in some school of manners. Well, and is it not so in matter of fact? The metropolis, the court, the great houses of the land, are the centers to which at stated times the country comes up, as to shrines of refinement and good taste; and

then in due time the country goes back again home, enriched with a portion of the social accomplishments, which those very visits serve to call out and heighten in the gracious dispensers of them.

The School of Statesmanship.

I admit I have not been in Parliament, any more than I have figured in the *beau monde*; yet I cannot but think that statesmanship, as well as high breeding, is learned, not by books, but in certain centers of education. If it be not presumption to say so, Parliament puts a clever man *au courant* with politics and affairs of state in a way surprising to himself. A member of the Legislature, if tolerably observant, begins to see things with new eyes, even though his views undergo no change. Words have a meaning now, and ideas a reality such as they had not before. He hears a vast deal in public speeches and private conversation, which is never put into print. The bearings of measures and events, the action of parties, and the persons of friends and enemies, are brought out to the man who is in the midst of them with a distinctness which the most diligent perusal of newspapers will fail to impart to them. It is access to the fountain-heads of political wisdom and experience, it is daily intercourse, of one kind or another, with the multitude who go up to them, it is familiarity with business, it is access to the contributions of fact and opinion thrown together by many witnesses from many quarters, which does this for him. However, I need not account for a fact, to which it is sufficient to appeal; that the Houses of Parliament and the atmosphere around them are a University of politics.

The School of Science.

As regards the world of science, we find a remarkable instance of the principle which I am illustrating, in the periodical meetings for its advance, which have arisen in the course of the last twenty years, such as the British Association. Such gatherings would to many persons appear at first sight simply preposterous. Above all subjects of study, Science is conveyed, is propagated, by books or by private teaching; experiments and investigations are conducted in silence; discoveries are made in solitude. What have philosophers to do with festive celebrities, and panegyrical solemnities with mathematical and physical truth? Yet on a closer attention to the subject, it is found that not even scientific thought can dispense with the suggestions, the instruction, the stimulus, the sympathy, the intercourse with mankind on a large scale, which such meetings secure. A fine time of year is chosen, when days are long, skies are bright, the earth smiles, and all nature rejoices; a city or town is taken by

turns, of ancient name or modern opulence, where buildings are spacious and hospitality hearty. The novelty of place and circumstance, the excitement of strange or the refreshment of well known faces, the majesty of rank or of genius, the amiable charities of men pleased both with themselves and with each other; the elevated spirits, the circulation of thought, the curiosity; the morning sections, the out-door exercise, the well-furnished, well-earned board, the not ungraceful hilarity, the evening circle; the brilliant lecture, the discussions or collisions or guesses of great men, one with another, the narratives of scientific processes, of hopes, disappointments, conflicts, and successes, the splendid eulogistic orations; these and the like constituents of the annual celebration, are considered to do something real and substantial for the advance of knowledge which can be done in no other way. Of course they can but be occasional; they answer to the annual Act, or Commencement, or Commemoration of a University, not to its ordinary condition; but they are of a University nature; and I can well believe in their utility. They issue in the promotion of a certain living and, as it were, bodily communication of knowledge from one to another, of a general interchange of ideas, and a comparison and adjustment of science with science, of an enlargement of mind, intellectual and social, of an ardent love of the particular study, which may be chosen by each individual, and a noble devotion to its interests.

The Great City a University.

In every great country the metropolis itself becomes a sort of necessary University, whether we will or no. As the chief city is the seat of the court, of high society, of politics, and of law, so, as a matter of course, is it the seat of letters also; and at this time, for a long term of years, London and Paris are in fact and in operation Universities, though in Paris its famous University is no more, and in London a University scarcely exists except as a board of administration. The newspapers, magazines, reviews, journals, and periodicals of all kinds, the publishing trade, the libraries, museums, and academies there found, the learned and scientific societies, necessarily invest it with the functions of a University; and that atmosphere of intellect, which in a former age hung over Oxford or Bologna or Salamanca, has, with the change of times, moved away to the centre of civil government. Thither come up youths from all parts of the country, the students of law, medicine, and the fine arts, and the *employés* and *attachés* of literature. There they live, as chance determines, and they are satisfied with their temporary home, for they find in it all that was promised to them there. They have not come

in vain, as far as their own object in coming is concerned. They have not learned any particular religion, but they have learned their own particular profession well. They have, moreover, become acquainted with the habits, manners, and opinions of their place of sojourn, and done their part in maintaining the tradition of them. We cannot, then, be without virtual Universities; a metropolis is such; the simple question is, whether the education sought and given should be based on principle, formed upon rule, directed to the highest ends, or left to the random succession of masters and schools.

I end as I began;—a University is a place of concourse, whither students come from every quarter for every kind of knowledge. You cannot have the best of every kind everywhere; you must go to some great city or emporium for it. There you have all the choicest productions of nature and art all together, which you find each in its own separate place elsewhere. All the riches of the land and of the earth are carried up thither; there are the best markets, and there the best workmen. It is the centre of trade, the supreme court of fashion, the umpire of rival talents, and the standard of things rare and precious. It is the place for seeing galleries of first-rate pictures, and for hearing wonderful voices and performers of transcendent skill. It is the place for great preachers, great orators, great nobles, great statesmen. In the nature of things, greatness and unity go together; excellence implies a centre. And such, for the third or fourth time, is a University; I hope I do not weary out the reader by repeating it. It is the place to which a thousand schools make contributions; in which the intellect may safely range and speculate, sure to find its equal in some antagonist activity, and its judge in the tribunal of truth. It is a place where inquiry is pushed forward, and discoveries verified and perfected, and rashness rendered innocuous, and error exposed, by the collision of mind with mind, and knowledge with knowledge. It is the place where the professor becomes eloquent, and is a missionary and a preacher, displaying his science in its most complete and most winning form, pouring it forth with the zeal of enthusiasm, and lighting up his own love of it in the breasts of his hearers. It is the place where the catechist makes good his ground as he goes, treading in the truth day by day into the ready memory, and wedging and tightening it into the expanding reason. It is a place which wins the admiration of the young by its celebrity, kindles the affections of the middle-aged by its beauty, and rivets the fidelity of the old by its associations. It is a seat of wisdom, a light of the world, a minister of the faith, an Alma Mater of the rising generation.

UNIVERSITY LIFE AT ATHENS.

[From Newman's *Rise of Universities.*]

If we would know what a University is, considered in its elementary idea, we must betake ourselves to the first and most celebrated home of European literature and source of European civilization, to the bright and beautiful Athens,—Athens, whose schools drew to her bosom, and then sent back again to the business of life, the youth of the Western World for a long thousand years. Seated on the verge of the continent, the city seemed hardly suited for the duties of a central metropolis of knowledge; yet, what it lost in convenience of approach, it gained in its neighborhood to the traditions of the mysterious East, and in the loveliness of the region in which it lay. Hither, then, as to a sort of ideal land, where all archetypes of the great and the fair were found in substantial being, and all departments of truth explored, and all diversities of intellectual power exhibited, where taste and philosophy were majestically enthroned as in a royal court, where there was no sovereignty but that of mind, and no nobility but that of genius, where professors were rulers, and princes did homage, hither flocked continually from the very corners of the *orbis terrarum*, the many-tongued generation, just rising, or just risen into manhood, in order to gain wisdom.

Pisistratus had in an early age discovered and nursed the infant genius of his people, and Cimon, after the Persian war, had given it a home. That war had established the naval supremacy of Athens; she had become an imperial state; and the Ionians, bound to her by the double chain of kindred and of subjection, were importing into her both their merchandize and their civilization. The arts and philosophy of the Asiatic coast were easily carried across the sea, and there was Cimon, as I have said, with his ample fortune, ready to receive them with due honors. Not content with patronizing their professors, he built the first of those noble porticos, of which we hear so much in Athens, and he formed the groves, which in process of time became the celebrated Academy. Planting is one of the most graceful, as in Athens it was one of the most beneficent, of employments. Cimon took in hand the wild wood, pruned and dressed it, and laid it out with handsome walks and welcome fountains. Nor, while hospitable to the authors of the city's civilization, was he ungrateful to the instruments of her prosperity. His trees extended their cool, umbrageous branches over the merchants, who assembled in the Agora, for many generations.

Those merchants certainly had deserved that act of bounty; for all the while their ships had been carrying forth the intellectual fame of Athens to the western world. Then commenced what may be called her University existence. Pericles, who succeeded Cimon both in the government and in the patronage of art, is said by Plutarch to have entertained the idea of making Athens the capital of federated Greece: in this he failed, but his encouragement of such men as Phidias and Anaxagoras led the way to her acquiring a far more lasting sovereignty over a far wider empire. Little understanding the sources of her own greatness, Athens would go to war: peace is the interest of a seat of commerce and the arts; but to war she went; yet to her, whether peace or war, it mattered not. The political power of Athens waned and disappeared; kingdoms rose and fell; centuries rolled away,—they did but bring fresh triumphs to the city of the poet and the sage. There at length the swarthy Moor and Spaniard were seen to meet the blue-eyed Gaul; and the Cappadocian, late subject of

Mithridates, gazed without alarm at the haughty conquering Roman. Revolution after revolution passed over the face of Europe, as well as of Greece, but still she was there,—Athens, the city of mind,—as radiant, as splendid, as delicate, as young, as ever she had been.

Many a more fruitful coast or isle is washed by the blue Ægean, many a spot is there more beautiful or sublime to see, many a territory more ample; but there was one charm in Attica, which in the same perfection was nowhere else. The deep pastures of Arcadia, the plain of Argos, the Thessalian vale, these had not the gift; Bœotia, which lay to its immediate north, was notorious for its very want of it. The heavy atmosphere of that Bœotia might be good for vegetation, but it was associated in popular belief with the dullness of the Bœotian intellect: on the contrary, the special purity, elasticity, clearness, and salubrity of the air of Attica, fit concomitant and emblem of its genius, did that for it which earth did not;—it brought out every bright hue and tender shade of the landscape over which it was spread, and would have illuminated the face even of a more bare and rugged country.

A confined triangle, perhaps fifty miles its greatest length, and thirty its greatest breadth; two elevated rocky barriers, meeting at an angle; three prominent mountains commanding the plain,—Parnes, Pentelicus, and Hymettus; an unsatisfactory soil; some streams, not always full;—such is about the report which the agent of a London company would have made of Attica. He would report that the climate was mild; the hills were limestone; there was plenty of good marble; more pasture land than at first survey might have been expected, sufficient certainly for sheep and goats; fisheries productive; silver mines once, but long since worked out; figs fair; oil first-rate; olives in profusion. But what he would not think of noting down, was, that that olive tree was so choice in nature and so noble in shape, that it excited a religious veneration; and that it took so kindly to the light soil, as to expand into woods upon the open plain, and to climb up and fringe the hills. He would not think of writing word to his employers, how that clear air, of which I have spoken, brought out, yet blended and subdued, the colors on the marble, till they had a softness and harmony, for all their richness, which in a picture looks exaggerated, yet is after all within the truth. He would not tell, how that same delicate and brilliant atmosphere freshened up the pale olive, till the olive forgot its monotony, and its cheek glowed like the arbutus or beech of the Umbrian hills. He would say nothing of the thyme and thousand fragrant herbs which carpeted Hymettus; he would hear nothing of the hum of its bees; nor take much account of the rare flavor of its honey, since Gozo and Minorca were sufficient for the English demand. He would look over the Ægean from the height he had ascended; he would follow with his eye the chain of islands, which, starting from the Sunian headland, seemed to offer the fabled divinities of Attica, when they would visit their Ionian cousins, a sort of viaduct thereto across the sea: but that fancy would not occur to him, nor any admiration of the dark violet billows with their white edges down below; nor of those graceful, fan-like jets of silver upon the rocks, which slowly rise aloft like water spirits from the deep, then shiver, and break, and spread, and shroud themselves, and disappear, in a soft mist of foam; nor of the gentle, incessant heaving and panting of the whole liquid plain; nor of the long waves, keeping steady time, like a line of soldiery, as they resound upon the hollow shore,—he would not deign to notice that restless living element at all, except to bless his stars that

he was not upon it. Nor the distinct detail, nor the refined coloring, nor the graceful outline and roseate golden hue of the jutting crags, nor the bold shadows cast from Otus or Laurium by the declining sun;—our agent of a mercantile firm would not value these matters even at a low figure. Rather we must turn for the sympathy we seek to yon pilgrim student, come from a semi-barbarous land to that small corner of the earth, as to a shrine, where he might take his fill of gazing on those emblems and coruscations of invisible unoriginate perfection. It was the stranger from a remote province, from Britain or from Mauritania, who in a scene so different from that of his chilly, woody swamps, or of his fiery choking sands, learned at once what a real University must be, by coming to understand the sort of country, which was its suitable home.

Nor was this all that a University required, and found in Athens. No one, even there, could live on poetry. If the students at that famous place had nothing better than bright hues and soothing sounds, they would not have been able or disposed to turn their residence there to much account. Of course they must have the means of living, nay, in a certain sense, of enjoyment, if Athens was to be an Alma Mater at the time, or to remain afterwards a pleasant thought in their memory. And so they had: be it recollected Athens was a port, and a mart of trade, perhaps the first in Greece; and this was very much to the point, when a number of strangers were ever flocking to it, whose combat was to be with intellectual, not physical difficulties, and who claimed to have their bodily wants supplied, that they might be at leisure to set about furnishing their minds. Now, barren as was the soil of Attica, and bare the face of the country, yet it had only too many resources for an elegant, nay luxurious abode there. So abundant were the imports of the place, that it was a common saying, that the productions, which were found singly elsewhere, were brought all together in Athens. Corn and wine, the staple of subsistence in such a climate, came from the isles of the Ægean; fine wool and carpeting from Asia Minor; slaves, as now, from the Euxine, and timber too; and iron and brass from the coasts of the Mediterranean. The Athenian did not condescend to manufactures himself, but encouraged them in others; and a population of foreigners caught at the lucrative occupation both for home consumption and for exportation. Their cloth, and other textures for dress and furniture, and their hardware—for instance, armor—were in great request. Labor was cheap; stone and marble in plenty; and the taste and skill, which at first were devoted to public buildings, as temples and porticos, were in course of time applied to the mansions of public men. If nature did much for Athens, it is undeniable that art did much more.

Student Life.

So now let us fancy our Scythian, or Armenian, or African, or Italian, or Gallic student, after tossing on the Saronic waves, which would be his more ordinary course to Athens, at last casting anchor at Piræus. He is of any condition or rank of life you please, and may be made to order, from a prince to a peasant. Perhaps he is some Cleanthes, who has been a boxer in the public games. How did it ever cross his brain to betake himself to Athens in search of wisdom? or, if he came thither by accident, how did the love of it ever touch his heart? But so it was, to Athens he came with three drachms in his girdle, and he got his livelihood by drawing water, carrying loads, and the like servile occupations. He attached himself, of all philosophers, to Zeno the Stoic,—to

Zeno, the most high-minded, the most haughty of speculators; and out of his daily earnings the poor scholar brought his master the daily sum of an obolus, in payment for attending his lectures. Such progress did he make, that on Zeno's death he actually was his successor in his school; and, if my memory does not play me false, he is the author of a hymn to the Supreme Being, which is one of the noblest effusions of the kind in classical poetry. Yet, even when he was the head of a school, he continued in his illiberal toil as if he had been a monk; and, it is said, that once, when the wind took his pallium, and blew it aside, he was discovered to have no other garment at all;—something like the German student who came up to Heidelberg with nothing upon him but a great coat and a pair of pistols.

Or it is another disciple of the Porch,—Stoic by nature, earlier than by profession,—who is entering the city; but in what different fashion he comes! It is no other than Marcus, Emperor of Rome and philosopher. Professors long since were summoned from Athens for his service, when he was a youth, and now he comes, after his victories in the battle field, to make his acknowledgments at the end of life, to the city of wisdom, and to submit himself to an initiation into the Eleusinian mysteries.

Or it is a young man of great promise as an orator, were it not for his weakness of chest, which renders it necessary that he should acquire the art of speaking without over-exertion, and should adopt a delivery sufficient for the display of his rhetorical talents on the one hand, yet merciful to his physical resources on the other. He is called Cicero; he will stop but a short time, and will pass over to Asia Minor and its cities, before he returns to continue a career which will render his name immortal: and he will like his short sojourn at Athens so well, that he will take good care to send his son thither at an earlier age than he visited it himself.

But see where comes from Alexandria (for we need not be very solicitous about anachronisms), a young man from twenty to twenty-two, who has narrowly escaped drowning on his voyage, and is to remain at Athens as many as eight or ten years, yet in the course of that time will not learn a line of Latin, thinking it enough to become accomplished in Greek composition, and in that he will succeed. He is a grave person, and difficult to make out; some say he is a Christian, something or other in the Christian line his father is for certain. His name is Gregory, he is by country a Cappadocian, and will in time become preëminently a theologian, and one of the principal Doctors of the Church.

Or it is one Horace, a youth of low stature and black hair, whose father has given him an education at Rome above his rank in life, and now is sending him to finish it at Athens; he is said to have a turn for poetry: a hero he is not, and it were well if he knew it; but he is caught by the enthusiasm of the hour, and goes off campaigning with Brutus and Cassius, and will leave his shield behind him on the field of Philippi.

Or it is a mere boy of fifteen: his name Eunapius; though the voyage was not long, sea-sickness, or confinement, or bad living on board the vessel, threw him into a fever, and, when the passengers landed in the evening at Piræus, he could not stand. His countrymen who accompanied him, took him up among them and carried him to the house of the great teacher of the day, Proæresius, who was a friend of the captain's, and whose fame it was which drew the enthusiastic youth to Athens. His companions understand the sort of place they are in, and, with the license of academic students, they break into the philosopher's

house, though he appears to have retired for the night, and proceed to make themselves free of it, with an absence of ceremony, which is only not impudence because Proæresius takes it so easily. Strange introduction for our stranger to a seat of learning, but not out of keeping with Athens; for what could you expect of a place where there was a mob of youths and not even the pretence of control; where the poorer lived any how, and got on as they could, and the teachers themselves had no protection from the humors and caprices of the students who filled their lecture-halls? However, as to this Eunapius, Proæresius took a fancy to the boy, and told him curious stories about Athenian life He himself had come up to the University with one Hephæstion, and they were even worse off than Cleanthes the Stoic; for they had only one cloak between them, and nothing whatever besides, except some old bedding; so when Proæresius went abroad, Hephæstion lay in bed, and practised himself in oratory; and then Hephæstion put on the cloak, and Proæresius crept under the coverlet. At another time there was so fierce a feud between what would be called "town and gown" in an English University, that the Professors did not dare lecture in public, for fear of ill treatment.

But a freshman like Eunapius soon got experience for himself of the ways and manners prevalent in Athens. Such a one as he had hardly entered the city, when he was caught hold of by a party of the academic youth, who proceeded to practise on his awkwardness and his ignorance. At first sight one wonders at their childishness: but the like conduct obtained in the medieval Universities; and not many months have passed away since the journals have told us of sober Englishmen, given to matter-of-fact calculations, and to the anxieties of money-making, pelting each other with snow balls on their own sacred territory, and defying the magistracy, when they would interfere with their privilege of becoming boys. So I suppose we must attribute it to something or other in human nature. Meanwhile, there stands the new-comer, surrounded by a circle of his new associates, who forthwith proceed to frighten, and to banter, and to make a fool of him, to the extent of their wit. Some address him with mock politeness, others with fierceness; and so they conduct him in solemn procession across the Agora to the Baths; and as they approach, they dance about him like madmen. But this was to be the end of his trial, for the Bath was a sort of initiation; he thereupon received the pallium, or University gown, and was suffered by his tormentors to depart in peace. One alone is recorded as having been exempted from this persecution; it was a youth graver and loftier than even St. Gregory himself: but it was not from his force of character, but at the instance of Gregory, that he escaped. Gregory was his bosom-friend, and was ready in Athens to shelter him when he came. It was another Saint and another Doctor; the great Basil, then but catechumen of the Church.

But to return to our freshman. His troubles are not at an end, though he has got his gown upon him. Where is he to lodge? whom is he to attend? He finds himself seized, before he well knows where he is, by another party of men, or three or four parties at once, like foreign porters at a landing, who seize on the baggage of the perplexed stranger, and thrust half a dozen cards into his unwilling hands. Our youth is plied by the hangers on of professor this, or sophist that, each of whom wishes the fame or the profit of having a house full. We will say that he escapes from their hands,—but then he will have to choose for himself where he will put up; and, to tell the truth, with all the praise I have already given, and the praise I shall have to give, to the city

of mind, nevertheless, between ourselves, the brick and wood which formed it, the actual tenements, where flesh and blood had to lodge (always excepting the mansions of great men of the place), do not seem to have been much better than those of Greek or Turkish towns, which are at this moment a topic of interest and ridicule in the public prints. A lively picture has lately been set before us of Gallipoli. Take, says Mr. Russell, a multitude of the dilapidated outhouses found in farm-yards in England, of the rickety old wooden tenements, the cracked, shutterless structures of planks and tiles, the sheds and stalls, which our bye lanes, or fish-markets, or river-sides can supply; tumble them down on the declivity of a bare, bald hill; let the spaces between house and house, thus accidentally determined, be understood to form streets, winding of course for no reason, and with no meaning, up and down the town; the roadway always narrow, the breadth never uniform, the separate houses bulging or retiring below, as circumstances may have determined, and leaning forward till they meet overhead;—and you have a good idea of Gallipoli. I question whether this picture would not nearly correspond to the special seat of the Muses in ancient times. Learned writers assure us distinctly that the houses of Athens were for the most part small and mean: that the streets were crooked and narrow; that the upper stories projected over the roadway; and that staircases, balustrades, and doors that opened outwards, obstructed it;—a remarkable coincidence of description. I do not doubt at all, though history is silent, that that roadway was jolting to carriages, and all but impassable; and that it was traversed by drains, as freely as any Turkish town now. Athens seems in these respects to have been below the average cities of its time. "A stranger," says an ancient, "might doubt, on the sudden view, if really he saw Athens."

I grant all this, and much more if you will; but, recollect, Athens was the home of the intellectual and beautiful; not of low mechanical contrivances, and material organization. Why stop within your lodgings, counting the rents in your wall or the holes in your tiling, when nature and art call you away? You must put up with such a chamber, and a table, and a stool, and a sleeping board, any where else in the three continents; one place does not differ from another indoors; your magalia in Africa, or your grottos in Syria are not perfection. I suppose you did not come to Athens to swarm up a ladder, or to grope about a closet: you came to see and to hear, what hear and see you could not elsewhere. What food for the intellect is it possible to procure indoors, that you stay there looking about you? do you think to read there? where are your books? do you expect to purchase books at Athens—you are much out in your calculations. True it is, we at this day, who live in the nineteenth century, have the books of Greece as a perpetual memorial; and copies there have been, since the time that they were written; but you need not go to Athens to procure them, nor would you find them in Athens. Strange to say, strange to the nineteenth century, that in the age of Plato and Thucydides, there was not, it is said, a bookshop in the whole place: nor was the book trade in existence till the very time of Augustus. Libraries, I suspect, were the bright invention of Attalus or the Ptolemies; I doubt whether Athens had a library till the reign of Hadrian. It was what the student gazed on, what he heard, what he caught by the magic of sympathy, not what he read, which was the education furnished.

He leaves his narrow lodging early in the morning; and not till night, if even then, will he return. It is but a crib or kennel,—in which he sleeps when the weather is inclement or the ground damp; in no respect a home. And he

goes out of doors, not to read the day's newspaper, or to buy the gay shilling volume, but to imbibe the invisible atmosphere of genius, and to learn by heart the oral traditions of taste. Out he goes; and leaving the tumble-down town behind him, he mounts the Acropolis to the right, or he turns to the Areopagus on the left. He goes to the Parthenon to study the sculptures of Phidias; to the temple of the Dioscuri to see the paintings of Polygnotus. We indeed take our Sophocles or Æschylus out of our coat-pocket; but, if our sojourner at Athens would understand how a tragic poet can write, he must betake himself to the theatre on the south, and see and hear the drama literally in action. Or let him go westward to the Agora, and there he will hear Lysias or Andocides pleading, or Demosthenes haranguing. He goes farther west still, along the shade of those noble planes, which Cimon has planted there; and he looks around him at the statues and porticos and vestibules, each by itself a work of genius and skill, enough to be the making of another city. He passes through the city gate, and then he is at the famous Ceramicus; here are the tombs of the mighty dead; and here, we will suppose, is Pericles himself, the most elevated, the most thrilling of orators, converting a funeral oration over the slain into a philosophical panegyric of the living.

Onwards he proceeds still; and now he has come to that still more celebrated Academe, which has bestowed its own name on Universities down to this day; and there he sees a sight which will be graven on his memory till he dies. Many are the beauties of the place, the groves, and the statues, and the temple, and the stream of the Cephissus flowing by; many are the lessons which will be taught him day after day by teacher or by companion; but his eye is just now arrested by one object; it is the very presence of Plato. He does not hear a word that he says; he does not care to hear; he asks neither for discourse nor disputation; what he sees is a whole, complete in itself, not to be increased by addition, and greater than anything else. It will be a point in the history of his life; a stay for his memory to rest on, a burning thought in his heart, a bond of union with men of like mind, ever afterwards. Such is the spell which the living man exerts on his fellows, for good or for evil. How nature impels us to lean upon others, making virtue, or genius, or name, the qualification for our doing so! A Spaniard is said to have traveled to Italy, simply to see Livy; he had his fill of gazing, and then went back again home. Had our young stranger got nothing by his voyage but the sight of the breathing and moving Plato, had he entered no lecture-room to hear, no gymnasium to converse, he had got some measure of education, and something to tell of to his grandchildren.

But Plato is not the only sage, nor the sight of him the only lesson to be learned in this wonderful suburb. It is the region and the realm of philosophy. Colleges were the inventions of many centuries later; and they imply a sort of cloistered life, or at least a life of rule, scarcely natural to an Athenian. It was the boast of the philosophic statesman of Athens, that his countrymen achieved by the mere force of nature and the love of the noble and the great, what other people aimed at by laborious discipline; and all who came among them were submitted to the same method of education. We have traced our student on his wanderings from the Acropolis to the Sacred Way; and now he is in the region of the schools. No awful arch, no window of many-colored lights marks the seats of learning there or elsewhere; philosophy lives out of doors. No close atmosphere oppresses the brain or inflames the eyelid; no long session

stiffens the limbs. Epicurus is reclining in his garden; Zeno looks like a divinity in his porch; the restless Aristotle, on the other side of the city, as if in antagonism to Plato, is walking his pupils off their legs in his Lyceum by the Ilyssus. Our student has determined on entering himself as a disciple of Theophrastus, a teacher of marvelous popularity, who has brought together two thousand pupils from all parts of the world. He himself is of Lesbos; for masters, as well as students, come hither from all regions of the earth,—as befits a University. How could Athens have collected hearers in such numbers, unless she had selected teachers of such power? it was the range of territory, which the notion of a University implies, which furnished both the quantity of the one, and the quality of the other. Anaxagoras was from Ionia, Carneades from Africa, Zeno from Cyprus, Protagoras from Thrace, and Gorgias from Sicily. Andromachus was a Syrian, Proæresius an Armenian, Hilarius a Bithynian, Philiscus a Thessalian, Hadrian a Syrian. Rome is celebrated for her liberality in civil matters; Athens was as liberal in intellectual. There was no narrow jealousy, directed against a Professor, because he was not an Athenian; genius and talent were the qualifications; and to bring them to Athens, was to do homage to it as a University. There was brotherhood and citizenship of mind.

Mind came first, and was the foundation of the academical polity; but it soon brought along with it, and gathered round itself, the gifts of fortune and the prizes of life. As time went on, wisdom was not always sentenced to the bare cloak of Cleanthes; but, beginning in rags, it ended in fine linen. The Professors became honorable and rich; and the students ranged themselves under their names, and were proud of calling themselves their countrymen. The University was divided into four great nations, as the medieval antiquarian would style them; and in the middle of the fourth century, Proæresius was the leader or proctor of the Attic, Hephæstion of the Oriental, Epiphanius of the Arabic, and Diophantus of the Pontic. Thus the Professors were both patrons of clients, and hosts and *proxeni* of strangers and visitors, as well as masters of the schools: and the Cappadocian, Syrian, or Sicilian youth who came to one or other of them, would be encouraged to study by his protection, and to aspire by his example.

Even Plato, when the schools of Athens were not a hundred years old, was in circumstances to enjoy the *otium cum dignitate*. He had a villa out at Heraclea; and he left his patrimony to his school, in whose hands it remained, not only safe, but fructifying, a marvelous phenomenon in tumultuous Greece, for the long space of eight hundred years. Epicurus too had the property of the Gardens where he lectured; and these too became the property of his sect. But in Roman times the chairs of grammar, rhetoric, politics, and the four philosophies, were handsomely endowed by the State; some of the Professors were themselves statesmen or high functionaries, and brought to their favorite study senatorial rank or Asiatic opulence.

Patrons such as these can compensate to the freshman, in whom we have interested ourselves, for the poorness of his lodging and the turbulence of his companions. In every thing there is a better side and a worse; in every place a disreputable set and a respectable, and the one is hardly known at all to the other. Men come away from the same University at this day, with contradictory impressions and contradictory statements, according to the society they have found there; if you believe the one, nothing goes on there as it should be: if you believe the other, nothing goes on as it should *not*. Virtue, however,

and decency are at least in the minority every where, and under some sort of a cloud or disadvantage; and this being the case, it is so much gain whenever an Herodes Atticus is found, to throw the influence of wealth and station on the side even of a decorous philosophy. A consular man, and the heir of an ample fortune, this Herod was content to devote his life to a professorship, and his fortune to the patronage of literature. He gave the sophist Polemo about eight thousand pounds, as the sum is calculated, for three declamations. He built at Athens a stadium six hundred feet long, entirely of white marble, and capable of admitting the whole population. His theatre, erected to the memory of his wife, was made of cedar wood curiously carved. He had two villas, one at Marathon, the place of his birth, about ten miles from Athens, the other at Cephissia, at the distance of six; and thither he drew to him the *élite*, and at times the whole body of the students. Long arcades, groves of trees, clear pools for the bath, delighted and recruited the summer visitor. Never was so brilliant a lecture-room as his evening banqueting-hall; highly connected students from Rome mixed with the sharp-witted provincial of Greece or Asia Minor; and the flippant sciolist, and the nondescript visitor, half philosopher, half tramp, met with a reception, courteous always, but suitable to his deserts. Herod was noted for his repartees; and we have instances on record of his setting down, according to the emergency, both the one and the other.

A higher line, though a rarer one, was that allotted to the youthful Basil. He was one of those men who seem by a sort of fascination to draw others around them even without wishing it. One might have deemed that his gravity and his reserve would have kept them at a distance; but, almost in spite of himself, he was the center of a knot of youths, who, pagans as most of them were, used Athens honestly for the purpose for which they professed to seek it; and, disappointed and displeased with the place himself, he seems nevertheless to have been the means of their profiting by its advantages. One of these was Sophronius, who afterwards held a high office in the State: Eusebius was another, at that time the bosom-friend of Sophronius, and afterwards a Bishop. Celsus too is named, who afterwards was raised to the government of Cilicia by the Emperor Julian. Julian himself, in the sequel of unhappy memory, was then at Athens, and known at least to St. Gregory. Another Julian is also mentioned, who was afterwards commissioner of the land tax. Here we have a glimpse of the better kind of society among the students of Athens; and it is to the credit of the parties composing it, that such young men as Gregory and Basil, men as intimately connected with Christianity, as they were well known in the world, should hold so high a place in their esteem and love. When the two saints were departing, their companions came around them with the hope of changing their purpose. Basil persevered, but Gregory relented, and turned back to Athens for a season.—*Rise of Universities.*

Macaulay.—University Teaching at Athens.

Dr. Johnson used to assert that Demosthenes spoke to a people of brutes;—to a barbarous people;—that there could be no civilization before the invention of printing. There seems to be, on the contrary, every reason to believe, that in general intelligence, the Athenian populace far surpassed the lower orders of any community that has ever existed. It must be considered, that to be a citizen was to be a legislator, a soldier, a judge,—one upon whose voice might depend the fate of the wealthiest tributary state, of the most eminent

public men. The lowest offices, both of agriculture and of trade, were, in common, performed by slaves. The state supplied its meanest members with the support of life, the opportunity of leisure, and the means of amusement. Books were indeed few; but they were excellent; and they were accurately known. It is not by turning over libraries, but by repeatedly perusing and intently contemplating a few great models, that the mind is best disciplined. Demosthenes is said to have transcribed six times the history of Thucydides. * *

Books, however, were the least part of the education of an Athenian citizen. Let us for a moment transport ourselves, in thought, to that glorious city. Let us imagine that we are entering its gates in the time of its power and glory. A crowd is assembled round a portico. All are gazing with delight at the entablature, for Phidias is putting up the frieze. We turn into another street; a rhapsodist is reciting there: men, women, children are thronging round him: the tears are running down their cheeks; their eyes are fixed; their very breath is still, for he is telling how Priam fell at the feet of Achilles, and kissed those hands,—the terrible,—the murderous,—which had slain so many of his sons. We enter the public place; there is a ring of youths, all leaning forward, with sparkling eyes, and gestures of expectation. Socrates is pitted against the famous atheist, from Iona, and has just brought him to a contradiction in terms. But we are interrupted. The herald is crying—"Room for the Prytanes." The general assembly is to meet. The people are swarming in on every side. Proclamation is made—"Who wishes to speak." There is a shout, and a clapping of hands; Pericles is mounting the stand. Then for a play of Sophocles; and away to sup with Aspasia. I know of no modern university which has so excellent a system of education.

Knowledge thus acquired and opinions thus formed were, indeed, likely to be, in some respects, defective. Propositions which are advanced in discourse generally result from a partial view of the question, and cannot be kept under examination long enough to be corrected. Men of great conversational powers almost universally practise a sort of lively sophistry and exaggeration, which deceives, for the moment, both themselves and their auditors. Thus we see doctrines, which cannot bear a close inspection, triumph perpetually in drawing rooms, in debating societies, and even in legislative and judicial assemblies. To the conversational education of the Athenians I am inclined to attribute the great looseness of reasoning which is remarkable in most of their scientific writings. Even the most illogical of modern writers would stand perfectly aghast at the puerile fallacies which seem to have deluded some of the greatest men of antiquity. Sir Thomas Lethbridge would stare at the political economy of Xenophon; and the author of *Soirées de Pétersbourg* would be ashamed of some of the metaphysical arguments of Plato. But the very circumstances which retarded the growth of science were peculiarly favorable to the cultivation of eloquence. From the early habit of taking a share in animated discussion, the intelligent student would derive that readiness of resource, that copiousness of language, and that knowledge of the temper and understanding of an audience, which are far more valuable to an orator than the greatest logical powers.—*Complete Works of Lord Macaulay, Vol. VII.* Athenian Orators.

EXTENSION OF GREEK INFLUENCE.

Looking at Athens as the preacher and missionary of Letters, and as enlisting the whole Greek race in her work, who is not struck with admiration at the range and multiplicity of her operations? At first, the Ionian and Æolian cities are the principal scenes of her activity; but, if we look on a century or two, we shall find that she forms the intellect of the colonies of Sicily and Magna Græcia, has penetrated Italy, and is shedding the light of philosophy and awakening thought in the cities of Gaul by means of Marseilles, and along the coast of Africa by means of Cyrene. She has sailed up both sides of the Euxine, and deposited her literary wares where she stopped, as traders nowadays leave samples of foreign merchandise, or as war steamers land muskets and ammunition, or as agents for religious societies drop their tracts or scatter their versions. The whole of Asia Minor and Syria resounds with her teaching; the barbarians of Parthia are quoting fragments of her tragedians; Greek manners are introduced and perpetuated on the Hydaspes and Acesines; Greek coins, lately come to light, are struck in the capital of Bactriana; and so charged is the moral atmosphere of the East with Greek civilization, that, down to this day, those tribes are said to show to most advantage, which can claim relation of place or kin with Greek colonies established there above two thousand years ago. But there is one city which, though Greece and Athens have no longer any memorial in it, has in this point of view a claim, beyond the rest, upon our attention; and that, not only from its Greek origin, and the memorable name which it bears, but because it introduces us to a new state of things, and is the record of an advance in the history of the education of the intellect;—I mean, Alexandria.

ALEXANDER AND ALEXANDRIA.

Alexander, if we must call him a Greek, which the Greeks themselves would not permit, did that which no Greek had done before; or rather, because he was no thorough Greek, though so nearly a Greek by descent and birthplace, and by tastes, he was able, without sacrificing what Greece was, to show himself to be what Greece was not. The creator of a wide empire, he had talents for organization and administration, which were foreign to the Athenian mind, and which were absolutely necessary if its mission was to be carried out. The picture, which history presents of Alexander, is as beautiful as it is romantic. It is not only the history of a youth of twenty, pursuing conquests so vast, that at the end of a few years he had to weep that there was no second world to subjugate; but it is that of a beneficent prince, civilizing, as he went along, both by his political institutions and by his patronage of science. It is this union of an energetic devotion to letters with a genius for sovereignty, which places him in contrast both to Greek and Roman. Cæsar, with all his cultivation of mind, did not conquer in order to civilize, any more than Hannibal; he must add Augustus to himself, before he can be an Alexander. The royal pupil of Aristotle and Callisthenes started, where aspiring statesmen or generals end; he professed to be more ambitious of a name for knowledge than for power, and he paid a graceful homage to the city of intellect by confessing, when he was in India, that he was doing his great acts to gain the immortal praise of the Athenians. The classic poets and philosophers were his recrea-

tion; he preferred the contest of song to the palæstra; of medicine he had more than a theoretical knowledge: and his ear for music was so fine, that Dryden's celebrated Ode, legendary as may be its subject, only does justice to its sensitiveness. He was either expert in fostering, or quick in detecting, the literary tastes of those around him; and two of his generals have left behind them a literary fame. Eumenes and Ptolemy, after his death, engaged in the honorable rivalry, the one in Asia Minor, the other in Egypt, of investing the dynasties which they respectively founded, with the patronage of learning and of its professors.

ALEXANDRIAN LIBRARY AND UNIVERSITY.

Ptolemy, upon whom, on Alexander's death, devolved the kingdom of Egypt, supplies us with the first great instance of what may be called the establishment of Letters. He and Eumenes may be considered the first founders of public libraries. Some authors indeed allude to the Egyptian king, Osymanduas, and others point to Pisistratus, as having created a precedent for their imitation. It is difficult to say what these pretensions are exactly worth: or how far those personages are entitled to more than the merit of a conception, which obviously would occur to various minds before it was actually accomplished. There is more reason for referring it to Aristotle, who, from his relation to Alexander, may be considered as the head of the Macedonian literary movement, and whose books, together with those of his wealthy disciple, Theophrastus, ultimately came into the possession of the Ptolemies; but Aristotle's idea, to whatever extent he realized it, was carried out by the two Macedonian dynasties with a magnificence of execution, which kings alone could project, and a succession of ages secure. For the first time, a great system was set on foot for collecting together in one, and handing down to posterity, the oracles of the world's wisdom. In the reign of the second Ptolemy the number of volumes rescued from destruction, and housed in the Alexandrian Library, amounted to 100,000, as volumes were then formed; in course of time it grew to 400,000; and a second collection was commenced, which at length rose to 300,000, making, with the former, a sum total of 700,000 volumes. During Cæsar's military defense of Alexandria, the former of these collections was unfortunately burned; but, in compensation, the library received the 200,000 volumes of the rival collection of the kings of Pergamus, the gift of Antony to Cleopatra. After lasting nearly a thousand years, this noblest of dynastic monuments was deliberately burned, as all the world knows, by the Saracens, on their becoming masters of Alexandria.

A library, however, was only one of two great conceptions brought into execution by the first Ptolemy; and as the first was the embalming of dead genius, so the second was the endowment of living. Here again the Egyptian priests may be said in a certain sense to have preceded him; moreover, in Athens itself there had grown up a custom of maintaining in the Prytaneum at the public cost, or of pensioning, those who had deserved well of the state, nay, their children also. This had been the privilege, for instance, conferred on the family of the physician Hippocrates, for his medical services at the time of the plague; yet I suppose the provision of a home or residence was never contemplated in its idea. But as regards literature itself, to receive money for teaching, was considered to degrade it to an illiberal purpose, as had been felt

in the instance of the Sophists; even the Pythian prize for verse, though at first gold or silver, became nothing more than a crown of leaves, as soon as a sufficient competition was secured. Kings, indeed, might lavish precious gifts upon the philosophers or poets whom they kept about them; but such practice did not proceed on rule or by engagement, nor imply any salary settled on the objects of their bounty. Ptolemy, however, prompted, or at least encouraged, by the celebrated Demetrius of Phalerus, put into execution a plan for the formal endowment of literature and science. The fact indeed of the possession of an immense library seemed sufficient to render Alexandria a University; for what could be a greater attraction to the students of all lands, than the opportunity afforded them of intellectual converse, not only with the living, but with the dead, with all who had any where at any time thrown light upon any subject of inquiry? But Ptolemy determined that his teachers of knowledge should be as stationary and as permanent as his books; so, resolving to make Alexandria the seat of a *Studium Generale*, he founded a college for its domicile, and endowed that College with ample revenues.

It was called the Museum,—a name since appropriated to another institution connected with the seats of science. Its situation affords an additional instance in corroboration of remarks I have already made upon the sites of Universities. There was a quarter of the city so distinct from the rest in Alexandria, that it is sometimes spoken of as a suburb. It was pleasantly situated on the water's edge, and had been set aside for ornamental buildings, and was traversed by groves of trees. Here stood the royal palace, here the theater and amphitheater; here the gymnasia and studium; here the famous Scrapeum. And here it was, close upon the Port, that Ptolemy placed his Library and College. As might be supposed, the building was worthy of its purpose; a noble portico stretched along its front, for exercise or conversation, and opened upon the public rooms devoted to disputations and lectures. A certain number of Professors were lodged within the precincts, and a handsome hall, or refectory, was provided for the common meal. The Prefect of the house was a priest, whose appointment lay with the government. Over the Library a dignified person presided, who, if his jurisdiction extended to the Museum also, might somewhat answer to a medieval or modern Chancellor; the first of these functionaries being the celebrated Athenian who had so much to do with the original design. As to the Professors, so liberal was their maintenance, that a philosopher of the very age of the first foundation called the place a "bread basket," or a "bird-coop;" yet, in spite of accidental exceptions, so careful on the whole was their selection, that even six hundred years afterwards, Ammianus describes the Museum under the title of "the lasting abode of distinguished men." Philostratus, too, about a century before, calls it "a table gathering together celebrated men:" a phrase which merits attention, as testifying both to the high character of the Professors, and to the means by which they were secured. In some cases, at least, they were chosen by *concursus* or competition, in which the native Egyptians are said sometimes to have surpassed the Greeks. We read, too, of literary games or contests, apparently of the same nature. As time went on, new Colleges were added to the original Museum; of which one was a foundation of the Emperor Claudius, and called after his name.

It can not be thought that the high reputation of these foundations would

have been maintained, unless Ptolemy had looked beyond Egypt for occupants of his chairs; and indeed he got together the best men, wherever he could find them. On these he heaped wealth and privileges; and so complete was their naturalization in their adopted country, that they lost their usual surnames, drawn from their place of birth, and, instead of being called, for instance, Apion of Oasis, or Aristarchus of Samothracia, or Dionysius of Thrace, received each simply the title of "the Alexandrian." Thus Clement of Alexandria, the learned father of the Church, was a native of Athens.

A diversity of teachers secured an abundance of students. "Hither," says Cave, "as to a public emporium of polite literature, congregated, from every part of the world, youthful students, and attended the lectures in Grammar, Rhetoric, Poetry, Philosophy, Astronomy, Music, Medicine, and other arts and sciences;" and hence proceeded, as it would appear, the great Christian writers and doctors, Clement, whom I have just been mentioning, Origen, Anatolius, and Athanasius. St. Gregory Thaumaturgus, in the third century, may be added; he came across Asia Minor and Syria from Pontus, as to a place, says his namesake of Nyssa, "to which young men from all parts gathered together, who were applying themselves to philosophy."

As to the subjects taught in the Museum, Cave has already enumerated the principal; but he has not done justice to the peculiar character of the Alexandrian school. From the time that science got out of the hands of the pure Greeks, into those of a power which had a talent for administration, it became less theoretical, and bore more distinctly upon definite and tangible objects. The very conception of an endowment is a specimen of this change. Without yielding the palm of subtle speculation to the Greeks, philosophy assumed a more masculine and vigorous character. Dreamy theorists, indeed, they could also show in still higher perfection than Athens, where there was the guarantee of genius that abstract investigation would never become ridiculous. The Alexandrian Neo-platonists certainly have incurred the risk of this imputation; yet, Potamo, Ammonius, Plotinus, and Hierocles, who are to be numbered among them, with the addition perhaps of Proclus, in spite of the frivolousness and feebleness of their system, have a weight of character, taken together, which would do honor to any school. And the very circumstance that they originated a new philosophy is no ordinary distinction in the intellectual world: and that it was directly intended to be a rival and refutation of Christianity, while no great recommendation to it certainly in a religious judgment, marks the practical character of the Museum even amid its subtleties. So much for their philosophers: among their poets was Apollonius of Rhodes, whose poem on the Argonauts carries with it, in the very fact of its being still extant, the testimony of succeeding ages either to its merit, or to its antiquarian importance. Egyptian antiquities were investigated, at least by the disciples of the Egyptian Manetho, fragments of whose history are considered to remain; while Carthaginian and Etruscan had a place in the studies of the Claudian College.

The Museum was celebrated, moreover, for its grammarians; the work of Hephæstion *de Metris* still affords matter of thought to a living Professor of Oxford, Dr. Gaisford;" and Aristarchus, like the Athenian Priscian, has almost become the nick-name for a critic.

Yet, eminent as is the Alexandrian school in these departments of science, its fame rests still more securely upon its proficiency in medicine and mathe-

matics. Among its physicians is the celebrated Galen, who was attracted thither from Pergamus; and we are told by Ammianus (of the fourth century), that in his time the very fact of a physician having studied at Alexandria, was an evidence of his science which superseded further testimonial. As to mathematics, it is sufficient to say, that, of four great ancient names, on whom the modern science is founded, three came from Alexandria. Archimedes indeed was a Syracusan; but the Museum may boast of Apollonius of Perga, Diophantus, a native Alexandrian, and Euclid, whose country is unknown. Of these three, Euclid's services to Geometry are known, if not appreciated, by every school-boy; Apollonius is the first writer on Conic Sections; and Diophantus the first writer on Algebra. To these illustrious names may be added, Eratosthenes of Cyrene, to whom astronomy has obligations so considerable; Pappus; Theon; and Ptolemy, said to be of Pelusium, whose celebrated system, called after him the Ptolemaic, reigned in the schools till the time of Copernicus, and whose Geography, as dealing with facts, is still in repute.

Such was the celebrated *Studium* or University of Alexandria; for a while, in the course of the third and fourth centuries, it was subject to reverses, principally from war. The whole of the Bruchion, the quarter of the city in which it was situated, was given to the flames; and when Hilarion came to Alexandria, the holy hermit, whose rule of life did not suffer him to lodge in cities, took up his lodgment with a few solitaries among the ruins of its edifices. The schools, however, and the library, continued; the library was reserved for the Caliph Omar's famous judgment; as to the schools, even as late as the twelfth century, the Jew, Benjamin of Tudela, gives us a surprising report of what he found in Alexandia. "Outside the city," he says, a mode of speaking which agrees with what has been above said about the locality of the Museum, "is the Academy of Aristotle, Alexander's preceptor; a handsome pile of buildings, which has twenty Colleges, whither students betake themselves from all parts of the world to learn his philosophy. The marble columns divide one College from another."

ROMAN IMPERIAL OR PUBLIC SCHOOLS.

Though the Roman schools have more direct bearing on the subsequent rise of the medieval Universities, they are not so exact an anticipation of its type, as the Alexandrian Museum. They differ from the Museum, as being for the most part, as it would appear, devoted to the education of the very young, without any reference to the advancement of science. No list of writers or of discoveries, no local or historical authorities, can be adduced, from the date of Augustus to that of Justinian, to rival the fame of Alexandria: we hear on the contrary much of the elements of knowledge, the Trivium and Quadrivium; and the Law of the Empire provided, and the Theodosian Code has recorded, the discipline necessary for the students. Teaching and learning was a department of government; and schools were set up and professors endowed, just as soldiers were stationed or courts opened, in every great city of the East and West. In Rome itself the seat of education was placed in the Capitol; ten chairs were appointed for Latin Grammar, ten for Greek; three for Latin Rhetoric, five for Greek; one, some say three, for Philosophy; two or four for Roman Law. Professorships of Medicine were afterwards added. Under Grammar (if St. Gregory's account of Athens in Roman times may be applied

to the Roman schools generally), were included knowledge of language and meter, criticism, and history. Rome, as might be expected, and Carthage, were celebrated for their Latin teaching; Roman Law is said to have been taught in three cities only, Rome itself, Constantinople, and Berytus.

The study of grammar and geography was commenced at the age of twelve, and apparently at the private school, and was continued till the age of fourteen. Then the youths were sent to the public academy for oratory, philosophy, mathematics, and law. The course lasted five years; and, on entering on their twentieth year, their education was considered complete, and they were sent home. If they studied the law, they were allowed to stay (for instance, in Berytus), till their twenty-fifth year; a permission which was extended in that city to the students in polite literature, or, as we should say, in Arts.

The number of youths, who went up to Rome for the study of the Law, was considerable; chiefly from Africa and Gaul. Originally the Government had discouraged foreigners in repairing to the metropolis, from the dangers it naturally presented to youth; when their residence there became a necessary evil, it contented itself with imposing strict rules of discipline upon them. No youth could obtain admission into the Roman schools, without a certificate signed by the magistracy of his province. Next, he presented himself before the Magister Censûs, an official who was in the department of the Præfectus Urbis, and who, besides his ordinary duties, acted as Rector of the Academy. Next, his name, city, age, and qualifications were entered in a public register; and a specification, moreover, of the studies he proposed to pursue, and of the lodging-house where he proposed to reside. He was amenable for his conduct to the Consuales, as if they had been Proctors; and he was reminded that the eyes of the world were upon him, that he had a character to maintain, and that it was his duty to avoid clubs, of which the Government was jealous, riotous parties, and the public shows, which were of daily occurrence and of most corrupting nature. If he was refractory and disgraced himself, he was to be publicly flogged, and shipped off at once to his country. Those who acquitted themselves well, were reported to the Government, and received public appointments. The Professors were under the same jurisdiction as the students.

Of the schools planted through the Empire, the most considerable were the Gallic and the African, of which the latter had no good reputation, while the Gallic name stood especially high. Marseilles, one of the oldest of the Greek colonies, was the most celebrated of the schools of Gaul for learning and discipline. For this reason, and from its position, it drew off numbers, under the Empire, who otherwise would have repaired to Athens. It was here that Agricola received his education; "a school," says his biographer, "in which Greek politeness was happily blended and tempered with provincial strictness." The schools of Bourdeaux and Autun also had a high name; and Rheims received the title of a new Athens. This appellation was also bestowed upon the school of Milan. Besides these countries, respectful mention is made of the schools of Britain. As to Spain, the colonies there established are even called, by one commentator on the Theodosian code, "literary colonies;" a singular title when Rome is concerned; and, in fact, a considerable number of writers of reputation came from Spain. Lucan, the Senecas, Martial, perhaps Quintilian, Mela, Columella, and Hyginus, are its contribution in the course of a century.

HISTORICAL DEVELOPMENT OF CLASSICAL STUDIES.*

THE Greek and Latin tongues, with the literature to which these tongues are the keys, obtained their foothold in the schools of Christian nations, not because the study of a dead language was the best mental discipline for young students, or the only means of their acquiring a masterly freedom in the use of their own tongue, but because at the time they were introduced into schools as branches of study, they were the languages of educated men, and were employed for public business, literature, philosophy, science and religion. Once introduced, they have retained their position partly for the same reasons, and partly by the influence of endowments and the force of habit.

Greek Language.

It arose from the relations in which the Greek and Latin languages have stood, in the past, to the whole higher life, intellectual and moral, literary and scientific, civil and religious, of Western Europe. Greeks and Romans, as well as Jews, are our spiritual ancestors. They left treasures of recorded thought, word, and deed, by the timely and judicious use of which their heirs have become the leaders of mankind. But they left them in custody of their native tongues.

After Alexander, the Greek tongue spread widely through the East, and became the means of blending Oriental with Western modes of thought. Commerce prepared the way for liberal intercourse. Ideas were exchanged freely with reciprocal advantage. But the Greek, offering new philosophy for old religion, obtained for Europe the more precious gift—

Χρύσεα χαλκείων, ἑκατόμβοι ἐννεαβοίων.

No faith attracted more attention than that of the Jews. Their sacred books were carefully translated into the Greek language, and afterwards, by fanciful adaptation, and by real insight, expressed in terms of Greek thought. Greek philosophy, meanwhile, embracing with reverence the long-sought wisdom of the East, went beyond the measure of Pythagoras, Socrates, or Plato, and often beyond the guidance of sober reason, in ascetic abstraction from the things of sense, and ardent longing after spiritual truth.

Christianity itself had Greek for its mother-tongue. St. Paul, a Roman citizen, writes in Greek to the Christians of Rome. The Epistle to the Hebrews is Greek, and so is that of St. James "to the twelve tribes scattered abroad."

For great part of three centuries, the churches of the West were mostly "Greek religious colonies." † Their language, their organization, their liturgy,‡ their Scriptures, were Greek. The Apostolic Fathers, the apologists and historians of the early church, the great theologians, orthodox and heretic, wrote and spoke Greek. The proceedings of the first seven Councils were carried on, and the speculative form of the Christian faith defined, in that language. It

* This article is mainly from an "*Essay on the History of Classical Education*," in McMillan"s Essays on Liberal Studies. 1867, by Charles Stuart Parker. The author refers to Von Raumer, and Schmidt, for his material.

† Milman's Latin Christianity, i. 27.

‡ It is significant that the word *liturgy* is Greek, as are *hymn*, *psalm*, *homily*, and *catechism*, *baptism* and *eucharist*, *priest*, *bishop*, and *pope*.

was hardly possible to handle the profounder questions in any other. Augustine is at a loss for words to speak of them in Latin. Seven centuries later Anselm undertakes the task with diffidence; nor is it clear whether in his own judgment he succeeds or fails.

Thus, when Christianity became the State religion, and the emperor, in such broken language as he could command, took a modest part in the discussions of Nicæa, it was a last and signal spiritual triumph of captive Greece over Rome.

The ancient Church encouraged the study of heathen literature, but with a paramount regard to morality and Christian truth. Plato, Cicero, and Quintilian had pointed out the danger of using the poets indiscriminately as schoolbooks; and the Father who slept with Aristophanes under his pillow would not have placed him in the hands of boys. But even Tertullian allowed Christian boys to attend the public schools under pagan masters.

Origen made the study of heathen poets and moralists preparatory to that of higher Christian truth. His master, Clement, taught that philosophy was the testament or dispensation given to the Greeks, the schoolmaster to bring them, as the Mosaic law brought the Jews, to Christ. And his teaching was generally accepted. To this day "along the porticoes of Eastern churches, both in Greece and Russia, are to be seen portrayed on the walls the figures of Homer, Thucydides, Pythagoras, and Plato, as pioneers preparing the way for Christianity." When Julian forbade the Christians to institute public schools of rhetoric and literature, in which pagan authors might be read, the bishops protested.

During this first Christian age, Greek was the common language of literature, while Latin, after Tacitus and Pliny, rapidly declined. The "Meditations" of the Emperor Marcus Aurelius are composed in the vernacular of the freedman Epictetus. No Latin names can be placed beside those of Lucian and Plutarch, Arrian and Dion Cassius, Ptolemy and Galen. At Athens and Alexandria, the great conservative and liberal universities, studies in grammar and criticism were conducted side by side with philosophy and science. In both alike the Greek tongue was employed. Of all the considerable intellectual production which went on throughout the Roman world, jurisprudence alone was Latin.

Latin Language.

If Greek was the chosen language which carried literature, science, and wisdom, Christian, as well as heathen, to the highest pitch in the ancient world, Latin also was an appointed means of transferring them to Western Europe.

The imperial art of Rome laid the solid foundations on which, when the flood of barbarism began to subside, much of the old fabric was laboriously reconstructed, before the thoughts of man took a wider range. In Spain and Gaul Latin became the mother tongue. But in uneducated mouths it resumed that process of decay and regeneration, the natural life of a language spoken and not written, which only literature can arrest. Hence in time, Italians, as well as Spaniards and French, had to learn book-Latin as a foreign language. It was to them what the writings of our forefathers would be to us, if "Englisc" literature excelled English as Roman did "Romance." But other than literary interests maintained the old Latin as a common language beside the provincial dialects of the new.

The laws of the Western Empire, the last and greatest product of the ancient Roman mind, were adopted by the Gothic, Lombard, and Carlovingian dynasties, and in the twelfth century the first great European school at Bologna was thronged by students of Roman law. At one time there were twenty thousand, from different countries, dividing their attention between civil and canon law, the Pandects and the Decretals. Both were studied with a view to advancement in life, but especially to Church preferment.

Indeed it may be said, with as much truth as is required in metaphor, that the ark which carried through the darkest age, together with its own sacred treasures, the living use of ancient Latin, and some tradition of ancient learning, was the Christian Church.

What at first had been everywhere a Greek became in Western Europe a Latin religion. The discipline of Rome maintained the body of doctrine which the thought of Greece had defined. A new Latin version, superseding alike the venerable Greek translation of the Old Testament and the original words of Evangelists and Apostles, became the received text of Holy Scripture. The Latin Fathers acquired an authority scarcely less binding. The ritual, lessons, and hymns of the Church were Latin. Ecclesiastics transacted the business of civil departments requiring education. Libraries were armories of the Church: grammar was part of her drill. The humblest scholar was enlisted in her service: she recruited her ranks by founding Latin schools. "Education in the rudiments of Latin," says Hallam, "was imparted to a greater number of individuals than at present;" and, as they had more use for it than at present, it was longer retained. If a boy of humble birth had a taste for letters, or if a boy of high birth had a distaste for arms, the first step was to learn Latin. His foot was then on the ladder. He might rise by the good offices of his family to a bishopric, or to the papacy itself by merit and the grace of God. Latin enabled a Greek from Tarsus (Theodore) to become the founder of learning in the English church; and a Yorkshireman (Alcuin) to organize the schools of Charlemagne. Without Latin, our English Winfrid (St. Boniface) could not have been apostle of Germany and reformer of the Frankish Church; or the German Albert, master at Paris of Thomas Aquinas; or Nicholas Breakspeare, Pope of Rome. With it, Western Christendom was one vast field of labor: calls for self-sacrifice, or offers of promotion, might come from north or south, from east or west.

Thus in the Middle Ages Latin was made the groundwork of education; not for the beauty of its classical literature, nor because the study of a dead language was the best mental gymnastic, or the only means of acquiring a masterly freedom in the use of living tongues, but because it was the language of educated men throughout Western Europe, employed for public business, literature, philosophy, and science; above all, in God's providence, essential to the unity, and therefore enforced by the authority, of the Western Church.

But the Latin of the Middle Ages was not classical, and in the West Greek became an unknown tongue. Cicero did less to form style than Jerome; Plato was forgotten in favor of Augustine; Aristotle alone, translated out of Greek into Syriac, out of Syriac into Arabic, out of Arabic into Latin, and in Latin purged of every thing offensive to the mediæval mind, had become in the folios of Thomas Aquinas a buttress, if not a pillar, of the Christian Church.

CIVILIZATION AND EDUCATION IN THE BRITISH ISLES.

High up in the North, above the continent of Europe, lay two sister islands, ample in size, happy in soil and climate, and beautiful in the face of the country. Alas! that the passions of man should alienate from one another, those whom nature and religion had bound together! So far away were they from foreign foes, that one of them the barbarians had never reached, and though a solitary wave of their invasion has passed over the other, it was not destined to be followed by a second for some centuries. In those days the larger of the two was called Britannia, the lesser Hibernia. The latter was early the seat of a flourishing church, abounding in the fruits of sanctity, learning, and zeal; the former, at least its southern half, had formed part of the Empire, had partaken both of its civilization and its Christianity, but had lately been occupied, with the extermination of its population, by the right wing of the great barbaric host which was overrunning Europe.

"During the sixth and seventh centuries," says Dr. Döllinger, "the Church of Ireland stood in the full beauty of its bloom. The spirit of the gospel operated amongst the people with a vigorous and vivifying power; troops of holy men, from the highest to the lowest ranks of society, obeyed the counsel of Christ, and forsook all things, that they might follow Him. There was not a country of the world, during this period, which could boast of pious foundations or of religious communities equal to those that adorned this far distant island. Among the Irish, the doctrines of the Christian Religion were preserved pure and entire; the names of heresy or of schism were not known to them; and in the Bishop of Rome they acknowledged and venerated the Supreme Head of the Church on earth, and continued with him, and through him with the whole Church, in a never interrupted communion. The schools in the Irish cloisters were at this time the most celebrated in all the West; and in addition to those which have been already mentioned, there flourished the Schools of St. Finian of Clonard, founded in 530, and those of Cataldus, founded in 640. Whilst almost the whole of Europe was desolated by war, peaceful Ireland, free from the invasions of external foes, opened to the lovers of learning and piety a welcome asylum. The strangers, who visited the island, not only from the neighboring shores of Britain, but also from the most remote nations of the Continent, received from the Irish people the most hospitable reception, a gratuitous entertainment, free instruction, and even the books that were necessary for their studies. Thus in the year 536, in the time of St. Senanus, there arrived at Cork, from the Continent, fifteen monks, who were led thither by their desire to perfect themselves in the practices of an ascetic life under Irish directors, and to study the Sacred Scriptures in the school established near that city. At a later period, after the year 650, the Anglo-Saxons in particular passed over to Ireland in great numbers for the same laudable purposes. On the other hand, many holy and learned Irishmen left their own country to proclaim the faith, to establish or to reform monasteries in distant lands, and thus to become the benefactors of almost every nation in Europe."

Such was St. Columba, who is the Apostle of the Northern Picts in the sixth century; such St. Fridolin in the beginning of the same century, who, after long labors in France, established himself on the Rhine; such the far-famed Columbanus, who, at its end, was sent with twelve of his brethren to preach in France, Burgundy, Switzerland, and Lombardy, where he died. All these

great acts and encouraging events had taken place, ere yet the Anglo-Saxon race was converted to the faith, or at least while it was still under education for its own part in extending it; and thus in the contemporary or previous labors of the Irish, the Pope found an encouragement, as time went on, boldly to prosecute that conversion and education of the English, which was beginning with such good promise, in the labors of the Irish missionaries.

"The foundation of many English sees," says Döllinger, "is due to Irish men; the Northumbrian diocese was for many years governed by them, and the abbey of Lindisfarne, which was peopled by Irish monks and their Saxon disciples, spread far around it its all-blessing influence. These holy men served God and not the world; they possessed neither gold nor silver, and all that they received from the rich, passed through their hands into the hands of the poor. Kings and nobles visited them from time to time, only to pray in their churches, or to listen to their sermons; and as long as they remained in the cloisters, they were content with the humble food of the brethren. Wherever one of these ecclesiastics or monks came, he was received by all with joy; and whenever he was seen journeying across the country, the people streamed around him to implore his benediction and to hearken to his words. The priests entered the villages only to preach or to administer the sacraments; and so free were they from avarice, that it was only when compelled by the rich and noble, that they would accept lands for the erection of monasteries. Thus has Bede described the Irish bishops, priests, and monks of Northumbria, although so displeased with their custom of celebrating Easter. Many Anglo-Saxons passed over to Ireland, where they received a most hospitable reception in the monasteries and schools. In crowds, numerous as bees, as Aldhelm writes, the English went to Ireland, or the Irish visited England, where the Archbishop Theodore was surrounded by Irish scholars. Of the most celebrated Anglo-Saxon scholars and saints, many had studied in Ireland; among these were St. Egbert, the author of the first Anglo-Saxon mission to the pagan continent, and the blessed Willebrod, the Apostle of the Frieslanders, who had resided twelve years in Ireland. From the same abode of virtue and of learning, came forth two English priests, both named Ewald, who in 690, went as messengers of the gospel to the German Saxons, and received from them the crown of martyrdom. An Irishman, Mailduf, founded, in the year 670, a school, which afterwards grew into the famed Abbey of Malmesbury; among his scholars was St. Aldhelm, afterwards Abbot of Malmesbury, and first bishop of Sherburne or Salisbury, and whom, after two centuries, Alfred pronounced to be the best of the Anglo-Saxon poets."

The seventh and eighth centuries are the glory of the Anglo-Saxon Church, as are the sixth and seventh of the Irish. As the Irish missionaries traveled down through England, France, and Switzerland, to lower Italy, and attempted Germany at the peril of their lives, converting the barbarian, restoring the lapsed, encouraging the desolate, collecting the scattered, and founding churches, schools, and monasteries, as they went along; so, amid the deep pagan woods of Germany and round about, the English Benedictine plied his axe and drove his plough, planted his rude dwelling, and raised his rustic altar upon the ruins of idolatry, and then settling down as a colonist upon the soil, began to sing his chants and to copy his old volumes, and thus to lay the slow but sure foundations of the new civilization.

SCHOOLS OF CHARLEMAGNE.*

When Charlemagne arose upon the Continent, the special mission of the two islands was at an end; and accordingly Ragnor Lodbrog with his Danes then began his descents upon their coasts. Yet they were not superseded, till they had formally handed over the tradition of learning to the schools of France, and had written their immortal names on one and the same page of history. The Anglo-Saxon Alcuin was the first Rector, and the Irish Clement the second, of the Studium of Paris. In the same age the Irish John was sent to found the school of Pavia; and, when the heretical Claudius of Turin exulted over the ignorance of the devastated Churches of the Continent, and called the Synod of Bishops, who summoned him, "a congregation of asses," it was no other than the Irish Dungall, who met and overthrew the presumptuous railer. * * *

Under Charlemagne, secular teaching was united to sacred, and the Church, which had before hardly recognized the education of the laity, but confined itself mainly to the clergy and their ecclesiastical education, took supervision of both, of lay students and of profane learning. Charlemagne indeed betook himself to the two Islands of the North for a tradition; Alcuin, an Englishman, was at the head of his educational establishments; he came to France, not with sacred learning only, but with profane; he set up schools for laity as well as clergy; but whence was it that he in turn got the tradition which he brought? His history takes us back to that earlier age, when Theodore of Tarsus, Primate of England, brought with him thither from Rome the classics, and made Greek and Latin as familiar to the Anglo-Saxons as their native tongue. Alcuin was the scholar of Bede and Egbert; Egbert was educated in the York school of Theodore, and Bede in that of Benedict Biscop and of John precentor of the Vatican Basilica. Here was the germ of the new civilization of Europe, which was to join together what man had divided, to adjust the claims of Reason and of Revelation, and to fit men for this world while it trained them for another. Charlemagne has the glory of commencing this noble work; and, whether his school at Paris be called a University or not, he laid down principles of which a University is the result, in that he aimed at educating all classes, and undertook all subjects of teaching.

In the first place, however, he turned his attention to the Episcopal Seminaries, which seem to have been institutions of the earliest times of Christianity, though they had been in great measure interrupted amid the dissolution of society consequent upon the barbarian inroads, as various passages in these Essays have already suggested. His restoration lasted for four centuries, till Universities rose in their turn, and indirectly interfered with the efficiency of the Seminaries, by absorbing them into the larger institution. This inconvenience was set right at a later period by the Council of Trent, whose wise regulations were in turn the objects of the jealousy of the Josephism of the last century, which used or rather abused the University system to their prejudice. The present policy of the Church in most places has been to return to the model both of the first ages and of Charlemagne.

To these Seminaries he added, what I have spoken of as his characteristic institution, grammar and public schools, as preparatory both to the Seminaries

* NEWMAN'S *Rise and Progress of Universities. Schools of Charlemagne.*

and to secular professions. Not that they were confined to grammar, for they recognized the *trivium* and *quadrivium*; but grammar, in the sense of literature, seems to have been the principle subject of their teaching. These schools were established in connection with the Cathedral or the Cloister; and they received ecclesiastics and the sons of the nobility, though not to the exclusion of the poorer class.

Charlemagne probably did not do much more than this; though it was once the custom to represent him as the actual founder of the University of Paris. But great creations are not perfected in a day; without doing every thing which had to be done, he did many things, and opened the way for more. It will throw light upon his position in the history of Christian education, to quote a passage from the elaborate work of Bulæus, on the University of Paris, though he not unnaturally claims the great Emperor as its founder, maintaining that he established, not only the grammar or public schools already mentioned, but the higher *Studia Generalia*.

It is observable that Charles, in seeking out masters, had in view, not merely the education of his own family, but of his subjects generally, and of all lovers of the Christian Religion; and wished to be of service to all students and cultivators of the liberal arts. It is indeed certain that he sought out learned men and celebrated teachers from all parts of the world, and induced them to accept his invitation by rewards and honors, on which Alcuin lays great stress. 'I was well aware, my Lord David,' he says, 'that it has been your praiseworthy solicitude ever to love and to extol wisdom; and to exhort all men to cultivate it, nay, to incite them by means of prizes and honors; and out of divers parts of the world to bring together its lovers as the helpers of your good purpose; among whom you have taken pains to secure even me, the meanest slave of that holy wisdom, from the extremest boundaries of Britain.'

It is evident hence, that Charles's intention was not to found any common sort of schools, such, that is, as would have required only a few instructors, but public schools, open to all, and possessing all kinds of learning. Hence the necessity of a multiplicity of Professors, who from their number and the remoteness of their homes might seem a formidable charge, not only to the court, or to one city, but even to his whole kingdom. Such is the testimony of Eginhart, who says: 'Charles loved foreigners, and took great pains to support them; so that their number was a real charge, not to the Palace alone, but even to the realm. Such, however, was his greatness of soul, that the burden of them was no trouble to him, because even of great inconveniences the praise of munificence is a compensation.'

Charles had in mind to found two kinds of schools, less and greater. The less he placed in Bishops' palaces, canons' cloisters, monasteries, and elsewhere; the greater, however, he established in places which were public, and suitable for public teaching; and he intended them, not only for ecclesiastics, but for the nobility and their children, and on the other hand for poor scholars too; in short, for every rank, class, and race.

He seems to have had two institutions before his mind, when he contemplated this object; the first of them was the ancient schools. Certainly, a man of so active and inquiring a mind as Charles, with his intercourse with learned persons and his knowledge of mankind, must have been well aware that in former ages these two kinds of schools were to be found everywhere; the one kind few in number, public, and of great reputation, possessed moreover of privileges, and planted in certain conspicuous and central sites. Such was the Alexandrian in Egypt, the Athenian in Greece; such under the Roman emperors, the schools of Rome, of Constantinople, of Berytus, which are known to have been attended by multitudes, and amply privileged by Theodosius, Justinian, and other princes; whereas the other kind of schools, which were far more numerous, were to be found up and down the country, in cities, towns, villages, and were remarkable neither in number of students nor in name.

The other pattern which was open to Charles was to be found in the prac-

tice of monasteries, if it really existed there. The Benedictines, from the very beginning of their institution, had applied themselves to the profession of literature, and it has been their purpose to have in their houses two kinds of school, a greater or a less, according to the size of the house; and the greater they wished to throw open to all students, at a time when there were but few laymen at all who could teach, so that externs, seculars, laymen, as well as clerics, might be free to attend to them. However, true as it was that boys, who were there from childhood intrusted to the monks, bound themselves by no vow, but could leave when they pleased, marry, go to court, or enter the army, still a great many of the cleverest of them were led, either by the habits which they acquired from their intercourse with their teachers, or by their persuasion, to embrace the monastic life. And thus, while the Church in consequence gained her most powerful supports, the State, on the other hand, was wanting in men of judgment, learning, and experience, to conduct its affairs. This led very frequently to kings choosing monks for civil administration, because no others were to be found capable of undertaking it.

Charles then, consulting for the common good, made literature in a certain sense secular, and transplanted it from the convents to the royal palace; in a word, he established in Paris a Universal School like that at Rome.

Not that he deprived monks of the license to teach and profess, though he certainly limited it, from a clear view that that variety of sciences, human and profane, which secular academies require, is inconsistent with the profession and devotion of ascetics; and accordingly, in conformity to the spirit of their institute, it was his wish that the lesser schools should be set up or retained in the Bishops' palaces and monasteries, while he prescribed the subjects which they were to teach. The case was different with the schools which are higher and public, which, instead of multiplying, he confined to certain central and celebrated spots, not more than to three in his whole empire—Paris, and in Italy, Pavia and Bologna.

But, after all, it was not in an Emperor's power, though he were Charlemagne, to carry into effect in any case, by the resources peculiar to himself, so great an idea as a University. Benefactors and patrons may supply the framework of a Studium Generale; but there must be a popular interest and sympathy, a spontaneous coöperation of the many, the concurrence of genius, and a spreading thirst for knowlelge, if it is to live. Centuries passed before these conditions were supplied, and then at length about the year 1200 a remarkable intellectual movement took place in Christendom; and to it must be ascribed the development of Universities, out of the public or grammar schools, which I have already described. No such movement could happen, without the rise of some deep and comprehensive philosophy; and, when it rose, then the existing Trivium and Quadrivium became the subjects, and the existing seats of learning the scene, of its victories; and next the curiosity and enthusiasm, which it excited, attracted larger and larger numbers to places which were hitherto but local centers of education. Such a gathering of students, such a systematizing of knowledge, are the notes of a University.

The increase of members and the multiplication of sciences both involved changes in the organization of the schools of Charlemagne; and of these the increase of members came first. Hitherto there had been but one governor over the students, who were but few at the most, and came from the neighborhood; but now the academic body was divided into Nations, according to the part of Europe from which they joined it, and each Nation had a head of its own, under the title of Procurator or Proctor. There were traces of this division, as we have seen in a former chapter, in Athens; where the students were arranged under the names of Attic, Oriental, Arab, and Pontic, with a protector for each class. In like manner, in the University of Paris, there

were four nations, first, the French, which included the middle and south of France, Spain, Italy, and Greece; secondly, the English, which, besides the two British Islands, comprehended Germany and Scandinavia; thirdly, the Norman; and fourthly, the Picards, who carried with them the inhabitants of Flanders and Brabant. Again, in the University of Vienna, there were also four nations,—Austria, the Rhine, Hungary, and Bohemia. Oxford recognized only two Nations; the north English, which comprehended the Scotch; and the south English, which comprehended the Irish and Welsh. The Proctors of the Nations both governed and represented them; the double office is still traceable, unless the recent Act of Parliament has destroyed it, in the modern constitution of Oxford, in which the two Proctors on the one hand represent the Masters of Arts in the Hebdomadal Board, and on the other have in their hands the discipline of the University.

And as Nations and their Proctors arose out of the metropolitan character of a University, to which students congregated from the farthest and most various places, so are Faculties and Deans of Faculties the consequence of its encyclopædic profession. According to the idea of the institutions of Charlemagne, each school had its own teacher, who was called Rector, or Master. In Paris, however, where the school was founded in St. Geneviève's, the Chancellor of that Church became the Rector, and he kept his old title of Chancellor in his new office. Elsewhere the head of the University was called Provost. However, it was not every one who would be qualified to profess even the Seven Sciences, of which the old course of instruction consisted, though the teaching was only elementary, and to become the Rector, Chancellor, or Provost, of the University; but, when these sciences became only parts of a whole system of instruction, which demanded in addition a knowledge of philosophy, scholastic theology, civil and canon law, medicine, natural history, and the Semitic languages, no one person was equal to the undertaking. The Rector fell back from the position of a teacher to that of a governor; and the instruction was divided among a board of Doctors, each of whom represented a special province in Science. This is the origin of Deans of Faculties; and, inasmuch as they undertook among themselves one of those departments of academical duty, which the Chancellor or Rector had hitherto fulfilled, they naturally became his Council. In some places the Proctors of the Nations were added. Thus, in Vienna the Council consisted of the Four Deans of Faculties, and the Four Proctors.

As Nations preceded Faculties, we may suppose that Degrees, which are naturally connected with the latter, either did not enter into the original provisions of a University, or had not the same meaning as afterwards. And this seems to have been the case. At first they were only testimonials that a resident was fit to take part in the public teaching of the place; and hence, in the Oxford forms still observed, the Vice-Chancellor admits the person taking a degree to the "lectio" of certain books. Degrees would not at that time be considered more honors or testimonials, to be enjoyed by persons who at once left the University and mixed in the world. The University would only confer them for its own purposes; and to its own subjects, for the sake of its own subjects. It would claim nothing for them external to its own limits; and, if so, only used a power obviously connate with its own existence. But of course the recognition of a University by the State, not to say by other Uni-

versities, would change the import of degree, and, since such recognition has commonly been granted from the first, degrees have seldom been only what they were in their original idea; but the formal words by which they are denoted, still preserve its memory. As students on taking degrees are admitted "legere et disputare," so are they called "Magistri," that is, of the *schools;* and "Doctors," that is, teachers, or in some places "Professors," as the letters S.T.P. show, used instead of D.D.

I conclude by enumerating the characteristic distinctions, laid down by Bulæus, between the public or grammar schools founded by Charlemagne, and the Universities into which eventually some of them grew, or, as he would say, which Charlemagne also founded.

First, he says, they differ from each other *ratione disciplinæ.* The Scholæ Minores only taught the Trivium (*viz.*, Grammar, Logic, Rhetoric,) and the Quadrivium (*viz.*, Geometry, Astronomy, Arithmetic, and Music,) the seven liberal Arts; whereas the Scholæ Majores added Medicine, Law, and Theology.

Next, *ratione loci;* for the Minores were many and everywhere, but the Majores only in great cities, and few in number. I have already remarked on the physical and social qualifications necessary for a place which is to become the seat of a great school of learning: Bulæus observes, that the Muses were said to inhabit mountains, Parnassus or Helicon, spots high and healthy and secured against the perils of war, and that the Academy was a grove; though of course he does not forget that the place must be accessible too, and in the highway of the world. "That the city of Paris," he says, "is ample in size, largely frequented, healthy and pleasant in site, there can be no doubt." Frederic the Second spoke the general sentiment, when he gave as a reason for establishing a University at Naples, the convenience of the sea-coast and the fertility of the soil. We are informed by Matamorus, in his account of the Spanish Universities,* that Salamanca was but the second site of its University, which was transferred thither from Palencia on account of the fertility of the neighborhood, and the mildness of its climate. And Mr. Prescott speaks of Alcala being chosen by Cardinal Ximenes as the site for his celebrated foundations, because "the salubrity of the air, and the sober, tranquil complexion of the scenery, on the beautiful borders of the Henares, seemed well suited to academic study and meditation."

The third difference between the greater and lesser schools lies *ratione fundatorum.* Popes, Emperors, and Kings, are the founders of Universities; lesser authorities in Church and State are the founders of Colleges and Schools.

Fourthly, *ratione privilegiorum.* The very notion of a University, I believe, is, that it is an institution of privilege. I think it is Bulæus who says, "Studia Generalia can not exist without privileges, any more than the body without the soul. And in this all writers on Universities agree." He reduces those privileges to two heads, "Patrocinium" and "Præmium;" and these, it is obvious, may be either of a civil or an ecclesiastical nature. There were formerly five Universities endowed with singular privileges: those of Rome, of Paris, of Bologna, of Oxford, and of Salamanca; but Antony à Wood quotes an author who seems to substitute Padua for Rome in this list.

Lastly, the greater and lesser schools differ *ratione regiminis.* The head of a College is one; but a University is a "respublica litteraria."

* Hispan. Illustr. t. p. 2, 801.

GERMAN PEDAGOGY.

INTRODUCTION.

In the prosecution of our labors as an educational journalist we have had occasion to draw largely from the pedagogical literature of the German language, which, beyond that of any other country, is pre-eminently rich in the historical development of education, both public and individual, and in the exhaustive discussion of the principles and methods of instruction. While we must accord to Italy the merit of preserving, and to Italy and France of transmitting and enlarging the ancient civilization, and to the British Isles of sending back to the continent the torch of christian culture when its light was almost extinguished in the devastations of civil war and successive waves of barbarian invasions, we find in the nations which belong to the great German family a succession of schools and teachers, in which and by whom the work of human culture has been carried on with enthusiasm, in spite of civil war, and changing and belligerent dynasties. Since the great ecclesiastical upbreak of the sixteenth century, and particularly since the social and political agitations which grew out of the action of the French Revolution on European institutions, German writers, statesmen, and teachers have bestowed more thought on the problems and discussions of education, than have the same classes in any, or all other countries together. The results are now manifest to the world in the universality and high character of the public instruction, in the wealth of literary and scientific production, in the industrial development, and the military strength of the German people.

It is not creditable to English and American teachers and educators that a literature so rich in thorough historical research, profound speculation, and wise and varied experience from infant training to the broadest university culture, should have been so long neglected—especially when the German educational reformers were so prompt to appreciate and appropriate the broad generalizations of Bacon, and the practical common sense of Locke, as well as the suggestions of Rousseau and Pestalozzi, in this field.

The basis and aim of Beneke's pedagogical views must be found in his psychological publications. To establish the phenomena of mind on a scientific basis, to discard all uncertain speculation, and adhere only to the facts of observation, having ascertained all fixed antecedents, and uniform sequences in these phenomena was the great aim of all his teaching and all his publications. His separate work on Education and Instruction, which is highly valued in the best normal schools of Germany, is only the application of his psychological views to the work of the school-room. We give a brief analysis of his doctrine from two articles in the Museum and English Journal of Education of 1865.

Beneke's System of Psychology.

Beneke sets down two false notions as the principal obstacles to the scientific treatment of psychology. The first one is the practice of regarding the mind in its very earliest stage as an aggregate of special faculties. The child is supposed to have born with him faculties of memory, of understanding, of reasoning, of will, and such like. These faculties are assigned to the child in spite of the fact that no one has really observed the infant recollecting, or reasoning, or deliberately willing. In truth, these faculties do not exist in the child at its birth. There is a power called soul, but it does not admit of farther definition. It does not become known to us until it acts on the outer world, and it is only after long processes, which it is the business of psychology to observe, that it reaches the power of deliberate volition or of abstract reasoning.

But there is a second error which it is equally important to remove. All acts of retention are grouped together, and are assigned to a faculty called memory. All acts of reasoning are grouped together, and assigned to one faculty, called the reasoning faculty. And so on with other faculties. But this is a mistake. Psychologists like Sir William Hamilton and Mansel, allow that there are no such faculties, that the soul is one, and that these faculties are merely convenient names by which to group together similar phenomena. But the fiction leads to gross mistakes, both psychologically and educationally. If there were such a faculty as memory, then if a man's memory were good, he would remember every thing well. But we find that the same man remembers words well, but forgets ideas, remembers numbers well, but forgets tunes, remembers places well, but forgets faces. So we find a critic of art reason soundly, and with wonderful acumen and insight, in the region of art, but he fails entirely in his reasoning in regard to religion or politics. How can this happen if he has but one reasoning faculty?

The business of psychology, then, is to observe the activities of the human mind, to watch and classify all its acts, avoiding all hasty generalizations.

Now, in the first stage of the soul's existence here, we know it only as it comes into contact with external nature. We are, therefore, first to observe what takes place when the mind comes into contact with particular external objects. The results of this observation Beneke gave in what he called the four fundamental processes of the soul.

The first is, if the soul come into contact with an external object, it forms a sensation or sensuous perception. How it forms this sensation is not a ques-

tion of psychology, for our consciousness does not speak even of the body as the means. We have to deal only with the facts of consciousness.

The second fundamental process is thus stated by Beneke: "New original powers are continually forming themselves in the human soul." The phenomenon which we perceive is this. The mind is employed for the day in perceptions. It at first works vigorously, but gradually its power fails, and, like the body, it refuses to act. Sleep, however, comes on, and next morning the mind awakens refreshed, reinvigorated, able to form new sensations and perceptions.

The third process is thus stated: "All developments of our being are on the stretch every moment of our lives to equalize towards each other the movable elements which are given in them." The movable elements require explanation. The result of the activities of the mind on external objects is different. In some cases the perceptions are steadfast. They are easily recalled. In other cases the perceptions are indistinct, the objects have not clearly impressed themselves on the mind. These become the movable elements. They pass easily from one group of perceptions to another. Now, in the case of these movable elements, the mind struggles to equalize them. For instance, good news comes to me. This feeling of gladness will give a color to all my perceptions which are not definitely fixed. The song of the bird will be the expression of its happy existence; the sun will smile amidst clouds, all nature will rejoice. Again, if I receive a strong impression of an object, the strength of the impression will communicate itself to the impression of the next object which I perceive.

The last fundamental process which Beneke lays down is, "The same products of the human soul, and those similar, in proportion to their likeness, attract each other, and strive to enter into nearer combinations with each other."

These are the four great fundamental processes of the human mind. Beneke rests them entirely on observation, and if our reader has understood them thoroughly, he will see how simple they are. These processes take place in the three divisions of the soul's activity, which were proposed by Kant, and since adopted by most psychologists; and Beneke applies his knowledge of them in explanation of the phenomena of the feelings and conations, as well as of those of our cognitions.

In the first fundamental act there are two factors,—the soul and the external object. If we turn our attention to the soul, we find that its capabilities in regard to external impressions may be described in a threefold manner. An object comes before the soul, and, in consequence, the soul takes a firm, strong impression from it. The object becomes firmly fixed in the soul. Or again, if an object comes before the soul, the soul seizes it in all its parts, it takes into its perception the minute features of the object. Or again, it may, in a speedy manner, lay hold of the object. At the earliest stage of the child's soul, it is impossible to define exactly what it is, because it is not until vast and complicated processes have been gone through, that the soul reaches the state in which we know it well. Therefore, Beneke does not assign to the soul, in its earliest stages, any of the latent powers commonly ascribed to it. He deals with it in its earliest stages, simply as its activity in sensations and perceptions exhibits it, and he generalizes the results in these three qualities,—strength, sensitiveness and liveliness. This generalization we consider of im-

mense value to the educator. If he watches his slow pupils carefully, with these characteristics in his mind, he will often be able to lay his hand at once on the defect that prevents progress. If the boy does not receive a strong impression from an external object, he can not remember it well; he can not recollect it when he is required to do so. This quality of the mind is the most essential to thought, and characteristic of the manly intellect. If the mind, again, is not sufficiently sensitive, it will fail to form a minutely accurate notion of the object. This quality is characteristic of the female mind, and is not an unmixed good, if not combined with a sufficient amount of strength. If the mind does not take an impression in sufficient time, another object forces itself on the mind, a mere half-impression is produced, and the result is a weakening of the power of the mind. Or if the mind is too lively, and takes its impression too fast, there may be a deficiency of strength, and the pupil may be as ill off as the slowest in the class. Dunces, therefore, may be defective in the strength of their impressions, in the sensitiveness of their minds, in the too great slowness or fastness with which they receive impressions. These defects are defects of degree, and though it is in these qualities that one soul originally differs from another, yet much may be done by the teacher who has studied the matter psychologically to increase the strength and regulate the liveliness of the pupil's impressions.

What adds to, or rather creates, the deep importance of attention to these qualities, is another doctrine which Beneke has established in a completely scientific manner. This doctrine is, that the only possibility of the soul's progress to a higher stage, is the thorough accomplishment of the work in the previous stage. At the first stage the child is predominantly sensuous. Unless his senses be fully exercised, unless he accomplish his intuitions effectively, unless, in one word, he has made many clear, strong intuitions in the course of his childhood, the second portion of his life's intellectual work will be badly performed. In the second stage, the boy becomes reproductive; and here, again, unless the reproductions are done thoroughly, and repeated often enough, it is impossible to acquire any thing like perfection in the third, or highest stage, the productive. If we observe a child's progress in his intuitions, and his movement from these to reproduction, we shall see the reason of all this. A child looks at a tree for the first time. He looks only for an exceedingly short time. He has had some sensation in consequence, which must leave *some trace* in the mind, however indefinite it may be. After an interval he looks again at the tree, and there arises a similar sensation, which, by the fourth fundamental process, blends with the trace of the first. After these sensations have been multiplied to a great extent, by a law which Beneke works out scientifically, the child at length perceives an object which we call a tree. Having made this perception, however, he could not recall the tree in his mind if he wished. But he makes the perception or intuition again and again; and he must make it a certain number of times, more or less (the number being dependent on the strength, sensitiveness, and liveliness of the soul), before he can reproduce the tree without the presence of the object. Now, after he has acquired the power of reproducing one tree, he must learn to reproduce others; and he can not form a notion of a tree, abstracted from all individual trees, until he has reproduced a considerable number of individual trees with tolerable exactness. He can not become a thinker in any department, until he has gained the power of repro-

duction in that particular department. Hence, also, the scientific establishment of the law in education, that the teacher must resolutely, and with great patience, practice the pupil in the concrete, before he proceeds to the abstract. Education must be primarily inductive, if it is to be successful. The pupil must be furnished in every study with numerous individual instances, before he can be fit to make the generalizations for himself; and to furnish him with generalizations before he knows the instances, or even at the same time, is not to educate him, but to throw obstacles in the way of his education.

If we turn now from the soul to the other factor, the external object, in the first fundamental process, we shall find that it is calculated to affect the soul in five different ways. The object may produce a satisfactory impression, and then we have a perception. I look at a tree in daylight, I see it, and am satisfied. Again, it may produce an impression, accompanied with distinctly felt pleasure. I look at a beautiful face. I see it, and, more than that, I feel exquisite pleasure at the sight of it. In proportion, however, to the pleasure of which I am conscious, is my perception less distinct, and if I turn immediately away from it, possibly I could describe it only in the most vague terms,—terms indicative more of my pleasure than of its exact form. But then there is this difference between the object that simply satisfies, and that which excites pleasure. I at once dismiss the object that satisfies the mind, and do not care whether it returns or not. But I long for the return of the object which gives me pleasure, and as it returns again and again, I come to know it more completely, even in its various features. But there are objects that at first stimulate the mind pleasurably, but being permitted to act too long on it, create satiety, or even disgust. In that case, the mind has not received a satisfying perception of the object, but at the same time it has not only no desire to return to it, but positive aversion to it. The effect, consequently, is a weakening of the mind to this extent. Or again, the object is not calculated to produce a full impression. The light, for instance, is deficient. I look on an object at a distance in dim starlight. I see it indistinctly. The impression produced on my mind is unsatisfactory. I have gained no real knowledge. So far the mind is weakened. Again, I gaze at the sun in its full blaze. The result is that I see nothing, but my eyes are dazzled, and I feel pain. There are thus five effects: a satisfactory intuition, an intuition accompanied with pleasure, an intuition accompanied with satiety, a defective intuition, and an intuition accompanied with pain. The first two strengthen the mind, the other three weaken it. The teacher must present his pupils only with the first two; the other three hinder his work. And, indeed, the division will apply to more things than intuitions. If the lesson given by a teacher produces either satiety or pain, or supplies the pupil only with half-impressions, his work has been useless, and the boy would have been stronger in mind if the lesson had not been given. In every lesson the teacher must either satisfy the boy's mind, and then the knowledge will abide for some time, and become the basis of further knowledge; or he must stimulate the boy through pleasurable excitement, and then, though he may not remember so much of the instruction, there has been planted in his heart a craving for farther enlightenment, which may turn out to be more important than any particular knowledge communicated to him.

These views, and similar views, are elaborately set forth by Beneke in his *Erziehungs-und-Unterrichtslehre.*

INSTRUCTION—ITS CHARACTER AND RELATIONS TO EDUCATION.*

1. *The Fundamental Character of Instruction.*—Education has for its function to raise the reason which is not cultivated at all, or less cultivated, to the position of that which is cultivated, and has therefore principally to do with the mind or subject. The objects which act on the mind have also a training power; in fact, at last all training is limited by what is external, though not less so, and indeed much more so, by the nature of the mind itself. But one and the same thing can train in different degrees in different relations. What is important for objective training, may be unimportant for subjective, or even may have a detrimental influence; and what, on the other hand, is less important for the comprehension and acquisition of external elements, may have a deep influence on the formation of the mind.

In contrast, therefore, with education, the function of instruction is to impart that which is objective. All its peculiarities can be inferred from this: its having to do more with single operations; the circumstance that these operations are so marked that they can begin and cease at a definite time; its capability of exhausting what lies within a limited region; of its proceeding from a single object with more determined intention; and of its being communicated to a greater number at once.

This definition gives the most general limits of instruction. Its principal objects are, according to this, representations and external capabilities. The external capabilities, such as walking, dancing and writing, are included, because it is through representations that they can be learned fully. For instance, writing is teachable on account of the perceptions which the pupil can make of the teacher's writing and of his own.

In regard to representations, it is external objects which first form the objects of instruction. They form for us the first objects. Along with them we comprehend the connections and other relations which exist amongst them; such as those of space and time; the relations of continual juxtaposition; of cause and effect; of number; as well as the more abstract relations of degree; of size; &c.; and in consequence of these being able to be apprehended along with external objects, they also can become the objects of instruction. And this does not exhaust the province of instruction even in regard to external objects, for it embraces also the working up, not merely of single representations, but of their combinations and relations to knowledges of every kind. And it goes beyond the immediate apprehensions of objects into logical combinations, for while we are in a position to produce similar combinations in others with a kind of compulsion, there can be no doubt that such can become the objects of instruction.

This leads into another and very wide province, which instruction rules at least in part. Our inner being can become an object to us. This takes place through a peculiar formation of notions which, introduced by the similarity of the qualities and relations and modes of growth of the mind, brings forth in special acts what is universal in these relations for our consciousness. Through these acts, that is, notions relating to mental qualities, relations, and modes of growth, is formed what is commonly called our inner sense, but which would

* *Erziehungs-und-Unterrichtslehre.*

be better called our inner senses, by means of which we are in a position to comprehend acts of a similar nature. In consequence of them, therefore, all evolutions of our inner being, whatever form they may have originally, assume the form of representation, or become objects for us, and thus they can be drawn into the province of instruction.

The whole inner world, it is true, does not lie within the province of instruction, but only so far as the individual element can be struck out and a universal representation gained in consequence of the power of forming notions already mentioned, and only so far is a communication of it possible; nay, only so far as the person to be instructed has in himself the elementary preparations for that which we are to impart to him. Above all, then, the universal predetermined laws, which are the same in all men, such as those of logic, æsthetics, morality, and religion, &c., can be evolved notionally, and thus become objects of instruction: and so also can even other mental phenomena, which take different forms in different individuals, even feelings and conations.

But it is evident that the province of instruction in this respect is much more limited than that of education. Take, for instance, the branch where it has the widest reach, namely æsthetic instruction, such as can be imparted through the reading and exposition of poetical works, through instruction in music, as well as through pictures and statues. The apprehension of these takes place in a similar manner in all, so far as the objective is concerned, yet not with equal perfection, delicacy, freshness, liveliness, and spirituality. And without doubt the communication of these would be more valuable, and more important in regard to the real training of the mind. But for these a certain equality of inborn talents (not communicable therefore by one to another) is requisite, and a certain equality in the previous circumstances of training; two equalities, therefore, which, even where a possibility of communicating them exists, would fall, not to the province of instruction, but to that of education.

Still more decidedly is this the case in regard to morality and religion. Instruction can venture here only to form, combine, and apply the *notions* or *representations* which relate to both. And although these are assuredly of some value in themselves, yet it is unquestionably not these that are to be considered as most valuable, nor as the most important for the training of youth, nor as the peculiar end of education in these two departments; but it is the lively moral feelings and impulses, the disposition which arises in consequence of these, and the deep religious tone of the soul. From these feelings indeed there lies a plain and open way to the notions or representations, but from the notions or representations there is no road to the feelings. For the lively and the fresh must come before the notions, according to the fundamental relations of mental evolution. The particular evolutions can be melted and formed into notions by abstraction, but the reverse process, that of dissolving notions into particular evolutions, and into particular evolutions of the requisite freshness, force, and completeness, has not yet been discovered by any one, however much the possibility of it has been presupposed in pedagogic theories. For establishing lively feelings, impulses, dispositions, therefore, there lie before us, so long as we are in the province of instruction, not only difficulties, but an absolute impossibility. What is aimed at can be attained only through education, by placing the pupils in those relations of life which are the necessary conditions, more or less, of the required evolutions from the com-

mencement. Instruction can merely, while circling round the shrines of morality and religion, describe and glorify their treasures; the pupil can be made a partaker of them only through that more lively and more penetrating activity which constitutes education.

2. *Education through instruction.*—Through the investigations of the previous paragraph, we are now in a position to give a definite answer to the question if instruction can educate, and how far. Of all the evolutions of our mind there remain behind traces, and these traces are powers, and so far, therefore, there is through all instruction an inner or subjective shaping of the mind produced, the very thing at which education aims. But the question then occurs, Whether this inner shaping, this formation of the subjective, is important and joyful; whether the traces which remain behind, have the adequate strength, liveliness, and intensity which make them desirable developments of the inner mental being; whether they mingle and work together with one another in relations promotive of progress; and whether in this way all kinds of inner progress which education aims at, are to be attained?

In order to gain perfect exactness in the determination of these questions, we must distinguish three things: the education which is attached to instruction immediately and essentially; the education which comes alongside of the instruction, or takes place through that which the teacher says or does in addition to what properly belongs to his duties as an instructor; and, finally, we have the results that may arise from special arrangements which are made for instruction, such, for instance, as are made in instruction in schools.

Of these three elements, we can take no notice of the last. The second is seen at the first glance to be entirely different in different circumstances. It depends on the individuality of the teacher whether it appears at all, and in what way and to what extent; and it also depends, on the other hand, not less on the individuality of the scholar. To take a nearer view of this matter, we can bring the influences that bear on it under four general heads.

First, an educating influence can be exercised on the scholars in immediate connection with the objects of instruction by the *zeal* of the teacher, by the liveliness and continuity which he displays, and by the scientific spirit which informs his instructions, for these qualities are transferred to the scholars, sometimes unconsciously and instinctively, and sometimes in more conscious representation and feeling. While he has these qualities of his teacher continually before him, he forms them in himself along with the objects of instruction, by means of that which he possesses in an elementary state similar to these; and the traces which remain behind of these, become gradually in him permanent qualities. It is plain from this that this training may be often of greater importance than the subject matter which the instruction communicates. Hereby there is introduced into the scholar a special power of estimating the moral worth of things, which, according to the measure of its strength, its purity, its liveliness, and its harmonious agreement with other motives, may exercise an exceedingly important moral influence for the whole of life.

But, *secondly*, the teacher, besides what he may introduce immediately into his teaching from his inner being, is something more. He has a character, an individuality, and these can manifest themselves during instruction in the most manifold ways, and can also be reflected in the scholars where the preparatory capabilities exist. It is these that principally determine the tone of the teacher;

the expression of the united intellectual and moral individuality and disposition of the teacher. It is well known that teachers differ much from each other in this respect. While many, during instruction, simply let the object speak through itself, others continually are mingling up with it themselves or their personality more or less, relating the circumstances of their lives, their adventures, their feelings, and their doings. Where the special subject of instruction has little, or perhaps nothing to do with this, we must unquestionably consider this as a mistake, according to strict didactic rule; and it may take place to a degree where it becomes a mistake which can in no way be excused. But in many circumstances the advantage preponderates. Through the foreign admixtures, more is gained in respect of moral tone and character than is lost in respect of instruction, where there exist in the scholars the preparations. Even didactically it can sometimes have a beneficial influence, by breaking the uniformity of the instruction, and giving more spirit and life to it, which is a decided necessity for some individualities.

Thirdly, there is the attention which the teacher can pay to the moral individuality of the scholar. Also in this respect we come upon a similar diversity. Many teachers do not trouble themselves about this matter. They give their lessons, they take care that there be quiet and attention during these, and that the necessary preparations and work be done for them. Every thing beyond this, they imagine, is of no concern to them. Others, on the contrary, regard the moral effect on the scholars as the principal matter. While they give intense attention to the scholars in this respect continually, they take the opportunity presented of something faulty occurring either in the regulation of the instruction, or in conduct, to introduce, with great earnestness, representations and admonitions, which, in consequence of the way in which they proceed from them, receive a penetrating character; and what they have once begun in this way, they follow out with systematic zeal.

To these educating agents have to be added, in the *fourth* place, those which are determined by the relations, and especially the likes and dislikes which arise between teacher and scholar. Love begets love, confidence elevates and strengthens; on the other hand, cold repulsive behavior on the part of the teacher chills the pupil, creates ill-will, and may inspire even hatred. The results in this case are often of great importance for the whole education; and unquestionably special consideration is to be given in the selection of a teacher, not merely to the amount and kind of knowledge he may possess, but to the circumstances now named, and more especially to the many relations of agreement or of opposition which can bring the scholar to willing association; or, on the other hand, to an often invincible repulsion.

We have yet to discuss the first of those points suggested in the beginning, — the educating power immediately and essentially attached to the instruction. With regard to it, we expect that there will be more certainty in carrying it out, because it is conditioned by its more close connection with instruction; and a full examination confirms this expectation. We can have no doubt as to its nature in general. The traces which remain behind from the comprehension of the instruction, give rise to powers for the comprehension of that which lies in the same direction with it,—powers of perception and observation, of memory, understanding, and judgment of the most manifold kind, as well as the habits of attention, of diligence, and of perseverance. It is plain, at the

first glance, that this training will be the more valuable, the greater the liveliness and intensity with which these traces are collected, provided only the mind do not be wearied out.

And then to these are attached further workings out of that which has been already comprehended. To these belong, especially in an objective point of view, the regulating laws, which not unfrequently extend their operations beyond the special circumstances in connection with which they were first formed; and subjectively, there is the elevating and bracing feeling of power in one's self which urges on the scholar, and later the youth and the man, from one intellectual height to another, and gives him the energy requisite to the attainment of his aims.

The truth of this remark will become exceedingly evident if we look at it, as it were, through a magnifying-glass, in that education which the previous ages give to those that follow. Let us take, for instance, the influences which proceed from our more recent speculative philosophies. It has often been believed, that even although these brought no advantage in respect of the matter which they supply to the mind, inasmuch as they establish no knowledge that promises to last, yet they deserve the highest praise in a formal point of view, or in respect of the mental, gymnastic, and intellectual exertion and strengthening which they guarantee. But exactly the reverse is unquestionably the result; for since these speculative systems move in distorted, often purely fanciful forms, the formation of the mind, or the education which is produced by them, must bear a distorted and perverted character. They impress on the mind fanciful laws of knowledge, they set up pictures of a progress in which there can be no real progress, but merely the fancy that there is progress. And since these pictures and laws work as misdirecting powers, the intellectual training must necessarily be radically corrupt. And so also the moral training. On the one side, they establish presumption and superciliousness in reference to that worthless and perverted acquisition. On the other hand, they depress and unnerve, where they ought to give courage and spirit, namely, in striving after knowledges which, established in the right way, possess sufficient tenacity to remain truth for all time.

This, then, is the full extent to which instruction can and ought to act with an educating power, independently of special arrangements which may be added for the purpose. Most decided is its action in that which is immediately attached to it; and then in that which lies near to it, at least so far as a special individuality is not presupposed for it. Every thing else is in and for itself, not in its power, but can be drawn into it only so far as already a mental preparation has been made for it through the immediate action of the relations of life. The relation to the teacher is assuredly a relation of life, but only a single and limited one. On this account it can have an educating power (in an elementary way) fresh and lively, but only so far as it affects the mind in this character. And this statement already furnishes us with the answer to the question, in what way schools are fitted to extend this influence. It is plain, without further investigation, that they are in a position to do this so far, but only so far as they can introduce new relations of life which shall act immediately on the inner development of the scholar.

MONTESQUIEU.—OF THE LAWS OF EDUCATION.

MEMOIR.

M. DE SECONDAT, Baron Montesquieu, was born in 168[illegible], of an ancient and noble family, at the Chateau *de la Brede*, near Bordeaux. He early devoted himself to literature and civil law. In 1714 he was made councilor of the parliament of Bordeaux, and in 1716, its president. In 1721 appeared his *Lettres Persannes;* in 1728 he was elected to the *Academie Français*, and about the same time he visited Vienna, attached to the embassy of Lord Waldgrave, and, soon after, Italy, Switzerland, Holland, and Great Britain. On his return he meditated and wrote the *Causes of the Grandeur and Decline of the Roman Empire*, which was published in 1733, and followed in 1748, by his *Esprit des Loix*, which was translated into the different languages of Europe. An English translation appeared then, which went through many editions. The extracts which follow, on Education, being from the sixth edition issued in 1772. He died in 1755.

EDUCATION SHOULD BE IN HARMONY WITH THE GOVERNMENT.

I. The laws of education are the first impressions we receive; and, as they prepare us for civil life, each particular family ought to be governed pursuant to the plan of the great family which comprehends them all.

If the people in general have a principle, their constituent parts, that is, the several families, will have one also. The laws of education will be therefore different in each species of government; in monarchies they will have honor for their object; in republics, virtue; in despotic governments, fear.

II. In monarchies the principal branch of education is not taught in colleges or academies. It in some measure commences when we enter the world; for this is the school of what we call honor, that universal preceptor which ought every where to be our guide.

Here it is that we constantly see and hear three things: "that we should have a certain nobleness in our virtues, a kind of frankness in our morals, and a particular politeness in our behavior."

The virtues we are here taught, are less what we owe to others, than to ourselves; they are not so much what assimilates us to, as what distinguishes us from, our fellow-citizens.

Here the actions of men are not judged as good, but as shining; not as just, but as great; not as reasonable, but as extraordinary.

When honor here meets with anything noble in our actions, it is either a judge that approves them, or a sophist by whom they are excused.

It allows of gallantry when united with the idea of sensible affection, or with that of conquest; this is the reason why we never meet with so strict a purity of morals in monarchies as in republican governments.

It allows of cunning and craft, when joined with the idea of greatness of soul or importance of affairs; as for instance, in politics with whose finesses it is far from being offended.

It does not forbid adulation, but when separate from the idea of a large fortune, and connected only with the sense of our mean condition.

With regard to morals, I have observed that the education of monarchies ought to admit of a certain frankness and open carriage. Truth therefore in conversation is a necessary point. But is it for the sake of truth? By no means. Truth is requisite only because a person habituated to veracity, has an air of boldness and freedom. In fact, a man of this stamp seems to lay stress only on the things themselves, and not on the manner in which others receive them.

Hence it is, that as much as this kind of frankness is commended, so much that of the common people is despised, which has nothing but truth and simplicity for its object.

In fine, the education of monarchies requires a certain politeness of behavior. Men born for society, are born to please one another; and a person that would break through the rules of decorum, by shocking those he conversed with, would so far lose the public esteem as to become incapable of doing any good.

But politeness, generally speaking, does not derive its original from so pure a source. It rises from a desire of distinguishing ourselves. It is pride that renders us polite: we feel a pleasing vanity in being remarked for a behavior that shows in some measure we are not meanly born, and that we have not been bred up with those who in all ages have been considered as the scum of the people.

Politeness, in monarchies, is naturalized at court. One man excessively great renders everybody else little. Hence that regard which is paid to our fellow subjects; hence that politeness, which is as pleasing to those by whom, as to those towards whom it is practiced; because it gives people to understand, that a person actually belongs, or at least deserves to belong, to the court.

A court-air consists in quitting a real for a borrowed greatness. The latter pleases the courtier more than his own. It inspires him with a certain disdainful modesty, which shows itself externally, but whose pride diminishes insensibly in proportion to its distance from the source of this greatness.

At court we find a delicacy of taste in everything, a delicacy arising from the constant use of the superfluities of an affluent fortune, from the variety, and especially the satiety of pleasures, from the multiplicity, and even confusion, of fancies; which, if they are but agreeable, are always well received.

These are the things which properly fall within the province of education, in order to form what we call a man of honor, a man possessed of all the qualities and virtues requisite in this kind of government.

Here it is that honor interferes with everything, mixing even with people's manner of thinking and feeling, and directing their very principles.

To this whimsical honor it is owing, that the virtues are only just what it pleases, and as it pleases; it adds rules of its own invention to everything prescribed to us; it extends or limits our duties according to its own fancy, whether they proceed from religion, politics, or morality.

There is nothing so strongly inculcated in monarchies, by the laws, by religion, and honor, as submission to the prince's will; but this very honor tells us, that the prince ought never to command a dishonorable action, because this would render us incapable to serve him.

Grillon refused to assassinate the Duke of Guise, but he offered Henry III. to fight him. After the massacre of St. Bartholomew, Charles IX. having sent orders to all the governors in the several provinces for the Huguenots to be murdered, Viscount Dorte, who commanded at Bayonne, wrote thus to the king: "Sire, among the inhabitants of this town, and your Majesty's troops, I could only find honest citizens and brave soldiers, but not one executioner: we jointly therefore beseech your Majesty to command our arms and lives in things that are practicable." This great and generous soul looked upon a base action as a thing impossible.

There is nothing that honor more strongly recommends to the nobility, than to serve their prince in a military capacity. In fact, this is their favorite profession, because its dangers, its success, and even its misfortunes, are the road to grandeur. And yet this very law of its own making, honor chooses to explain; and if it happens to be affronted, requires or permits us to retire.

It insists also, that we should be at liberty either to seek or to reject employments; a liberty which it prefers even to an ample fortune.

Honor therefore has its supreme laws, to which education is obliged to conform. The chief of these are, that we are allowed to set a value upon our fortune, but it is absolutely forbidden to set any value upon our lives.

The second is, that when we are raised to a post or rank, we should never do or permit anything which may seem to imply that we look upon ourselves as inferior to the rank we hold.

The third is, that those things which honor forbids are more rigorously forbidden, when the laws do not concur in the prohibition; and those it commands are more strongly insisted upon, when they happen not to be enjoined by law.

III. As education in monarchies tends only to raise and ennoble the mind, so in despotic government its only aim is to debase it. Here it must necessarily be servile; even in power such an education will be an advantage, because every tyrant is at the same time a slave.

Excessive obedience supposes ignorance in the person that obeys: the same it supposes in him that commands; for he has no occasion to deliberate, to doubt, to reason; he has only to will.

In despotic states each house is a separate government. As education therefore consists chiefly in social converse, it must be here very much limited; all it does is to strike the heart with fear, and to imprint in the understanding a very simple notion of a few principles of religion Learning here proves dangerous, emulation fatal; and as to virtue, Aristotle cannot think there is any one virtue belonging to slaves; if so, education in despotic countries is confined within a very narrow compass.

Here therefore education is in some measure needless: To give something, one must take away everything; and begin with making a bad subject, in order to make a good slave.

For why should education take pains in forming a good citizen, only to make him share in the public misery? If he loves his country, he will strive to relax the springs of government: if he miscarries, he will be undone; if he succeeds, he must expose himself, the prince, and his country to ruin.

IV. Most of the ancients lived under governments that had virtue for their principle; and when this was in full vigor, they performed things unseen in our times, and such as are capable of astonishing our little souls.

Another advantage their education had over ours; it never was effaced by contrary impressions. Epaminondas, the last year of his life, said, heard, saw, and performed the very same things as at the age in which he received the first principles of his education.

In our days we receive three different or contrary educations, namely, of our parents, of our masters, and of the world. What we learn in the latter effaces all the ideas of the former. This in some measure arises from the contrast we experience between our religious and worldly engagements; a thing unknown to the ancients.

V. It is in a republican government that the whole power of education is required. The fear of despotic governments rises naturally of itself amidst threats and punishments; the honor of monarchies is favored by the passions, and favors them in its turn: but virtue is a self-renunciation which is always arduous. This virtue may be defined, the love of the laws and of our country. As this love requires a constant preference of public to private interest, it is the source of all particular virtues: for they are nothing more than this very preference.

This love is peculiarly proper to democracies. In these alone the government is intrusted to private citizens. Now, government is like everything else; to preserve it, we must love it.

Has it ever been heard, that kings were not fond of monarchy, or that despotic princes hated arbitrary power?

Everything therefore depends on establishing this love in a republic, and to inspire it, ought to be the principal business of education: but the surest way of instilling it into children, is for parents to set them an example.

People have it generally in their power to communicate their ideas to their children: but they are still better able to transfuse their passions.

If it happens otherwise, it is because the impressions made at home are effaced by those they have received abroad.

It is not the young people that degenerate: they are not spoiled till those of maturer age are already sunk into corruption.

VI. The ancient Greeks, convinced of the necessity that people who live under a popular government should be trained up to virtue, made very singular institutions in order to inspire it. Upon seeing in the life of Lycurgus the laws

that legislator gave to the Lacedæmonians, I imagine I am reading the history of the Sevarambes. The laws of Crete were the model of those of Sparta, and those of Plato a reformation of them.

Let us reflect here a little on the extensive genius with which those legislators must have been endowed, to perceive that by striking at received customs, and by confounding all manner of virtues, they should display their wisdom to the universe. Lycurgus, by blending these with the spirit of justice, the hardest servitude with excess of liberty, the most rigid sentiments with the greatest moderation, gave stability to his city. He seemed to deprive her of all her resources, such as arts, commerce, money, walls: ambition prevailed among the citizens without hopes of improving their fortune; they had natural sentiments without the tie of a son, husband, father; and chastity was stripped even of modesty and shame. This was the road that led Sparta to grandeur and glory; and so infallible were her institutions, that it signified nothing to gain a victory over her without subverting her polity.

By these laws Crete and Laconia were governed. Sparta was the last that fell a prey to the Macedonians, and Crete to the Romans. The Samnites had the same institutions, which furnished those very Romans with the subject of four and twenty triumphs.

A character so extraordinary in the institutions of Greece, has shown itself lately in the dregs and corruption of our modern times. A very honest legislator has formed a people to whom probity seems as natural as bravery to the Spartans. Mr. Penn was a real Lycurgus; and though the former made peace his principal aim, as the latter did war, yet they resembled one another in the singular way of living to which they reduced their people, in the ascendant they had over free men, in the prejudices and the passions they subdued.

Another example we have from Paraguay. This has been the subject of an invidious charge against a society that considers the pleasure of commanding as the only happiness in life: but it will be always a glorious undertaking, to render government subservient to human happiness.

It is glorious indeed for this society, to have been the first in pointing out to those countries the idea of religion joined with that of humanity. By repairing the devastations of the Spaniards, she has begun to heal one of the most dangerous wounds that the human species ever received.

An exquisite sensibility to whatever she distinguishes by the name of honor, her zeal for religion which much more humbles those who hear than those that preach it, have set her upon vast undertakings, which she has accomplished with success. She has drawn wild people from their woods, secured them a maintainance, and clothed their nakedness; and had she only by this means improved the industry of mankind, it would have been sufficient to eternize her fame.

Those who shall attempt hereafter to introduce such institutions as these, must establish the community of goods, as prescribed in Plato's republic; that high respect he required for the gods; that separation from strangers for the preservation of people's morals; and an extensive commerce carried on by the community, and not by private citizens; they must give our arts without our luxury, and our wants without our desires.

They must proscribe money, the effect of which is to swell people's fortunes beyond the bounds prescribed by nature, to learn to preserve for no purpose what has been idly hoarded up; to multiply without end our desires, and to supply the sterility of natures, of whom we have received very scanty means of inflaming our passions, and of corrupting each other.

"The Epidamnians, perceiving their morals depraved by conversing with barbarians, chose a magistrate for making all contracts and sales in the name and behalf of the city." Commerce then does not corrupt the constitution, and the constitution does not deprive the society of the advantages of commerce.

VII. Institutions of this kind may be proper in republics, because they have virtue for their principle; but to excite men to honor in monarchies, or to imprint fear in despotic governments, less pains is necessary.

Besides, they cannot take place but in a small state, in which there is a possibility of a general education, and of training up the body of the people like a single family.

The laws of Minos, of Lycurgus, and of Plato, suppose a particular attention and care which the citizens ought to have over one another's conduct. But

an attention of this kind cannot be expected in the confusion and multitude of affairs in which a large nation is entangled.

In institutions of this kind, money, as we have observed, must be banished. But in great societies, the multiplicity, variety, embarrassment, and importance of affairs, as well as the facility of purchasing, and the slowness of exchange, require a common measure. In order to extend or support our power, we must be possessed of the means to which, by the unanimous consent of mankind, this power is annexed.

That judicious writer Polybius informs us, that Music was necessary to soften the manners of the Arcadians, who lived in a cold, gloomy country; that the inhabitants of Cynete, who slighted music, were the cruelest of all the Greeks, and that no other town was so immersed in luxury and debauch Plato is not afraid to affirm, that there is no possibility of making a change in music, without changing likewise the frame of government. Aristotle, who seems to have wrote his politics only in order to contradict Plato, agrees with him notwithstanding, in regard to the power and influence of music over the manners of the people. This was also the opinion of Theophrastus, of Plutarch, and of all the ancients; an opinion grounded on mature reflection; being one of the principles of their politics. Thus it was they enacted laws, and thus they required that cities should be governed.

This I fancy may be explained in the following manner. It is observable, that in the cities of Greece, especially those whose principal object was war, all lucrative arts and professions were considered as unworthy of a freeman. "Most arts," says Zenophon, "corrupt and enervate the bodies of those that exercise them; they oblige them to sit under a shade or near the fire. They can find no leisure, either for their friends, or for the republic." It was only by the corruption of some democracies that artisans become freemen. This we learn from Aristotle, who maintains, that a well-regulated republic will never give them the right and freedom of the city.

Agriculture was likewise a servile profession, and generally practiced by the inhabitants of conquered countries. Such as the *Helotes* among the Lacedæmonians, the *Periecians* among the Cretans, the *Penestes* among the Thessalians, and other conquered people in other republics.

In fine, every kind of low commerce was infamous among the Greeks; as it obliged a citizen to serve and wait on a slave, on a lodger, on a stranger. This was a notion that clashed with the spirit of Greek liberty: hence Plato in his laws orders a citizen to be punished, who should concern himself with trade.

Thus in Greek republics the magistrates were extremely embarrassed. They would not have the citizens apply themselves to trade, to agriculture, or to the arts; and yet they would not have them idle. They found therefore employment for them in gymnastic and military exercises; and none else were allowed by their institution. Hence the Greeks must be considered as a society of wrestlers and boxers. Now, these exercises having a natural tendency to render people hardy and fierce, there was a necessity for tempering them with others that might soften their manners. For this purpose, music, which influences the mind by means of the corporeal organs, was extremely proper. It is a kind of medium between the bodily exercises that renders men fierce and hardy, and speculative sciences that render them unsociable and sour; it cannot be said that music inspired virtue, for this would be inconceivable: but it prevented the effects of a savage institution, and enabled the soul to have such a share in the education, as it could never have had without the assistance of harmony.

Let us suppose among ourselves a society of men so passionately fond of hunting, as to make it their sole employment; these people would doubtless contract thereby a kind of rusticity and fierceness. But if they happened to receive a taste for music, we should quickly perceive a sensible difference in their customs and manners. In short, the exercises used by the Greeks excited only one kind of passions, viz: fierceness, anger, and cruelty. But music excites them all; and is able to inspire the soul with a sense of pity, lenity, tenderness, and love. Our moral writers, who declaim so vehemently against the stage, sufficiently demonstrate the power of music over the soul.

If the society above-mentioned were to have no other music than that of drums and the sound of the trumpet, would it not be more difficult to accomplish this end, than by the more melting tones of softer harmony? The ancients were therefore in the right, when under particular circumstances they preferred one mode to another in regard to manners.

SECONDARY SPECIAL SCHOOLS IN FRANCE.

(Continued from Volume XXIII., p. 64.)

SECOND YEAR.

SUBJECTS OF INSTRUCTION.

French—first principles of style and composition	4	hours weekly.
Modern languages	4	"
History of France, and leading facts in modern history up to 1789	4	"
Geography of France, agricultural, industrial, commercial, and administrative	4	"
Mathematics—commercial arithmetic, conclusion of geometry	5	"
Physics—general properties, liquids, heat, electricity	2	"
Chemistry—Metalloids and alkaline metals	2	"
Natural history—zoology (birds, reptiles, fishes, insects), geology	2	"
Accounts—exercises preparatory to bookkeeping	1	"
Caligraphy	1	"
Drawing	5	"
Gymnastics	1	"
Singing	1	"
Total number of lessons	22	"

FRENCH.

First principles of Style and Composition.—However simple a subject may be, there will always be a certain art in combining the various parts of which it is composed, so as to make it tell, and this art is useful to all, to the public orator or functionary, as well as to the simplest artisan. A common business letter ought to be clear, methodical, and accurate; in order to impart these three qualities to it, the writer must think over his subject, must place the different parts in suitable order, and must choose the expressions which most accurately convey his meaning. A regular course of rhetoric would, therefore, not be out of place towards the end of the complete programme of the special schools, but the age of the pupils will not allow of the dry rules of the syllogism and the forms under which it is disguised being explained to them, nor of the various figures of speech being described to them, which besides, nature herself teaches even to those men who are the least practiced in the art of speaking. In the lessons to be given in style, the method indicated for teaching the grammatical rules should be followed; that is to say, the pupils should be made to read a great deal, and during these readings the principal rules of style and composition should be incidentally deducted, and during the greater part of the year the task imposed should be to reproduce the test which has been read and commented upon during the lesson. In this manner the pupils will be supplied with a fund of ideas necessary for speaking and for writing, and which they can not as yet be expected to have acquired for themselves, because such a fund is the result of experience, of observation, of memory, and of reflection.

The professor should explain, by means of numerous short examples, the qualities which every sentence in general should possess, lucidity, precision, and correctness. He should point out summarily the various kinds of style,

and he should conclude with a study of narrative and of description, which should form the principal part of the instruction in this branch during this year.

Before reading the narrative meant to serve as a model, he should give an account of the subject, which the author has treated, and should in a few words analyze the facts which he has had to develop. This abstract should be successively repeated by several pupils, in order that the master may ascertain that the subject has been well understood; then he should read the narrative, interrupting himself from time to time, to point out the dominant idea, the accessory thoughts, the most remarkable expressions, and to show how much the writer has been able to make out of his subject.

The task should be the reproduction of the fragment thus studied.

Towards the end of the year the professor should give the pupils some short and amusing subjects of narrative or description to treat of, in order to afford them opportunities for developing the thoughts they have acquired through the previous exercises.

MODERN LANGUAGES.

Continuation of the method prescribed for the preparatory course. The sentences dictated and written on the blackboard should be somewhat longer; short anecdotes, simply told, should be learnt by heart, and repeated aloud in the class in the language which the pupil is learning.

HISTORY AND GEOGRAPHY.

The professor should begin with the infancy of France, and follow her history up to the present era, isolating it from the history of other nations, without, however, neglecting those great events which must of necessity lead the historian beyond the French frontier. He should give an account of the most noteworthy facts; should dwell upon the fine characters that appear, but should avoid details, which would uselessly fatigue the attention of the children.

The pupils should receive short summaries, drawn up with great care, and which, after having served the purpose of notes, should be learnt by heart, and recited, or still better, should be developed at the commencement of each lesson.

The task should be the reproduction of the lesson given by the master

Geography of France, Agricultural, Industrial, Commercial, and Administrative.—The trader is the indispensable mediator between the consumer and the agricultural and manufacturing producer. Without him the agriculturist and the manufacturer would be obliged to limit their production to the wants of the local consumption; it is through means of the merchant that one may at all times and in all places procure the articles produced by the two other classes. Bound together by constant relations, commerce, industry, and agriculture, should be as little separated in the school as they are in practical life. The powers inherent in each of these manifestations of activity are increased and multiplied by their common action. At a period when commerce was hardly distinct from the sources which fed it, the small manufacturer retailed his own goods, and one might spend one's life in buying and selling certain determinate objects in a given place. In the present day, inventions, improvements, and the rapid means of transport have changed the conditions of existence of the public markets. The former merchandise have been transformed, others have

been created; every day new things are being cultivated, and manufacturers are opening new outlets for themselves, which give rise to combinations unknown to ancient commerce, and which more than ever insure success to those who are best informed, and have the most general instruction; hence the necessity for a course of commercial geography for the pupils of the special schools, who are one day to be merchants, or manufacturers, or agriculturists. The school can not take the place of the usual apprenticeship, which can alone form practical workers; but it is useful to know beforehand the commercial geography of distant countries; to be acquainted with the products furnished by the mining, the manufacturing, and the agricultural industry of the principal regions; the places of origin, and the importance of the raw materials which are most largely consumed; the products consumed and manufactured by the principal cities and countries; the means of communication, the weights, measures, and coinage in use; the mode of sale; in a word, the information required by every merchant who wishes to be instructed as to the transactions and the wants in the principal quarters of the commercial world.

The study of the physical geography of France should be taken up again, because every man ought first of all to be acquainted with the territorial riches of his own country, and more particularly of his own department, on which the teacher ought to dwell; because also of their offering familiar examples, easy to understand; the following year the relations of France with other countries should be studied. The professor should describe the principal agricultural regions, and point out their climatic conditions; he should speak of the different kinds of cultivation, of natural and artificial meadows, of vineyards, forests, the rearing of domestic animals, &c.; he should describe mining industry, point out the localities in which the raw materials, such as coal, iron ore, &c., are found, and where great mechanical and chemical industries have been developed, &c.; finally, he should indicate the navigable routes, the railways and roads, and conclude with a table of exports and imports, to which he should add a statement of the population, lastly, he should enumerate the countries with which France entertains the most active commercial intercourse, and devote a few lessons to our colonies, showing their relations with the mother country.

MATHEMATICS.

Commercial Arithmetic.—Recapitulation of the rules of calculation of fractions, and the properties of proportions; practical rule for the extraction of the square; rule of three; of society and of simple interest, already learnt by the method of reduction; explication of the rules of discount, of composition, of allegation, of compound interest and of annuities; numerical exercises relative to public *rentes* and loans; details concerning the sinking fund (*aissé d'amortissement*), and the Bank of France; show that by means of letters and conventional signs calculations may be abridged, and operations generalized; give a foreshadowing of algebra by writing down in letters the results obtained.

The task should be numerous exercises in answering common questions.

Solid Geometry.—The professor should take care that the course retain its character of practical usefulness; he should therefore not proceed in strictly scientific order, nor demonstrate theorums independently of their application; he should, on the contrary, conduct the whole course of the instruction, so as to

elucidate constantly by application. When arrived at solid geometry, he should make use of small plates of cork, of 25 to 30 centimetres in length and breadth, to represent the planes, and of wooden sticks with points to represent the lines; with these plates and these sticks he should construct the figures, the properties of which he is going to explain, then, having presented it to the pupils from different points of view, he should draw it on the board, and during the course of his demonstration he should successively pass from the figure to the diagram, and from the diagram to the figure.

Each pupil being furnished with a similar apparatus, but on a smaller scale, should himself reproduce the proposed figure. In this way the course of this year prepares the pupils for the lessons of descriptive geometry.

Of the Plane.—From the perpendicular to the plane. No more than one perpendicular can be drawn through a given point on to a plane; to draw a perpendicular line from a given point to a plane without the aid of the T square, &c.; two lines perpendicular to the same plane are parallel; horizontal plane; planes mutually parallel, &c.; of the angle of two planes; trace a line of the greatest inclination on an inclined plane, &c.

Cylindrical Surfaces.—Production of cylindrical surfaces; straight, complete, truncated cylinder; to trace a straight and complete cylindrical surface, the length and the radius of which are given; production of a cylindrical surface; to draw a straight and truncated cylindrical surface, of which the radius is known.

Conic Surfaces.—Straight conic surfaces may be produced (*engendrée*) by the revolution of triangles, rectangular bodies, &c.; to draw a straight and complete conic surface; application to the arts. Developable surfaces: left hand surfaces; examples, wings of a mill, the moldboard of a plough, winding stairs, &c. Spherical surfaces: production of the spherical surface; to draw a spherical surface, the radius of which is given.

The Prism.—Straight, oblique, complete, truncated prisms; to draw a straight and complete prism, an oblique prism; principal propositions as to prisms; the cube; the pyramid; regular polyhedrons; the sphere.

Measurements.—To measure the lateral surface of a prism, a cylinder, a pyramid, of the trunk of a straight cone (*tronc de cône droit*), of a truncated pyramid, &c. To measure the surface of a spherical concave (*calotte*), of a zone, of a sphere, &c. To measure the volume of a prism, of a cylinder, of a parallelepidon, of a cube, &c., of the sphere, &c., &c.

The professor should have at command a collection of solids, in wood or pasteboard, or made of glass-plates, pasted together at the edges, and which allow the angles to be seen, and he should constantly make use of these to render comprehensible his propositions as to volumes, truncation, and conic sections. In the same way as he realized the solid figures of geometry, and exhibited them to the pupils before drawing them on the board and explaining their various properties; he should exhibit the volumes in wood, and allow them to pass through the hands of all the pupils, before drawing on the board the body of which he is going to treat.

PHYSICS.

General properties of liquid bodies, heat, dynamic electricity.—During this year's course the teaching should still remain simple, because it is addressed to

children; algebraic formulas should be left aside, as they can almost always be advantageously replaced by numerical examples; the principles will therefore be not so much demonstrated by theoretical considerations, as they will be made comprehensible by experience.

Apparatus for measurement. Vernier. Dividing machine. Compressibility and elasticity of bodies. Saturation (*trempe*). Balance. Methods of double weights. Exercise the pupils in exact weighing. Properties of liquids. The principle of Archimedes. Pascal's hydraulic press. Areometers. The barometer. The pneumatic machine. Mariotte's law. Syphons. Aerostats. &c.

The second part of the course should comprise heat and its applications. Refrigerating mixtures. Latent heat, heating of baths and of rooms. Hygrometry. Mists. Clouds. Rain. Snow. Winds. Dew.

The course should conclude with dynamic electricity, the electric pile, magnets, and electric telegraphs.

CHEMISTRY.

The Metalloids and the Alkaline Metals.—The lessons of this year should bear upon the principles of chemistry, and the professor should base all his reasonings on experiments. He should make the pupils acquainted with the composition of bodies as regards the nature of their elements, by means of distinct reactions; he should give the centesimal composition of essential bodies in round numbers, without insisting on quantitative analysis, except as regards air, water, carbonic acid, marine salts, chalk, plaster of Paris, and some other equally common composites, which should be taken as examples. This course should commence with the study of metalloids and their most important applications in manufactures, &c. Next, metals in general and the most common alloys should be examined; lastly, the salts in general, and the carbonates, the sulphates, and the azotates in particular, should be the objects of attention. The course should terminate with the study of the alkaline metals, to which should be added some details relating to the calcareous substances, limestones, mortars, plasters, and ammoniacal salts.

NATURAL HISTORY.

The professor should continue to give an elementary and practical character to the lessons.

In zoölogy, after having recapitulated the general characteristics of the vertebrate animals, he should pass on to the study of birds; their conformation is in accordance with their mode of life; the instincts of family and of race are manifested in the construction of their nests, in the bringing up of their young, and in their migrations in search of milder climates. The history of reptiles will furnish the professor with opportunities for useful hints as to the distinctive characteristics of the venomous and the non-venomous serpents. With the history of fishes and their mode of organization, should be combined the study of the resources which they offer as means of alimentation. The history of insects should serve as a basis for interesting lessons on the instinct of bees, or the metamorphoses and the products of silk-worms. Then, after having imparted some notions as to molluscs, the snail and the oyster; as to zoöphytes; sponges, etc.; and as to infusoria; the eels of paste and of vinegar; as to monads, &c., the professor should recapitulate the principal characteristics of the most important branches, classes and families.

Botany.—Vegetable physiology, or the life of plants, should be the subject of the lessons of this year. Germination, the part played by the root, by the leaves, by the stem; the influence of light on the green and on the other colored parts; the composition of the sap, and the part which it plays; the formation of the cells, the fibres, and the vessels, of the tissues composed of the elementary organs, of starch, sugar, oils, and resinous juices; further, the relations which exist between the plants and the air, the soil and the waters of the earth, should also be dwelt upon, and will afford numerous opportunities for direct applications, full of interest.

The lessons in geology should be devoted to the study of the complete series of strata, passing rapidly over those formations which are of no importance from an industrial point of view, or which are not found in any considerable extent in France; but the slate and coal formations should be dwelt upon, so also the brown freestone of the Vosges, the saliferous rocks, the chalk formations of the Jura; the tertiary basins, and, above all, the formations immediately surrounding the locality in which the school is situated.

ACCOUNTS.

Course Preparatory to Bookkeeping.—The pupils are acquainted with the vocabulary, and know how to make out the various accounts which serve to verify the first operations, the master may therefore now turn his attention to the books usually kept in connection with commercial dealings, prove the necessity of them, and explain the plan on which they are generally kept.

He should first mention the three obligatory books, quoting the article of the code which prescribes the use of them, then the most usual auxiliary books; he should explain the note of discount and of back exchange, and the account of redraft; he should accustom the pupils to make out such accounts themselves by setting them numerous exercises. He should next occupy himself with current accounts, bearing interest, and with the three methods, viz., the direct, the indirect, and the Hamburgh method. Lastly, he should teach the pupils how to keep the day-book, the object and utility of which he should explain, giving a detailed account of the arrangement and of the specification of the articles.

The pupils can not be too much practiced in entering into the day-book the items of sales, purchases, discount, &c., for these exercises will make them understand the operations, and will directly prepare them for keeping the journal with which they will have to occupy themselves the following year.

This course completes the preliminary knowledge which the pupils require in order to be able to understand bookkeeping, properly so called, which will be taught to them during the course of the ensuing year.

CALIGRAPHY AND DRAWING.

End of the lessons: round hand, Italian hand, models of capitals, &c., applications of divers kinds of handwriting.

Continuation of ornamental and linear drawing, according to the method adopted the previous year.

Ornamental Drawing.—Copying figures and ornaments. Commencement of hatching to represent relief. The model from which the drawings are to be made should always be placed in the class-room.

Linear Drawing: principles of the methods of projection for the representation of lines, surfaces, and solids. Representation of the relief of bodies by means of simple lines and washing in colors. Details of the practice of washing. Elementary notions of architecture, and distinctive characteristics of the principal orders.

Before commencing each architectural drawing, the pupil should make a sketch of the plan to be executed, in a separate copybook, and should carefully note down the dimension (*les cotes*). These sketches should be done in pencil, or in ink, without the help of rule or compass, and should serve for constructing the plan.

Some suitable plan should be selected to exercise the pupils in using the ruler, and the use of conventional tints should be explained to them.

GYMNASTICS.

Marching and running, regulated by singing; exercises on the rope ladder, on the oscillating plank, on the smooth rope, on the pole, under the horizontal ladder, on the parallel bars, &c.; jumping from height of not more than one metre thirty centimetres, exercises on the horse, on the inclined ladder, on the horizontal pole, on the arm-swing, and on the horizontal bar.

SINGING.

Continuation of the explanation of the principles.

Study of the chromatic scale; modified tones; accidents.

Second study of the diatonic scale.

On the intervals of tones; study of the tetrachords; major and minor keys; typical scale of do and of la.

Construction of scales similar to this typical one, on the first sound of the superior tetrachord, or on the fourth tone of the inferior tetrachord; position of the sharps.

Position of the flats.

Study of the key fa.

Binary and ternary groups.

With the lessons in theory should always be combined practice, intonation, dictation, and singing in unison should terminate each lesson.

THIRD YEAR.

SUBJECTS OF INSTRUCTION.

Ethics	1	hour weekly.
Course of literary composition	2	"
History of French literature	1	"
Modern languages	4	"
Commercial Geography.—France considered in its relations with foreign countries—history of France, and general history since 1789	3	"
Principles of civil legislation	1	"
Mathematics—principles of algebra—descriptive geometry	4	"
Mechanics (principles)	2	"
Cosmography	1	"
Physics (heat, acoustics, light)	2	"
Chemistry (metals, notions of organic chemistry)	2	"
Natural history—zoology (the principal physiological phenomena)—botany—geology	2	"
Accounts—bookkeeping properly so called	1	"
Drawing	6	"
Gymnastics	1	"
Singing	1	"
In all	34	"

Information derived from the various parts of the empire shows that a certain number of pupils usually leave the special colleges at the end of the third year. The same takes place in Belgium, and took place in Germany and Switzerland during the first years after the introduction of practical or special schools. But this much-to-be-regretted habit will gradually disappear in France, as it has disappeared on the other side of the Rhine, and in Switzerland, as soon as this system of construction, having been regularly organized, and having become more known and appreciated, shall have taken the place which is secured to it by the services it will render, and by the guarantees which the diplomas, given to the pupils in its name, will hold out to parents and to the public in general.

The third and fourth years' courses of the special schools will not lack pupils. The more advanced age, and the greater maturity of the latter, call for a greater breadth of instruction.

ETHICS.*

The third year constitutes as it were the course of rhetoric of the system of special instruction. Indeed the course even partakes of the character of the philosophical course in the lycées, insomuch as, although it is not proposed to teach methodically psychology and logic (which to be well understood require deeper and longer literary studies), the pupils are made practically acquainted with the essential and necessary features of these two sciences; they are taught ethics, which are accessible to all degrees of intelligence, and for which the catechism and the religious instruction have prepared the way. The object of the course of private and social ethics is to give the pupils a rational conception of the duties which we all have to perform.

The apprenticeship to these duties, which begins for man with the first dawn of reason, is prolonged during the whole period of education, and indeed during the whole of life. Every master, who has a sense of his true mission, devotes much care to developing in the mind of his pupils the moral sense, and the love of goodness. But these notions of duty which are, so to say, acquired from day to day, need to be coördinated and presented in their entirety, supported by the motives which justify and confirm them, which render them immovable, and make them one of the best guides of conscience. Such is the object of this new branch of instruction, which crowns and completes the lessons of the special school.

Industry has been accused of developing to excess the taste for material well-being, and of turning the thoughts exclusively towards the acquisition of that well-being. Our pupils being constantly recalled to the sense of their moral obligations towards themselves, towards society, and towards God, will be preserved from this danger.

This course should be less a series of philosophical lessons, than a course of morals in action explained by science, the professor endeavoring to make the precepts understood by examples, in the beautiful manner followed by Cicero in his treatise "On Duty." The object of the teacher should be to strengthen

* In the distribution of time allotted to each lesson, one hour has been marked in the programmes as given to ethics, instead of one hour and a half, which will be required, but which will be an exception to the usual duration of each lesson. The administration of the lycées and colleges should however take care that the necessary time be allowed for this subject.

as much as possible in the hearts of the children by his lessons, and by his example, self-respect, filial piety, love of their country, and obedience to its laws. The university can not forget that ethics can not be taught like an exact science, and that the lessons of the master, if they are to penetrate the hearts of the pupils, must be supported by the authority of his own life.

The object held in view during the course of the third year, is to develop the headings in the programme which treat of the duties of man towards himself, towards his fellows, and towards God.

LITERARY COMPOSITION.

The principles of style and composition explained in the course of the preceding year, should be briefly recapitulated while reading again some of the fragments then read.

As regards the course of this third year, it should be devoted to literary exercises, such as narratives, letters, reports, dissertations; the narratives and the reports in order to teach the pupils to examine the various circumstances of a fact, to distinguish the succession of these, take in the *ensemble*, and to coördinate the details, in order to present the narrative in a clear and interesting manner, and with an appearance of verisimilitude; letters, because business matters demand a particular epistolary style; dissertations, that should be short and simple developments of moral truths, of some grand phenomena of natural history, which manifest to us the beauties of the plan of creation, and lastly of some event in history, which may give rise to serious reflections. During the last months of this year some notion should be given to the pupils of the art of arranging their ideas in proper order, and of expressing themselves with clearness, simplicity, and elegance.

A class-book of extracts from the best authors, to serve as models, and guides should be placed in the hands of the pupils. Each day an extract should be read by one of the pupils, then, the book being closed, the reader should endeavor to reproduce what he has just read, while his schoolfellows take notes for the purpose of completing his exposition, contradicting it, or correcting it as regards either form or substance.

This method teaches the pupils to speak, to reason and to discuss, faculties which it is of importance to develop in young people, who are at an early age to mix in business.

HISTORY OF THE LITERATURE OF FRANCE.

The professor should give a sketch of the literary history of France, connecting with it some of the most illustrious names in the literature of other countries, he should read extracts from Joinville, Froissart, and Commines, Montaigne and Malherbe, in order to reach Corneille, Molière, Racine, la Fontaine, Boileau, Descartes, Pascal, &c., whose works, together with those of some carefully selected authors of the present day, should form the real subject of his lessons.

He should commence each lesson with a biographical notice intended to make known to the pupils the author whom he is about to dwell upon, and to enable them to understand the allusions to the events of the author's life which are constantly being made in the writings of others, and in conversation. The master should then analyze the principal works of the author, should point out

the method of composition followed by him, the leading and the accessory ideas, the arguments, and the passion, if there be question of a speech; the characters and the plot, if there be question of a comedy or a tragedy; and lastly, he should indicate the order in which the author has developed his subject.

Part of the time should be employed by the pupils in reading aloud passages from the author whose writings have been analyzed. This reading, which is intended to make the hearers feel more thoroughly the beauties of the style and of the details, should be interspersed with questions which should afford an opportunity to the professor of completing the literary knowledge of the pupils, and of giving them an idea of the various kinds of composition which were not touched upon in the course of the preceding year.

As an exercise that should be repeated very frequently, the following is recommended: the professor having prepared a short and easy subject, and a very distinct summary, should indicate the most prominent ideas, and the order in which they should be placed. He should then desire one of the pupils to develop them aloud; his fellow-pupils, after having listened to him, should be at liberty to contradict him, and the master, in his turn, should then criticize the main features, as well as the form of the discourse. It is at first very difficult for the pupils to conform to this exercise; but as soon as they have got a little into the habit of it, they give themselves up to it with much pleasure, and it is very useful to them.

Their task should be to make a critical analysis of the literary extract read and commented upon at the beginning of the lesson.

MODERN LANGUAGES.

Continuation of the course, according to the same method followed during the preceding years.

As tasks, short, simple, and easy themes, to be written in the foreign language which the pupils are studying.

HISTORY.

History of France, and General History since 1789. In proportion to his education ought to be the knowledge of each man of the history of his country. Every Frenchman ought to be acquainted with, and to retain in his memory, the great things which have been accomplished by the monarchs, the clergy, the nobility, and the people, from the beginning of the monarchy down to 1789, and should know what part his forefathers took in the transformation of the ancient state of society, and the establishment of the new. It is especially important that the pupils of the special schools, who are to form the most intelligent part of the people, among those classes who devote themselves to ordinary arts of life, should be well acquainted with the progress made in modern times, in order that they may be preserved from that disdain of the present, and from that fatal striving towards the future, which prevents a man from forming a healthy appreciation of the times in which he lives, and from being an intelligent and useful member of society. The pupils should, therefore, study contemporary history during this year's course, in order that those among them who are unable to complete their studies may leave the school with some knowledge of what has taken place in France and in Europe. The course

comprises the history of France, and general history from 1789 to the present day. Its object is to develop sincere patriotism, generous love of their country, and of the monarch who represents it, and an elevated and profound sentiment of the greatness of France, and of the dignity of the French name.

This year, like the preceding one, the pupils should be furnished with summaries to aid their memories.

As tasks, should be given themes on the matters which have formed the subject of the lesson.

COMMERCIAL GEOGRAPHY.

France considered in her relations with other Countries.—In the courses of the preceding years the pupils have studied France in detail; they have learnt to know the riches of her soil and the products of her manufactures, as also the facilities offered for her internal commerce. These notions constitute the essential part of their instruction in special geography; this is a knowledge in which none ought to be wanting, not even those whom the necessities of life oblige to leave college at the end of the second year. But there is a further knowledge of this subject, the importance of which increases in proportion as the relations between nations are multiplied: this is the commercial geography of the world in general. It is indispensable for the merchant, and to persons following industrial pursuits it affords many precious hints. In England the manufacturers are as well acquainted with the condition of the most distant markets, as with the state of the London market; their numerous relations with foreign countries facilitate the acquisition of this knowledge, and the knowledge in its turn increases their connections.

In this branch of instruction France must always be the starting point and the centre. It is in these relations with our country that foreign countries should more particularly be considered. Their manufactures and their internal means of communication should not, therefore, be studied in detail, but those points should be examined which are, or which may be, brought into connection with French commerce. The nature of this commerce should be indicated, likewise the amount to which it is participated in by the principal states, and the mode of exchange. The raw products and the most common manufactures of these countries should also be described.

The lessons should begin with the countries in Europe in closest proximity to our frontiers, and these should be studied according to their precedence in point of importance.

PRINCIPLES OF CIVIL LEGISLATION.

It would be superfluous to prove that the pupils of the special colleges require to have some idea of civil rights; but it will be as well to point out in a few words what matters the instruction in this branch should touch upon.

The course should be divided into two parts, because the rules of common law, which concern all citizens, should not be confounded with those regulations which are restricted to certain classes, the laws to which the non-commercial classes are subjected, with those which touch the commercial classes only.

The professor who has to teach common law (*législation usuelle*) should not forget that he is addressing young people about to enter into active life in presence of the laws of their country, and to whom it is of importance to be initiated into the duties which these laws impose, in order that they may the

better be able to exercise the rights which the laws guarantee to them. The formalities to be observed in the different situations in which each person may find himself placed should, therefore, be dwelt on rather than theories and doctrines. Above all, the following questions should be answered: "What ought to be done under such and such circumstances? What formalities ought to be observed? What would be the consequences of forgetting them, or of voluntarily disregarding them?" The professor should, therefore, indicate the acts which persons may, or ought to perform themselves, and the forms that should be used on different occasions, and he should point out the dangers that would be incurred by the non-observance of the prescribed rules. The order of the subjects to be treated is traced beforehand; how laws are made, how they are promulgated, what respect is due to them. A summary sketch should then be given of the administrative and judiciary organization of the empire. He should touch upon the civil rights of persons, of domicile, on marriage, on paternity and on filiation, on the state of minority, on guardianship, on interdiction, on the distinction of possessions, and on the dismemberments of property. The articles from the Code Napoleon should be given, which are frequently applied in the ordinary course of life. Notions should be imparted of obligations, inheritance, donations, and wills. The contract of marriage and its various stipulations, sales, limitations, leases, civil societies, loans on interest, public funds, insurances, standing security, imprisonment for debt, hypothecation, prescription—all these should be explained. The course should terminate with some lessons on civil procedure, the stamp duties, and the registration tax, the penal law, and the institution of the jury.

MATHEMATICS.

Elements of Algebra.—The professor should commence this course with a recapitulation of the rules of interest, of discount, of society, and opposite the final result obtained and expressed in figures he should in each case place the letters representing the same result. The pupils thus become insensibly familiarized with the use of algebra, and without its being necessary, so to say, to explain to them that this science is but an abstract means of generalization. Continuing this system, the professor should make them execute sums of addition and subtraction with letters, in order to accustom them to the use of these, but without entering into a detailed explanation of ordinary definitions; not until after a certain number of exercises, and when the pupils are already familiarized with the new symbols, should he explain by degrees what is understood by formulas, terms, monomes, polynomials, exponents, and co-efficients; multiplication, regular polynomials (*polynomes ordonnés*), division, fractions, proportions, inequalities, equations of the first degree, with one and several unknown quantities.

As tasks, should be given numerous exercises in algebraical calculation, and problems of easy solution.

The first notions on the equations of the second degree with one unknown quantity, should be the limit of the instruction in this course.

Descriptive Geometry.—Many pupils find it difficult to represent to themselves the geometric figures in space, to read in space, as it is called; nevertheless, to read in space is an indispensable faculty for artisans and other persons following industrial pursuits, and every effort must be made to develop it

in the pupils of the special schools. The teachers of descriptive geometry should, therefore, make use of the planes with turning joints, and the stems furnished with points which are used in the *Conservatoire des Arts et Métiers*, in order to represent straight lines and planes, and to render palpable their various respective positions. The pupils being provided with similar apparatus, but on a smaller scale, should themselves realize the figures proposed; when all the pupils have finished their constructions, the professor should exhibit his from every point of view, in order to accustom the eyes of the pupils to the different aspects under which it may appear; finally, suppressing lines and planes, he should draw on the board the material figure which he has just constructed, after having assured himself that all the pupils have read correctly in space, and have understood the relations of the lines and the planes. The instruction given in this way is slower, but it keeps alive the attention of the young people. The method is, besides, indispensable for many of them; the success of the pupils in the study of projections, perspective, and cosmography, and as regards the works which they will one day have to undertake, depends entirely on their perfect understanding of this first part of the course, which is, as it were, the alphabet of a more complex kind of reading.

It is well known that the data of a practical geometrical question are essentially numerical, thus a point is given by the distances of the two planes of projection, measured and expressed in metres and centimetres, a straight line by two of its numbered points, and frequently by a point and the angles which the straight line makes with the planes of projection, &c. The pupils should, therefore, be early exercised in constructing on some given scale the data of the question proposed, the amplifications, the reductions, the changes of scale, ought to be rendered familiar to them by numerous examples. Every problem in the theory has its correspondent in numerical data, and all the plans are executed on a given scale. Furthermore, as the instruction is addressed to young people, who as yet are little accustomed to abstract considerations, their eyes ought to be constantly appealed to in aid of their understanding; the professor should, therefore, propose numerous examples in support of the principles propounded, and the objects in relief should be placed before the pupils. The representation of bodies should be much dwelt upon; the proposed exercises are in the first place useful in themselves, because they give to the pupils their first notions of frame-work (*charpente*) but the exercises are more especially beneficial by giving the pupils the habit of reading the language of projections, and of figuring to themselves objects in space. Lastly, every opportunity should be seized for representing simple applications to stone-cutting and the determination of shadows.

Representation of a point and a straight line to trace the projection of a cube, a prism, a pyramid, some simple joinings of timber work, such as joining with mortise and tenons, &c., projections of a pair of principals, representation of a plane, straight lines (*droites*), and perpendicular planes, method of rabbotting (*rabattements*), angle of two straights, angles of two planes, rotatory movement round a ve tical axe, applications, intersection of a sphere and a plane, curve of contact of a sphere with a circumscribed cylinder, &c.

MECHANICS.

The science of mechanics is the one of which it is most important to diffuse

the true principles and the fixed data through the middle classes, the children of which will fill the special schools. This science, indeed, governs the whole industry of man, as even the slightest labor necessitates an expenditure of force. It substitutes for his skill and his intelligence the physical strength of animals, or the powers of nature, which afford unity of labor at a lower price. It gives exact rules which enable those who know them to avoid unnecessary expenditure, either by modifying the motors according to necessity or by turning a given force to the best possible advantage by means of well-contrived transformations of movement. Lastly, it emancipates the mind from injurious prejudices and illusions, for which it substitutes firm and fertile principles, which may be of daily use; it prevents mere fumbling in the dark, mistakes, miscalculations, losses of time, and money. To endeavor to popularize the fundamental truths of mechanics is, therefore, to labor for the future prosperity of France. In consequence, special instruction includes the mechanical propositions which are necessary to furnish such notions of elementary mechanics, which every one requires to know in the ordinary course of life, and which will enable the scholars to understand, and to take an interest in, the progress made in the science of machinery.

After having given some preliminary ideas of motion and forces, of centres of gravity, and conditions of equilibrium in heavy bodies, the professor should treat of the various kinds of movement. Afterwards he should dwell upon the industrial measure of mechanical work, and of its transmission in machines in motion, and on this occasion he should carefully demonstrate that what is gained in force is lost in the distance traveled over. These principles having been expounded, the professor should next enumerate and describe successively the principal organs suitable for transmitting and transforming motion in machines; he should touch upon the resistances with which the action of forces meet, and should conclude with a special study of steam-engines, as an application of the mechanical laws which he has demonstrated.

Taken altogether, these, the simplest and most indispensable notions, will form a fund of ordinary knowledge which will suffice for the greater number of the pupils of the special schools, but which will, nevertheless, be completed during the course of the following year.

COSMOGRAPHY.

No one in the present day ought to be allowed to be entirely ignorant of the laws which govern the movements of the stars, the return of the seasons, the phases of the moon, the periodical reappearance of comets, the manifestation of eclipses, and the movements of the tides. In 1852 the Imperial Council prescribed for all the schools connected with the University a course of cosmography, that is to say, of purely descriptive astronomy. A motive of a different kind justifies the place accorded to the elements of this science in the new programmes. Man does not live alone the life of the body, he requires also the life of thought, therefore in every system of education there should be an admixture of a literary and moral element, as a corrective to those studies which exclusively concern material life. The very nature of special instruction, which rests essentially on scientific considerations, demands that to the linguistical and historical studies there should be added that of a science the most calculated to elevate the soul, and to expand the mind. First impressions are

the most lasting, and if we open up to the child the simplest pages of the stupendous book in which man alone, of all the beings known to him, has the happiness of reading, the youth will find later in life, deep in the recesses of his heart, the remembrance of the lessons which he has received. Astronomy is the model of the sciences of observation, it teaches us better than any other to correct the illusions of the senses, by manifesting the truth when deceptive appearances have seemed strangely to give the lie to science. But the study of astronomy will not have this effect unless the professor bear constantly in mind the age of his young auditors, and the object which they pursue in life, and unless he bring down the truths of astronomy to the level of their understandings and of their knowledge.

The most striking astronomical phenomenon is the rising and the setting of the sun, and of the moon, &c., in general the diurnal movement of the heavens, which leads to the recognition of the spherical form of the earth, and of its rotation on itself; and this should be the starting point of the instruction given.

The professor should avail himself of every occasion to show in the sublime harmony of the heavens, a striking manifestation of the Almighty Being whose word has created, and whose Providence upholds the infinite marbles sown throughout the universe.

PHYSICS.

Acoustics and Light.—After a rapid recapitulation of heat and electrodynamics, should follow lessons on acoustics. The generation, the propagation, and the numerical relations of sounds form the mathematical part of this science, which the theories of Sauveur, Chladni, and Savart have rendered one of the most useful and most interesting. But the professor should keep in mind that algebraic formulas should be eschewed, and that the lessons in the physical sciences should be purely experimental. From this point of view he should treat of the conditions necessary for the propagation of sound, of the rapidity with which it passes through gases, liquids, and solid bodies. The reflection of sound will furnish an occasion of speaking of acoustic chambers, and of the qualities which ought to prevail in a room destined for public meetings, concerts, &c. Some lessons should be devoted to the vibrations of chords, to musical intervals, to harmonious sounds, and to the principal accords which are formed by the notes of the gamut. Finally, he should touch upon some of the details connected with the principal stringed instruments, such as the violin, the harp, &c.

Whatever may be the nature of light, its undulatory motion acts upon the organ of sight, in like manner as the vibrations of the air act upon the organ of hearing. The teacher should therefore pass insensibly from the study of acoustics to that of light, which will terminate in a worthy manner the course of physics. Propagation, reflection, and refraction of light; luminous spectrum, rays of the spectrum; phosphorescence; plane, concave, and convex mirrors, lenses, the eye, vision, telescopes, spectacles.

During this second part of the course, as during the first, the explanations of the professor should always be either preceded or followed by experiments.

CHEMISTRY.

Metals.—Organic Chemistry.—Iron, zinc, tin; oxides which they generate; characteristics of their salts; copper, lead, mercury, their oxides, and the char-

acteristics of their salts; platina, silver, gold, &c. Most common alloys; daguerreotype; photography; silicum and silicates; clays, pottery, and glass.

Notions of *organic chemistry*. Characteristics of the organic acids in most common use; oxalic, acetic, lactic, tartaric, and tannic acid; summary study of woods; their deterioration and their preservation; starch, fermentation, alcohol, oils, textile fabrics, and their coloration; preservation of animal substances, &c.

The professor will be obliged during the last year's course of general chemistry, to make a selection from among substances which are far too numerous to allow of his touching upon them all. He should therefore direct his instruction with a view to a course of applied chemistry, and he should choose in preference as subjects of his lessons such as correspond to the industry of the locality which he inhabits. He should, before commencing his lessons, consult the manufacturers, who are members of the *Conseil de Perfectionnement*, in order to inform himself as to the nature of the local wants, and should compose his programme according to the data communicated.

NATURAL HISTORY.

Zoölogy.—At the commencement of the course, the most curious types were examined individually; afterwards the common characteristics, or the differences between two, three, or more of these were pointed out, and the idea of classifications, and the feeling of the utility of these was thus gradually awakened in the minds of the pupils; the field of observation has been extended, and the judgment formed and strengthened by constant practice in making comparisons. The professor may now, therefore, begin the study of the principal physiological phenomena, the knowledge of which is necessary for the completion of the natural history of animals; the relations which exist between living beings and the atmosphere; the organs of respiration; the physiological uses of the blood; the heart and its functions; food, and the process of digestion; absorption and secretion; the organs of motion, sensibility, &c. The course should conclude with a general survey of the principal differences which separate the diverse classes of animals from each other.

Botany.—Classification of plants. Natural methods. Linnæus' system. Study of common plants. The principal natural groups which comprise, either plants generally cultivated in Europe, or species, the products of which being brought hither by commerce, and which play an important part in industry, should be passed in review. The origin of these plants should be indicated, the methods of culture suitable to them should be made known, and the uses to which they are put should be dwelt upon. The physiological conditions which limit the geographical zones, which determine the methods of culture, and which influence the uses of the plants under consideration, should likewise be pointed out. The course of this year should be devoted to the dycotyledons exclusively.

In *geology* the existing volcanoes, their products, and their mode of action, the phenomena which environ them, the solfataras, should be examined; thermal springs and artesian wells show the increase of temperature in the soil, and lead to the idea of the central heat of the globe, of which volcanoes are the most powerful manifestation. Extinct volcanoes in Auvergne. Products of volcanoes, lava, basalt, trachytes, &c. Porphyric masses. Crystalline rocks, which differ most from the rock formations of the present epoch. Hints rela-

tive to the principal beds of metals, to metallic veins, to the mode of their formation, and to the determination of their age.

ACCOUNTS.

Bookkeeping.—The pupils having by this time learnt the vocabulary, and knowing how to distinguish active values from passive values, how to keep the auxiliary books, and how to make out the various accounts which serve to prove the operations, the professor should now commence bookkeeping.

He should establish the difference which exists between bookkeeping and commercial accounts (*la comptabilité*), strictly so called, the study of which is reserved for the fourth year's course, and he should begin with stating the method of double entry, showing that single entry and the mixed method are insufficient and incomplete systems, which afford no means of control.

Principles of bookkeeping:—Three categories of accounts. Definition of the journal, and manner of analyzing the items. Explanation of the ledger; utility of its index (*repertoire*); posting from the journal to the ledger; the inventory; balance of verification; inventory of accounts; problems of bookkeeping, &c., &c.

The programme of this branch of instruction should be so made out, that every pupil who possesses the practical knowledge imparted during the three preceding years, should after this course be a good bookkeeper, so that if circumstances should oblige him to interrupt, or to cease entirely, his studies, he should be capable of making himself useful in business in this way, and of making an honorable livelihood by it.

DRAWING.

Figures from the round, and from nature. Animals and flowers from the round. Drawing from memory. Plants copied from nature.

The pupils should also be exercised in making free-hand sketches from various objects, such as physical instruments, geometrical models in relief, or very simple machines. The sketches, which should be numbered, should serve as basis of an exact representation of the objects, according to some fixed scale. The pupils are in this way rendered capable of designing tools, &c. The diagrams (*épures*) of descriptive geometry should likewise be executed, first with free-hand, in a memorandum book, and afterwards verified and drawn exactly on drawing-paper.

The pupils should also be made to draw some designs in connection with elementary mechanics, according to the lessons of the Professor of Mathematics, and in order to render the demonstration of the transformation of movements more evident, models of elements of machines, of the same size as the drawings, should be placed in the class-room.

GYMNASTICS.

The same exercise as recommended the preceding year should be continued without any augmentation of duration; the leaps from heights should also be continued, without any increase in the height; continue the exercises with dumb-bells, on the horizontal ladder, on the oscillating plank, on the rope-ladder, on the smooth rope, on the inclined ladder, &c. Commencement of vaulting on to a stuffed horse, taking leap from behind, &c.

SINGING.

Principles (continuation).—Modulation; what is understood by modulating; origin of the accidentals determined by modulations; passing, or durable modulations; how to distinguish between them; importance of this distinction as regards solfaing; of the seven kinds of voices; of the keys assigned to them; of the quality (*timbre*) of the voice; the enharmonic system; numerous examples borrowed from the great masters; movement; time; analysis of melody; what is meant by a musical phrase; by a period; simple and ornate melody; transposition.

FOURTH YEAR.

SUBJECTS OF INSTRUCTION.

Ethics (public morality)	1	weekly hours.
Exercises in literary composition, suited to special instruction	2	"
Modern Languages	4	"
Elementary history of Industrial inventions	1	"
Recapitulation of general history and internal history of France from the accession of Louis XIV. to the present day	1	"
Commercial and industrial legislation	1	"
Rural, industrial, and commercial economy	1	"
Mathematics. Conclusion of algebra, common formulas of trigonometry, use of tables, logarithms, common curves, complement of descriptive geometry	5	"
Mechanics (recapitulation and conclusion; applications to the local industry)	2	"
Physics (recapitulation and development of the most important points)	2	"
Chemistry applied to the industry of the locality	3	"
Natural history applied to agriculture, to industry, and to hygienics.	2	"
Accounts. Exchange, finances, and the *cour des comptes*	1	"
Drawing	6	"
Gymnastics	1	"
Singing	1	"
In all	34	"

ETHICS.

Public Morality.—Conclusion of the course; statement of the duties of man to his fellows, and of nations to one another.

LITERATURE.

Exercises in Literary Composition, suitable to the Special Schools.—Application of the literary knowledge already acquired, and more especially to subjects concerning agriculture, commerce, and industry.

The lessons constituting this course should be mixed, some being purely literary, others being connected with technical matters. The subject of these latter may be the gathering or the extracting of certain raw materials of foreign growth; the history of certain groups of industrial cities, such as Lyons, Geneva, Mulhouse, Rouen, Alais, &c.; that of certain agricultural regions, such as Normandy, Beance, Burgundy, Herault, the environs of Avignon, of Grasse; finally, the part played by the most important commercial ports, such as Bordeaux, Marseilles, Nantes, Havre, &c. The professor will find among the documents laid before the Chambers, as well as in the correspondence of the Councils, a great number of passages which, together, form a whole, and which may be made available for this course.

MODERN LANGUAGES.

Conversations between master and pupils on subjects relating to commerce,

to industry, to the arts and sciences, and to history, with strict prohibition against using the mother tongue.

HISTORY.

Elementary History of Industrial Inventions.—These lessons will be of essential use to the pupils of the special system, for they will constitute the history of the efforts through means of which labor, assisted by intelligence, has secured the triumph of man over matter.

The professor should examine the great industrial enterprises, the creation or development of which have marked new eras in the life of mankind. He should show man successively turning to his advantage his own powers and those of the animals; those of wind and water; of fire, light, and electricity. He should point out that the first steps forward in civilization, from the material point of view, were owing to the discovery of corn, to the invention of the plow, and of the potter's art, and to the extraction of metals from the earth; that is to say, this progress was based on discoveries and inventions connected with natural history, with mechanics, and with chemistry. He should pursue the application of this thought up to the present times, and he should show that this clue having once been found, man has continued to avail himself of it, and that to it he still owes his most brilliant novelties. In speaking of each invention, the professor should exhibit the raw material employed; he should succinctly analyze the operations to which industry subjects it, and he should point out the idea which forms the connecting bond between the operations, and which they, so to say, embody. In this history of the inventions connected with agriculture, industry, and commerce, should be placed, according to rank and date, the biographies of the scholars, the inventors, or the manufacturers, whose genius, and whose activity have realized them; and when the professor has to mention noble characters, such as Berthollet de Fresnel, d'Ampère, or men who have slowly educated themselves by their enormous efforts of perseverance, such as Bernard Palissy, Vanquelin, Jacquard, Philippe de Girard; models of assiduity and industry, of firmness and of devotion, he should throw a strong light on their actions, in order to show how much each one of us has in his power to do to confer honor on his own name, and to serve his country. This history of industrial inventions will thus be at the same time a course of practical ethics, and also the course most conducive to fertile thought, for examples are always the best lessons.

But in order to be able to go back in this way to the creative idea of an industry, the professor must unite to great practical acquaintance with the processes of the arts, an exquisite sentiment of the scientific elements on which they rest, and he must know how to discern in every invention the idea which is, as it were, its very soul, and the means of execution, which are the material part of it. This course can not, therefore, at present be given, except in a few establishments, where there will be the possibility of intrusting it to a thoroughly competent master.

Recapitulation of General History and Internal History of France from the Accession of Louis XIV. to the present day.—Nothing can be learnt in one lesson only, and the mind can not enter into full possession of a science, except on condition of constantly coming back to it. History, a knowledge of which ought to form an essential part of all education, can not engrave itself in the

memory of the pupils, unless the narratives be repeated twice, and even three times, but from different points of view. The nature of the development of the young mind renders this recapitulation necessary; the mind and judgment of a child, like his body, undergo slow, but continuous and profound transformations. If he interrupts a study with the intention of taking it up again after some months, he finds himself, at the end of this time, furnished with new faculties, which allow him to penetrate further into the questions previously looked into.

Besides, during the first three years, the pupil of the special college, has seen in history the outside of things only, the external life of France and of modern times. In the fourth year he attains to really useful knowledge. He comes back, once more, to the history of his country during the last two centuries, in which agriculture, industry, and commerce have been most largely developed, and he should now hear less of battles, and more of the institutions that guarantee the prosperity of France. After an introductory reference to Henry IV., and Sully, who brought back order into the finances, labor into the fields and the workshops, and established security everywhere, the professor should draw a sketch of the administration of Colbert; should mention the great commercial companies, and should show how Dutch commerce grew up during the seventeenth century. From this subject he should pass on to some details relative to the banks of London and Amsterdam, the establishments of the English in India, the assignats, and the grand livre, the continental blockade, the commercial reforms of Huskisson, European emigration in the nineteenth century, the new colonial policy, &c., &c. This recapitulation should proceed, side by side, with course on public morals, on the history of French literature, the history of industrial inventions, and of general geography; an *ensemble* of studies which will greatly enlighten the minds of the pupils, and will keep alive in their hearts the love of their country.

COMMERCIAL AND INDUSTRIAL LEGISLATION.

Merchants and tradesmen, manufacturers and workmen, have, as such, legal rights and duties; they are subject to laws which secure to them certain guarantees, or to impose upon them certain obligations, and with which these classes should be well acquainted.

The professor should make the pupils thoroughly understand the distinction between the various operations of commerce, the conditions and the capacities required for being a merchant, the branches of manufacture which come within the rules of legislation, and those which can not be established without special authorization.

He should point out the part played by the different intermediaries in commerce; commission merchants, factors, brokers, stock-brokers, &c.; he should define the institutions which favor the development of business; chambers of commerce, exchange buildings, marts, fairs, market-places.

The merchant, reduced to his own resources alone, could not carry great enterprises; association of persons and capital, on the other hand, enables men to give an almost illimitable development to commercial operations. The professor should, therefore, make known the local conditions which regulate the various partnerships, joint-stock and other companies, without which the con-

struction and working of railways, of docks, of transatlantic mail-steamers, &c., would still be mere projects.

The principle articles of the laws relative to banking operations, to commercial assets, protests, bill of exchange, bills to order, and cheques, should also be cited.

The professor should impart some summary notions as to failures and fraudulent bankruptcies; he should explain, more or less in detail, according to the character of the locality, the general laws of our maritime commerce; he should mention the system of customs, of entrepôts, of patents, of apprenticeship, and the authority conferred on the *conseils de prud'hommes*.

Finally, the professor should explain the rules of competency of the mercantile tribunals, and the forms with the aid of which the trader may, in case of contention, obtain the recognition of his rights.

RURAL, INDUSTRIAL, AND COMMERCIAL ECONOMY.

After having explained the object of political economy, the professor should give an idea of the general laws by means of which man makes nature contribute to his wants. He should treat of production in general, of the distribution of wealth, the necessary consequence of the division of labor, of consumption, of revenue, of public contributions. After the statement of general principles, should follow the question of agricultural enterprise, ablocations, and outlets; of industrial enterprises and industrial property, of associations, of capital, and the part it plays; machinery, and the causes of variations in the rate of interest; tariffs, and routes of communication; currency and savings, credit, banking, insurance, &c.

With the knowledge of the natural and necessary laws on which commerce is founded, the pupil receives the germs of that feeling of confidence, of those rational convictions which contribute to keep up the courage of the well-informed members of the industrial classes during moments of political or commercial crisis, and which serve to guide and to regulate their conduct.

This course constitutes in a manner the philosophy of the industrial professions, and for this reason it has been placed at the end of the special instruction.

MATHEMATICS.

Conclusion of Algebra.—Repetition of equations of the first and second degree with one unknown quantity; problems of the second degree; maxima and minima; progressions; logarithms; use of tables; application to questions of compound interest, to savings' banks, to deferred annuities, &c.; calculation of the savings which a father must capitalize in order to redeem a debt, to accumulate a dowry, or to leave a certain sum to his children at his death, &c.; numerous exercises on analogous questions.

Notions of Rectilinear Trigonometry.—Establishment of the fundamental formula; use of tables; rules for calculation; resolution of triangles in the most simple cases; exercises.

Eight or ten lessons only should be devoted to these first elements of trigonometry, a knowledge of which is useful for the execution of many practical works.

Common Curves.—Construction of an eclipse by points, and by a continuous

movement; tracing of a tangent and a normal; properties of elliptic mirrors; industrial applications of the ellipse and the ellipsoid; identical propositions on the hyperbole and the parabola; reflectors; movement of projectiles; suspension bridges; leveling (*raccordement*) of roads and canals. &c.; elliptical paraboloid; light-houses; ear-trumpets, &c.; oval; spiral; screw; helix, &c.

Descriptive Geometry.—Continuation and Conclusion.—All the diagrams (*épures*) should, as during the course of the preceding year, be drawn on a fixed scale; each theoretic question should be presented with numerical data, and should thus be transformed into an application, properly so called.

Surfaces in general; generation of surfaces by a line which changes situation and form according to certain laws; conic surfaces; cylindrical surfaces; surfaces of revolution; construction of tangential planes; to determine the shadows of a cylinder of revolution, of a cone (*tronc de cone*); intersection of two surfaces; application to the intersection of two cylinders of revolution of the same radius, and the axes of which meet; intersection of a cylinder and of a cone; ruled surfaces. Notions as to numbered plans; relation between this method and that of projections. Drawing plans; determination of horizontal sections. Outlines of perspective; to construct the perspective of different objects, such as a cross, a door with a flight of steps leading to it, &c., &c.

Many practical exercises, connected with all the parts of the course, should be gone through. The diagrams of descriptive geometry and the plans of buildings should be revised, valued, and signed by the professor.

MECHANICS.

Continuation and Conclusion.—The lessons should begin with a succinct recapitulation of the laws of the various kinds of motion, the action of the forces, and the transmission of motion in machines. Next, the motive powers commonly used in industry should be examined, viz., animals, water, steam, and wind. Lastly, after a short description of some special motors, the pupils should end with the study of the principal machines in use in the locality.

The professor should take care always to prepare the minds of the pupils by some experimental demonstrations, and by the explanation of the mechanical facts which they may have had opportunities of observing.

He should also place before them small models of machines, for the colored engravings do not suffice to show the play and the functions of the various organs which they represent.

These models should, besides, be used in the drawing-lessons of this year's course. Free-hand sketches (numbered) of them should first be made, thereafter an exact representation with aid of rule and compass, the effects of light and shade being washed in.

The programme of this course, like that of technical chemistry, should vary according to the special industry of each locality; thus the pupils should study, as the case may be, machines employed in metallurgy, or those used for the manufacture of textile fabrics, or for navigation, or in agriculture, &c., &c.

The professor should, therefore, consult the principal manufacturers, &c., of the place before drawing up his programme, and should afterwards present it to the *Conseil de Perfectionnement* for examination and approval. It should subsequently be published by the rector in the journals of the department.

PHYSICS.

Recapitulation and Complement.—Some parts of this science present considerable difficulties; it is good, therefore, to go over the same ground several times. The professor should repeat, and at the same time complete and develop certain theories, such as those of heat, of light, and of optical instruments, besides certain points which may not have been thoroughly understood. But the lessons should retain their elementary and purely experimental character.

At the end of the course applications should be made, if desirable, to the requirements of the local industry, by taking determinate examples, and submitting to numerical calculation the elements of some industrial undertaking of the kind most common in the locality.

Lastly, recent discoveries of utility or interest should be descanted upon.

CHEMISTRY.

Technical Chemistry applied to the industry of the locality.—The instruction given during this year should be practical, industrial, and appropriate to the requirements of the locality. At Caen and Chartres, for instance, agriculture and manures should be the subjects of study; at Creil, Sarrequemines, Toulouse, Limoges, &c., porcelain and pottery; at Cahors, Dijohn, Bordeaux, Cognac, Montpellier, &c., the making of wine, and the distillation of spirits; at Rouen, Mulhouse, Lyons, Saint-Etienne, Vienne, Lodève, &c., the processes of dyeing; at Amiens, Valenciennes, and Lille, the fabrication of sugar; at Alais, Creusot, Langres, and Nancy, metallurgy.

The programme of the course in each of the special schools should be prepared by the professor, submitted to the Conseil de Perfectionnement, and published by the rector, as mentioned with respect to the course of mechanics.

Part of the Thursday morning and Sunday afternoons are devoted to manipulations, and to visits to the principal industrial establishments in the environs.

NATURAL HISTORY, APPLIED TO AGRICULTURE, INDUSTRY AND HYGIENICS.

Zoölogy.—The professor should treat of animals as the producers of alimentary substances; consequently of the breeding and fattening of cattle, sheep, &c.; next he should consider the animals as producers of motive power, &c. The structure and growth of the hair will furnish him with opportunities for speaking of furs and wools, and of the trade of the nations of the far north, of the influence of climate and seasons on the fur of animals; he should descant upon the horny substances, the mode of their formation, and the uses to which they are put; hoofs, horns, tortoise-shell, whalebone. He should terminate with the history of insects, useful or hurtful to agriculture; on the one hand the ichneumons, and the other parasites; cantharides, cochineal, silkworms, bees, &c.; on the other hand wasps, grasshoppers, weevils, caterpillars, and the insects which attack the vines and the olive trees.

The course of botany should continue this year with respect to the monocotyledons and the rest of the vegetable kingdom, that which was done with respect to the dicotyledons during the course of the preceding year. Cereals, the vegetation of the prairies, the sugar-cane, palm-trees, and their various and important products, should be studied during the first lessons. The acotyledons furnish an opportunity of narrating to the pupils many interesting details

regarding lichens and their alimentary and coloring properties, respecting seaweeds and their uses in agriculture, concerning edible and poisonous mushrooms, truffles, rush, and other diseases of vegetables caused by parasitical fungi.

The professor should continue to encourage the pupils to collect as great a number of plants as possible, and should assist them in analyzing the principal organs, and determining the families, the genera and the species to which the plants belong. Some of the regular walks should be exchanged for herborizations, which should not be directed so much towards gathering a great number of different species, or exploring a great extent of country, as towards studying minutely a limited portion of the country, and determining with care the plants which compose the local flora, or which are cultivated there.

The course of geology should be completed by some notions of meteorology, which ought to have a place in the system of special instruction. The sea and the composition of its waters, the atmosphere and its perturbations; the study of the winds, and of the clouds, of climates, and their influence on the geographical distribution of the various plants: orange trees, olive trees, vines, cereals, fruit trees, forest trees, &c., &c.

The science of hygienics is a complex one, which demands a knowledge of several other sciences, viz., of chemistry, physics, and physiology. The pupils of the special schools should not therefore go through a complete course of hygienics, but should merely be taught the principal results to which the study of this science has led. The part played by alimentation; the influence of age, of rest, of labor on the organism; the exigencies of a wholesome alimentary regimen; the dangers of the use of alcoholic drinks; suspended animation; assistance to be given to persons suffering from asphyxia; the ventilation of dwelling-houses and of stables; the dangers of unhealthy dwellings; statistics showing the gradual increase in the average duration of life in France, which has taken place in proportion to the increase in the general well being.

COMMERCIAL ACCOUNTS.

The course of the first three years is calculated to form bookkeepers; the object of the fourth course is the study of accounting (*comptabilité*) properly so called. The instruction herein should enable the young men to establish systems of account for all kinds of commercial and industrial undertakings; it teaches them to open books, to draw up inventories, and to understand later how the operations of merchants, commission agents, bankers, &c., are combined; summary explanation of the knowledge necessary for a banker; calculations of commission; examples of fictitious operations, for the purpose of showing how the accounts between a merchant and his agent are established and regulated; making up of merchants' and bankers' balances; organization of the documents, and of the auxiliary books of bankers, shipowners, &c., &c. Lastly, establishment of a general system of accounts, comprising the operations of bankers, of shipowners belonging to various countries, who fit out vessels, send them on voyages, engage in commercial transactions with each other, and draw up their inventories. Finally, some notions of our financial system, and of the institution of the *Cour des Comptes* (Court of Accounts).

DRAWING.

Free-hand drawing of trees, ornaments, flowers, animals, and plants from

nature; many exercises from memory, some original compositions, and a certain number of drawings from casts: some of these drawings may be done in outline with the pen, and shaded with a brush.

During the lessons in geometrical drawing, the pupils who have already learnt to make plans of separate pieces of machinery should draw from sketches previously made by themselves, entire machines on a given scale.

They should also copy drawings suited to the industry of the locality, such as designs for silk textures at St. Etienne, for laces at Puy, &c., &c.

Pupils who show a decided talent for sculpture, may also do a little modeling in clay from *bassi-relievi* in plaster.

All the models should be selected by the *Conseil de Perfectionnement.*

GYMNASTICS.

Running and marching, with accompaniment of singing, and other exercises, as in the preceding courses.

SINGING.

Continuation of the sol-fa exercises, of musical dictations, singing in unison, and in two, three, and four parts.

Elementary notions of harmony; principal consonant and dissonant accords; their fundamental position; their reversal; their connection; shorthand annotation of harmonies, numbered bass.

Cadences: perfect, imperfect, broken, &c.; suspension; use of pedals.

Accompaniment to singing.

Studies of sacred music; differences between the modes of music and the modes of church music; notions of plain song; musical plain song; execution of some pieces of Palestrina, Handel, &c.

Abridged history of music; æsthetical ideas resulting from the analysis of a few works of modern dimensions selected from the Italian, French, and German schools.

DURATION OF THE LESSONS AND EXERCISES.

The pupils who enter the preparatory course, are, on an average, twelve years of age; it is, therefore, necessary that the school day should be divided among short and varied exercises, that the young minds may not be fatigued, and that their attention be kept ever alive. Each lesson in class, as also the subsequent preparation for lessons (*études*), ought not to last longer than one hour; the tasks given should not be longer than that they may be completed in this time.

In all the schools of central Europe it is admitted that the attention of children can not be kept up for two consecutive hours, and that if professors have to speak during such a period of time, they can not do so without considerable fatigue. Even in France in some large private establishments and in the *lycée* of the Prince Imperial, the practice of shorter lessons in class has been introduced; experience has, therefore, already been gained.

But whatever may be the duration of a lesson, the pupil will derive but little benefit from it if it be not immediately followed by a time of study during which he may repeat to himself and reflect upon the subject treated by the professor, make the manipulations indicated in the class, write an appropriate theme, or prepare the exercises, or interrogatories which have reference to the lesson.

It is, therefore, to be desired that each lesson in class should have for its complement one hour's solitary study at least.

Some persons desire, on the contrary, that the lesson in class should be preceded by study as in England, where the master chooses a good work as a text-book, of which the pupils study certain fragments at a time, without any other aid than their own powers and will. The professor questions them closely on this fragment, assures himself that the pupil has mastered the ideas of the part of the book which he has studied by himself, explains the most difficult passages, and adds some observations to complete or to correct the work of the pupil.

This system also produces excellent results, it is already adopted in France with respect to the reading of literary works, but in the special colleges the two methods should be combined. The pupils who constitute the preparatory class know little or nothing, their memory alone has been called into play, and their reflective powers have remained almost completely inactive; they therefore, require many lessons, but short ones, frequently repeated; and the instruction in class should be followed by a time of study, during which they should endeavor to commit to memory the notions which have been imparted. Later, when their minds are furnished with the ideas acquired, and judgment comes to the aid of memory, this solitary study will become more fertile in results, and it will then be good to make the pupils get up, before the class lesson, the subject which the professor proposes to treat.

In establishments where the pupils were all residents (*internes*) this regular succession of class and study might be introduced without difficulty, because in these cases the occupations of the whole day, from sunrise till sunset, might be regulated by the heads of the establishments; but the special schools will be mostly composed of day scholars (*externes*), the whole of the instruction must, therefore, be comprised between eight o'clock in the morning and four or five o'clock in the afternoon, in order that the day scholars may have the advantage of all the lessons and exercises.

This consideration precludes the laying down of any absolute rule for the employment of time in the schools. It is merely established as a principle that each lesson in class, during the first years at least, should not exceed one hour, excepting the lessons in composition, which may be prolonged; that the pupils should be allowed, after two hours of work, an interval of ten minutes or a quarter of an hour, which should be employed in gymnastic exercises, without prejudice to the longer periods of recreation which follow the meals, and finally, that, except during the last year, all evening work should be interdicted.

M. Duruy, the author of the system of Secondary Special Schools (although the main features had been recommended by a commission instituted by his predecessor in 1862), supported the unanimous action of the *corps legislatif* in its behalf, by all the measures within reach of his department.

A Superior Council of Improvement composed of members eminent in their respective vocations, was instituted to advise the central ministry. This Council informs the administration upon the parts of the general programme which require to be extended or contracted. The local councils correspond with the Superior Council at Paris, which shares with the minister the direction of the new instruction.

At the end of the course, the pupils appear before a jury to undergo an examination, at the end of which, if successful, they receive a diploma. This jury is composed of three members, appointed by the minister. The pupils of the private institutions are admitted to the examinations, like those of the state schools, and can obtain the same diploma.

A special diploma has been instituted for persons who may desire to open schools of special instruction. This diploma can only be obtained at the age of eighteen, after written and oral examinations, which include all the principal subjects of the course.

It was of special importance to find capable, learned, and experienced masters, to give the new instruction in the lyceums and communal colleges. The government provided for this in three ways: (1,) by creating the Normal School of Cluny; (2,) by instituting a new *agregation;* (3,) by insuring the present and future position of the professors.

The Normal School of Cluny has proved its claims to recognition among the state institutions of established utility and scientific character. It is located in the old Benedictine abbey of that name, where are still existing grand memorials of piety, science, and toil, left by that learned and teaching order. The rich country that surrounds it exhibits in its varied scenery, all kinds of culture, prairies, vines, and woods. It is near the great industrial centers, Creuzot and Lyons, and not far from Étienne and its mines. The government judged that it could not find in the country a place more suitable for the instruction of the pupil-masters destined to develop industrial schools. Its corps of instruction consists of a director, a sub-director, a chaplain, a steward, seven professors, three *preparateurs*, and a chief gardener. In respect to funds, it is on the same footing with the lyceums; it has its own treasury, into which flow all the receipts, and which pays all expenses. Its graduates have proved, after brilliant examinations, their title to the new *agregation* established for them. Those not employed, and who are not responsible for their inactivity, receive 400 francs; the titulary professors have a fixed salary of 2,000 francs at Paris and Versailles; 1,200, 1,500, and 1,800 francs in the departments. They share, also, in the casual emolument. The division professors and the *charges de cours*, do not have this last advantage; but their fixed salary is 2,400 francs at Paris and Versailles, and 1,500 and 1,800 francs in the other lyceums.

MARQUIS OF POMBAL.

SEBASTIAN JOSEPH DE CARVALHO E MELLO, MARQUIS OF POMBAL, the great statesman and educator of Portugal, was born in 1693, in the reign of John V., who laid out 225,000*l.* on a chapel, measuring 17 feet by 12 feet, in the Church of St. Roque, and left his country at his death burdened with a debt of three millions sterling, "with a nominal navy and a nominal army, dismantled and abandoned fortresses, nominal lines of defense, nominal regiments of observation, and apparently on the brink of ruin." Long before Pombal came into power he appears to have contemplated this state of things with something of the resolute spirit of Chancellor Erskine, who, while yet a young lawyer, being checked in censure of some legal abuse by the remark, "It was the law before you were born," replied, "It is because I was not born that it is law, and I will alter it before I die." Accordingly, when at length the Portuguese reformer had power commensurate with his will, he unflinchingly devoted his energies to the uprooting of ancient prejudices and the establishment of beneficial changes.

Pombal entered the University of Coimbra in 1717, but quitted it in disgust at its "routine of unprofitable studies," and entered the army as a private, according to the custom of Portugal. Promoted to the rank of corporal he relinquished this nominal profession of arms, and devoted himself thenceforth to the study of history, politics, and legislation. While occupied with these more congenial pursuits he was presented by an uncle to Cardinal Motta, at that time high in favor with John V. The Cardinal's shrewd perception at once fixed on Pombal as one whose talents might be turned to account, and he strongly recommended him to the King. Dom John, however, beyond appointing him member of the Royal Academy of History, and expressing an anxiety that he should undertake the biographies of certain Portuguese monarchs, does not appear for some time to have further noticed him.

Having married in the interval Donna Theresa de Noronha, a widow, and niece of the Count dos Arcos, Pombal seems to have

seriously desired some active employment in the State; but he continued unemployed till the latter end of the year 1739, when by Cardinal Motta's recommendation he was sent to London as Minister. There he studied hard, in spite of ill-health, to acquaint himself with the history, constitution, and legislation of Great Britain, but remained ignorant of the English language; an odd fact, which the Conde da Carnota excuses by the remark that French was the language chiefly spoken at the court of George II., and that most of the best works then in vogue on politics or legislation were by French writers. In the course of his reading these authors, Sully became the model example of a Minister in the eyes of Pombal.

In 1745 he represented his government at Vienna, where he married the Countess Daun for his second wife. In 1750 he became Minister of Foreign Affairs, and enjoyed the confidence of Dom Joseph, who, for 27 years, sustained his measures of political, religious, and educational reform. In the first year of his ministry he succeeded in restricting the jurisdiction of the Inquisition, and prohibiting its private tortures and public executions, which had for so long a period disgraced the country. So early in his ministry as 1751 a decree regulating its practices was promulgated. By this decree it was enacted that no *auto-da-fé* was henceforward to be celebrated and no sentences were to be executed without the consent and approbation of government, which reserved for itself as a court of appeal the province of inquiry and examination, and of confirming or reversing the sentence.

In 1761 (Sept. 19), he secured the passage of a law by which all slaves arriving in Portugal and touching her soil were declared to be *ipso facto* free men; that other law of mercy which forbade at home the imprisonment of debtors who were *bona fide* unable to meet the demands of their creditors; and many other edicts, all emanating from the same spirit.

When the city of Lisbon was well-nigh destroyed by the earthquake on the morning of All Saints' Day, in 1755, and the conflagration which followed the falling of the roofs of the numerous churches on the millions of tapers which were burning in honor of the festival, the efforts of the Minister rose to the greatness and urgency of the occasion. "What is to be done," said the King, who happened to be at a country residence on that fatal day, "to meet this infliction of Divine justice?" "Bury the dead, and feed the living," said his intrepid Minister Pombal—and at once entered his carriage and drove to Lisbon, to share the danger and alleviate the calamities of the earthquake and fire; and for several days his

carriage was his head-quarters, where he issued over 200 regulations, which not only brought order out of chaos, but permanent improvement out of these terrible disasters. In an incredible short space of time two hundred decrees were promulgated respecting the maintenance of order, the lodging of the people, the distribution of provisions, and the burial of the dead. In these numerous decrees Pombal entered into the minutest details; and, such was the rapidity with which they were conceived and promulgated, that many were written in pencil on his knees, and without being copied, were hastily forwarded to their various destinations. The wounded were removed and their wounds dressed; the houseless were collected and lodged in temporary huts; provisions were brought from all quarters and distributed to the poor; monopolies of all kinds were forbidden; troops were drawn from the provinces to preserve order; idlers were forced to work; the dispersed nuns were reassembled; the ruins removed; the dead buried, and public worship restored.

Before the earthquake not a single regular street above the length of 100 yards existed. Now they were rebuilt handsome, solid, level, and well paved. A public garden was for the first time laid out. Sewers were constructed in the new streets. Rules for enforcing general cleanliness were likewise made. Much was done not only in the useful but the decorative line, and Lisbon rose from ruin in renewed beauty; but many of Pombal's plans were destined never to be carried out, and the one most regretted by the Portuguese—namely, the magnificent promenade which he designed to form on the shores of the lovely Tagus, from Santa Appallonia to Belem, a distance of about five miles, was never even commenced.

Pombal next turned his attention to the interests of agriculture as one of the chief sources of national prosperity, without exactly copying the spasmodic efforts of an ancient king (Dom Alfonso IV.), who enacted that the husbandman who neglected his lands should, for the first offense, forfeit his flocks, and if he persisted in careless or unskillful cultivation, should be hung. Stringent and compulsory edicts now rescued great tracts of soil from obstinate cultivation of the poorest sort of vines, and devoted them to corn and timber, while the importation of mulberry trees at the rate of 20,000 plants and upwards in successive years quadrupled the production of silk goods, and turned the attention of landholders to a new branch of industry.

It was through Pombal's judicious policy that the vine in the Upper Douro, and of which the "genuine old port" is made, was

rescued from a ruinous method of culture, and the vine from processes of deterioration, and its sale from the grasp of a monopoly, until the production rose to the highest demand in the foreign markets. His efforts, although crowned with success, involved the government in an insurrectionary movement in the district, and well-nigh caused a rupture with England, whose merchants had a monopoly of all the wines of this grape—a portion of the vintage being now brought into open market.

From the improvement of the soil and the agriculture, to the cultivation of the minds of the people, the transition was natural in this clear-sighted minister. His own son he sent to Rome, and afterwards to Vienna and Venice, to enjoy advantages he could not get at home; and at the same time, Pombal set agencies at work to relieve others from the necessities of sending their sons abroad for similar advantages. He determined that no Portuguese youth should have the excuse of want of opportunity, for not knowing how to write a decent letter in his vernacular, or be compelled to go to Venice and Genoa to obtain a commercial education. A School of Commerce was opened in Lisbon for those who wished to become clerks and enter the public offices; and a College (Royal Collegio dos Nobres) for the liberal education of the sons of the nobility. The laws and ordinances of this seminary were entirely framed by Pombal—so universal was his genius and so capable was he of perceiving and remedying every kind of evil that afflicted and depressed his country. As the old custom of conversing in Latin was still observed, to the utter destruction of good Latinity, he directed that the students should for the future converse either in Portuguese, French, Italian, or English, and *never in Latin*, as, he remarks, the familiar use of this dead language tends more *para os ensinar a barbarisar* than to facilitate the knowledge of it. With respect to modern languages, it was directed that all lessons, so far as that was practicable, should be given *viva voce*, without overwhelming the pupils with a multitude of useless rules; since living languages are more readily acquired by conversation and reading, than by elaborate grammars and abstruse philological works. "How far we are from following such valuable precepts," say the Conde da Carnota, "parents must have often felt, for it too frequently happens that, after their children have been ostensibly learning French for several years at an English school, they have come home as unable to converse in it as if they had never opened a French grammar. And from what does this arise, but from the inefficient system of teaching pursued at most places of instruction?"

The discipline of the University at Coimbra was also entirely remodeled. Two months only were allowed for vacation, instead of the long periods hitherto wasted under that name. Regular attendance at lectures and lessons was strictly insisted upon, unless illness or any other sufficient cause was pleaded. Fines were inflicted for the first and second absence, and confinement for the third. By these ordinances all idlers were compelled to take their names off the books, and in a short time the number of students fell from several thousands to 600 or 700.

In like manner, with a view to real progress, Pombal regulated the management of the Botanic Garden, ordering the curators to reduce the number of plants to those necessary for botanic studies, in order that the students might not be ignorant of this branch of medicine, as it is practiced with little expense in other Universities, and to remember that the garden was raised "for the study of boys, not the ostentation of princes."

In the same year the Royal Press was instituted, the superintendence of which was given to Nicolas Pagliarini, a Roman printer, who had been expatriated for printing anti-Jesuitical works. Previous to this period, such was the deplorable state of letters, that almost all Portuguese works were printed in foreign countries.

But Pombal's attention was not exclusively turned to the education of the higher classes. In the same year, November 6, 1772, he established in the Portuguese dominions no less than 887 professors and masters for the gratuitous instruction of all his Majesty's subjects, and, of these, 94 were appointed to the islands and colonies. Small taxes, under the name of "the literary subsidy," were laid on various articles of general consumption, in order to pay the salaries of these professors; and still further to prove his love for literature, and to show the exalted opinion he entertained of its influence upon mankind, and with the hope of elevating its professors both in their own estimation and in that of the people, Pombal determined that they should enjoy the various privileges attached to *nobreza*, or nobility, in Portugal, and so it was accordingly decreed. His biographer says, speaking of the pains he took to educate the people:—

He hoped by these means to lay the foundation on which, at a future period, the superstructure of a free government might be erected. He was well aware that, if popular governments are to be any thing but shadows, they must be based on popular knowledge. He felt that his country without the aid of education would be unfit for any of those forms of free government which, when the people are ignorant, too frequently confer absolute power on factions, who enjoy the good for which others have toiled. He perceived that the spirit of revolution was already abroad in his time, that its progress was slow but irre-

sistable, and he thereupon wished his countrymen to be prepared for its advent. With a presentiment of the evils that menaced his successors, he frequently exclaimed, "Os meus filhos ainda poderao viver descançados, mas ai dos meus netos." (Our children may live to end their days in peace, but God help our grandchildren.)

We can not in this place go into his financial, military and naval reforms. Suffice it to say, that he deprecated the policy of the government in retaining the working of all mines of gold and silver, which he designated "the fatal treasuries of princes," and which had compelled the king, reported to be one of the richest monarchs in Europe, at the beginning of his reign to borrow 400,000 cruzados ($200,000), to meet the exigencies of his court. In less than five years, by encouraging different national industries, he did away with the annual deficit, and secured an annual surplus in the royal treasury. He found both the army and the navy, nominally strong, but actually weak and deteriorating—so weak that the Algerine corsairs were in the habit not only of making descents on the coast, and plundering the inhabitants, without danger of chastisement, but would from time to time shut in the merchant vessels in their principal ports, until a convoy could be dispatched to protect them. He enlarged the navy by sending to England for 300 shipwrights and their workmen to work in the dockyards and arsenals of Lisbon, and built new and strengthened the old fortifications at all the principal ports.

Each of the reformatory measures of Pombal, aroused implacable enemies among them who were profiting by ancient abuses, or who were too ignorant to appreciate alteranate beneficial results beyond temporary inconveniences. These all culminated on the death of the King, and his few remaining years were darkened by seeing many of his reforms obstructed and overthrown, his official and personal enemies raised to positions of honor and trust, and accusations of all kinds against his personal fidelity, and a commission was appointed to investigate all his pecuniary transactions.

Overcome at length by age and infirmity Pombal breathed his last in the midst of his family and relations on the 5th of May, 1682, and in the 83d year of his age. "Love and obedience," if not "troops of friends," accompanied his dying moments; his wife, his two daughters, and his son, the Count d' Oeyras, soothing that deathbed on which he exhibited the resignation of a philosopher and the steady faith of a Christian. His funeral was celebrated with the respect due to his rank, but the Bishop of Coimbra, for having assisted at it, was sharply reprimanded by the Governor of the province, and the priest who pronounced his funeral oration, having dared to deplore the ingratitude of Portugal towards the greatest of its Ministers, was confined in a convent in the Cape Verde Islands. When we add that the eulogistic epitaph which filial piety inscribed on his tomb was ordered by Government to be removed or erased, we have given the finishing touch to the picture of royal ingratitude towards one who had ceaselessly labored for the benefit of his country during a reign whose prosperity was mainly due to his single exertions.

MARTIN LUTHER—EDUCATION AND EDUCATIONAL VIEWS.

Abridged from Life of Luther, by Barnas Sears, D. D.

Martin Luther was born in the Electorate of Saxony, at Eisleben, in the county of Mansfeld, November 10, 1483; but his father, when Martin was six months old, removed to Mansfeld, which became henceforward the home of his childhood. He always spoke of himself and of his ancestors as belonging to the peasantry. 'I am a peasant's son. My father, my grandfather, and my forefathers were all true peasants. Afterwards my father went to Mansfeld, and became an ore-digger.' Luther's father, after he became a miner, rose by industry and effort from the condition of a peasant to that of a burgher or free citizen. He commenced his career at Mansfeld in penury, but with a force of character that could not leave him in that state. 'My parents,' says Luther, 'were, in the beginning, right poor. My father was a poor mine-digger, and my mother did carry her wood on her shoulders; and after this sort did they support us, their children. They had a sharp, bitter experience of it; no one would do likewise now.'

It was not till about seventeen years afterwards, when Luther was a member of the university, that his father had the means of paying the expenses of his education. His honesty, good sense, energy and decision of character won for him the respect of his fellow-citizens. He was open-hearted and frank, and was wont to follow the convictions of his understanding, fearless of consequences. His firmness was characterized by severity, sometimes approaching to obstinacy.

The maiden name of Luther's mother was Margaret Lindemann. She was born at Neustadt, a small town directly south of Eisenach, and west of Gotha. Her father, who had been a burgher there, had removed from that place to Eisenach. It was, no doubt, here that Luther's father formed an acquaintance with her. The circumstance that three of her brothers were liberally educated would seem to indicate that she belonged to an intelligent family. Melancthon says, 'She had many virtues agreeing to her sex; and was

especially notable for her chaste conversation, godly fear, and diligent prayer, insomuch that other honorable women looked upon her as a model of virtue and honesty.'

Luther's parents bestowed great care upon his early training. In the strictest sense, he was brought up in the fear of God, and with reverence for the then existing institutions of religion. The intentions of his parents were of the most laudable character; the faults of their discipline were those of the age in which they lived. They were highly conscientious, earnest and zealous in the discharge of their parental duties. But the age was one of rudeness and severity, and they themselves had more talent than culture, more force and sternness of character than skill in awakening and fostering the generous impulses of childhood. Their discipline was, almost exclusively, one of law and authority. The consequence was, that Martin, instead of feeling at ease and gamboling joyfully in their presence, became timid and shy, and was kept in a state of alarm, which closed up the avenues of his warm and naturally confiding heart. 'Once,' says he, 'did my father beat me so sharply, that I fled away from him, and was angry against him, till, by diligent endeavor, he gained me back.' 'Once did my mother, for a small nut, beat me till the blood came forth.' 'Their intent and purpose were of the best sort; but they knew not how to put a difference between dispositions, and to order their discipline accordingly; for that it should be exercised in a way that the apple might be put with the rod.'

To this rigid domestic discipline is to be traced, in a measure, his being long subject to sudden alarms, or being harsh and violent when he rose above them. Though in later life he was fully aware that many errors had been committed in his domestic training; and though, as he himself says, he tried in vain to remove all the effects of it upon his feelings and habits, still he found in it much more to approve than to condemn. Alluding to his own case, and that of others of his age, he says: 'Children should not be entreated too tenderly of their parents, but should be forced to order and to submission, *as were their parents before them.*'

The fact that, from three or four brothers, Martin alone was designated for a liberal education, is sufficient proof that he gave some early indications of talent. It is also evident that the father took a religious view of this subject and desired for his son something higher and better than mere worldly distinction. An early writer states, that he had heard from the relations of Luther at Mansfeld, that the father was often known to pray earnestly at the bedside of

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his son, that God would bless him and make him useful. Mathesius says that Luther's father, not only for his own gratification, but especially for the benefit of his son, frequently invited the clergymen and school-teachers of the place to his house. Thus were domestic influences brought in aid, in every suitable way, to form a taste for moral and intellectual culture.

Mansfeld was situated in a narrow valley along the brook Thalbach, skirted by hills on both sides. From that part of the town where Luther's father resided, it was some distance to the schoolhouse, which was situated on a hill. The house is still standing, and the first story of it remains unaltered. One writer says (on what authority we do not know), that Luther commenced going to school at the age of seven. Certainly he was so young that he was carried thither by older persons. When forty-four years old, two years before his death, he wrote on the blank leaf in the Bible of Nicholas Oemler, who had married one of his sisters, the twenty-fourth verse of the 14th chapter of John, and under it: 'To my good old friend, Nicholas Oemler, who more than once did carry me in his arms to school and back again, when I was a small lad, neither of us then knowing that one brother-in-law was carrying another in his arms.' In this school, though its teachers were frequently guests at his father's house, he was brought under a much harsher discipline than he had been subject to at home. It was not without allusion to his own experience, that he afterwards speaks of a class of teachers, 'who hurt noble minds by their vehement storming, beating and pounding, wherein they treat children as a jailor doth convicts.' He somewhere says, that he was once flogged fifteen times in a single forenoon at school. Again, he says, 'I have seen, when I was a boy, divers teachers who found their pleasure in beating their pupils.' 'The schools were purgatories, and the teachers were tyrants and task-masters.'

The injurious manner in which such treatment acted upon his fears is illustrated by an anecdote related by Luther in his Commentary on Genesis. 'When I was a lad, I was wont to go out with my companions begging food for our sustentation while we were at the school. At Christmas, during divine service, we went around among the small villages, singing from house to house, in four parts, as we were wont, the hymn on the child Jesus born at Bethlehem. We came by chance before the hut of a peasant who lived apart at the end of the village; and when he heard us singing, he came out, and after the coarse and harsh manner of the peasants, said, 'Where are you, boys?' at the same time bringing us a few saus-

ages in his hand. But we were so terrified at these words, that we all scampered off, though we knew no good reason why, save that from the daily threats and tyranny practiced by the teachers toward their pupils at that time, we had learned to be timid.' This incident, which has commonly been referred to the time when Luther was at Magdeburg, probably belongs to the period of his earlier childhood at Mansfeld. For it was when he was 'a small boy,' and was under severe teachers, which seems not to have been the case except at Mansfeld. The circumstance that Luther was then living at his father's house, will be no objection, if we consider the customs of the times and the poverty of the family at that early period. We are elsewhere informed that Luther was then accustomed to attend funeral processions as a singer, for which he received a groschen (about three cents), each time.

The school at Mansfeld, at that time, was taught by one master, assisted by two members of the church choir, that is, two theological students, who, for a small stipend, attended on the daily services of the church. Here it becomes necessary to describe the character of the lower schools of Germany at the close of the fifteenth century. They were called 'trivial schools,' because originally the first three of the seven liberal arts, namely, grammar, rhetoric, and logic, were taught in them.

At this time, however, and particularly at Mansfeld, a little monkish Latin, the pieces of music commonly sung at church, and the elements of arithmetic, constituted the studies of the lower schools. These schools were all taught by a master, assisted by theological students and candidates for some of the lower clerical offices. But as nearly all the offices of state at that time were in the hands of the clergy, there was a general rush to the schools on the part of all who were seeking to rise above the common walks of life. The great mass of the youth were wholly destitute of education. All the others, except a few from the sons of the rich, went through a clerical or ecclesiastical course of instruction. No matter to what offices they were aspiring, they must study under the direction of the church and under the tuition of monks and priests, or candidates for the priestly office.

The arrangements of the schools were these: The teachers, and the pupils who were from abroad, occupied large buildings with gloomy cells. A sombre monastic dress distinguished them both from other persons. A large portion of the forenoon of each day was devoted to the church. At high mass all must be present. The boys were educated to perform church ceremonies, while but

little attention was given to what is now commonly taught in schools. The assistant teacher, candidates for the clerical office, generally taught a few hours in the day, and performed, at the same time, some daily inferior church service, for both of which they received but a trifling reward.

Thus the schools were but a part and parcel of the church. The assistants were commonly taken from those strolling young men who infested the country, going from place to place either as advanced students, and changing their place at pleasure, or seeking some subordinate employment in the schools or in the church. When they failed to find employ, they resorted to begging, and even to theft, to provide for their subsistence. The older students would generally seek out each a young boy as his ward, and initiate him into the mysteries of this vagrant mode of life, receiving in turn his services in begging articles of food, and in performing other menial offices.

We have a living picture of the manners and habits which prevailed in these schools, in the autobiography of Thomas Platter,* a contemporary of Luther and a native of Switzerland.

'At that time,' that is, in his tenth year, he says in his biography, 'came a cousin of mine, who had been at the schools [to become a priest] in Ulm and Munich in Bavaria. My friends spake to him of me, and he promised to take me with him to the schools in Germany: for I had learned of the village priest to sing a few of the church hymns. When Paul (for that was my cousin's name) was ready to go on his way, my uncle gave me a gulden [sixty-three cents], which I put into the hands of Paul. I must promise that I would do the begging, and give what I got to him, my bacchant (protector), for his disposal. We journeyed to Zurich, where Paul would wait till he should be joined by some companions. Then we determined to set out for Misnia [in the present kingdom of Saxony]. Meanwhile I went a-begging, and thus furnished the sustentation of Paul. After tarrying eight or nine weeks, we left Zurich and went on our way to Misnia, in a company of eight, whereof three of us were young schützе [wards]; the rest were large bacchantes, as they are called. Of all the wards I was the youngest. When I was so weary that I could hardly go, my cousin Paul would go behind me and scourge me on my bare legs, for I had no hose and only poor shoes. While on the way, I heard the bacchantes tell how that in Misnia and Silesia the scholars were wont to steal geese and ducks and other things for food, and that no other notice was taken thereof, if one could but only escape from the owners. Then said I to my companions, 'When shall we come to Misnia, where I may go out stealing geese?' They replied, 'We are already there.' . . . . We went to Halle, in Saxony, and there we joined ourselves to the school of St. Ulrich. But as our bacchantes entreated us roughly, some of us communed on the matter with my cousin Paul, and we agreed together that we would run away from them, and depart to Dresden. Here we found no good school, and the houses, moreover, were infested with vermin. Wherefore we went from that place to Breslau. We suffered much in the way from hunger, having on certain days nothing to eat but raw onions with salt. We slept oftentimes in the open air, because we could not get an entrance into the houses, but were driven off, and sometimes the dogs were set upon us. When we came to Breslau we found abundant stores, and food was so cheap that some of our company surfeited

* Barnard's American Journal of Education, V., p. 79.

themselves and fell sick. We went at the first into the school at the dome [cathedral] of the Holy Cross; but learning that there were some Switzer youth in the parish of St. Elizabeth, we removed thither. The city of Breslau hath seven parishes, with a school in each. No scholar is suffered to go around singing in another parish; and if any one taketh upon him to do so, he getteth a round beating. Sometimes, it is said, sundry thousands of scholars are found in Breslau, who get their living by begging. Some bacchantes abide in the schools twenty and even thirty years, having their sustentation from what their wards beg. I have oftentimes borne five or six loads home to the school the selfsame evening for my bacchantes; for being small, and a Switzer besides, I was kindly received by the people, . . . In the winter, the small boys were wont to sleep on the floor of the school-house, the bacchantes in the mean season sleeping in the cells, whereof there are not a few hundreds at the school of St. Elizabeth. In the warm parts of the year, we were wont to lie on the ground in the churchyard; and when it rained, to run into the school-house, and if it stormed vehemently to sing responses and other pieces the whole night long with the sub-chanter. Ofttimes after supper, in the summer evenings, did we go into the beer-houses to buy beer, and sometimes would drink so much that we could not find our way back. To be short, there was plenty of food, but not much studying here. At St. Elizabeth's, nine bachelors did teach every day, one hour each in the selfsame room. The Greek tongue was not studied at all. No printed books did the students have of their own. The preceptor alone had an imprinted Terence. What should be read was at the first dictated and copied, and then construed and explicated, so that the bacchantes bore away great heaps of manuscripts.'

It was from such strolling *bacchantes*, as are portrayed to the life by Platter, that the assistant teachers were taken, who assumed the name of *locati* (located or settled), when they obtained a place. Their education consisted of a knowledge of the church service, of church music, of a little Latin, and of writing and arithmetic. Their character corresponded to that of the church at large in that rude and licentious age. They were, for the most part, mere adventurers and vagabonds, neither loving nor understanding the art of teaching any better than they did the nature of true religion, whose servants they professed to be. They remained but a short time in a place, never pretended to study the character and disposition of their pupils, taught mechanically, and ruled not by affection but by brute and brutal force. The greater part of what they taught was nearly useless. Study was a mere exercise of the memory.

The school at Mansfeld was no exception to the general character of the schools in the smaller towns at that time. We are not left to conjecture whether Luther was familiar with such scenes as have been alluded to. Speaking, at a later period of life, on the duty of maintaining good public schools, he says, somewhat indignantly: 'Such towns as will not have good teachers, now that they can be gotten, ought, as formerly, to have *locati* and *bacchantes*, stupid asses, who cost money enough, and yet teach their pupils nothing save to become asses like themselves.' 'Not a single branch of study,' says he, in another place, 'was at that time taught as it should be.' Referring to their brutality, he says, 'When they could

not vent their spleen against the higher teachers, they would pour it out upon the poor boys.'

In respect to the studies of Luther at Mansfeld, which continued up to his fourteenth year, Mathesius, his intimate friend, says he learned there 'his Ten Commandments, the Apostles' Creed, the Lord's Prayer, Donatus, the Child's Grammar, Cisio Janus, and church music.' Donatus was to Latin grammar of the middle ages what Murray has been to English grammar. Cisio Janus are the first words of a church calendar in monkish Latin verse, made up of mutilated words, *cisio*, standing for *circumcisio* (circumcision). Next to monastic works, Terence and Plautus, the two Roman comedians, were most studied, as they furnished the readiest means of learning the colloquial Latin, so important to the clergy at that time.

Luther laments that he had not, in those schools which he attended in his boyhood, 'read the poets and historians, *which no one taught him*,' instead of which he 'learned with great labor what with equal labor he now had to unlearn.' 'Is it not plain,' he somewhere says, 'that one can now teach a boy in three years, by the time he is fifteen or eighteen years old, more than was aforetime learned in all the universities and cloisters? Twenty, yea forty years have men studied, and yet known neither Latin nor German, not to mention the scandalous lives which the youth there learned to lead.' 'It was pitiful enough for a boy to spend many years only to learn bad Latin sufficient for becoming a priest and for saying mass, and then be pronounced happy, and happy, too, the mother who bore him.' 'And he is still a poor ignorant creature—can neither cluck nor lay eggs; and yet such are the teachers which we have everywhere had.'

Luther was educated under that peculiar type of religion which prevailed in Thuringia. Here it was that Boniface, the Apostle of Germany, in the eighth century, with other missionaries from the British Islands, carried on their most important operations for evangelizing Germany, founding there the Papal church, and thus corrupting Christianity at its very introduction. Here was the great cloister of Fulda, the chief seminary of sacred learning, and the centre of religious influence for the surrounding country. It was in Thuringia that St. Elizabeth, the Thuringian landgravine, whose memory lived in popular legends till Luther's times, and who was a favorite saint with him, was the embodiment of the religious spirit of the people, a spirit of deep sincerity united with childish simplicity and superstition. The Thuringians are proverbially an hon-

est and simple-hearted people. Luther's mother appears to have been of this character; possessing, perhaps, more earnestness in matters of religion, than others. His father was also a genuine Thuringian of the better sort.

Either because Luther sympathized more readily with the warm and credulous piety of the mother than with the more sober and discriminating piety of the father, or because he was, in early life, more under the influence of the former and of priests and monks who strengthened her influence, he eagerly imbibed the popular religious sentiments of his neighborhood. At Mansfeld, in particular, the religious views here described prevailed. As late as 1507, one of the counts of Mansfeld made a pilgrimage to Jerusalem. Two countesses of the same family were in the nunnery at Eisleben during nearly all the period that Luther remained at home with his parents. The cloister of Mansfeld, about two miles east of the town, was supposed to be the scene of several miracles wrought by St. Elizabeth, with all of which Luther was necessarily very familiar in his boyhood.

The account of the Papal church in Thuringia, given by Myconius, who was preacher at Gotha, perfectly agrees with what has here been said on other authorities, as do also the many incidental notices of it by Luther in his writings. There can be no doubt, therefore, that we have before us a true description of the religious influence under which Luther spent his childhood. We also know that his susceptible mind yielded itself like wax to receive the impressions which his mother and his religious teachers attempted to make. The unsuspecting and confiding simplicity of his character must be constantly borne in mind, if we would rightly interpret his actions and understand his history.

Of a part of his religious education, he afterwards speaks with approbation; but of the rest, far otherwise. These are his words: 'In the house or church of the pope was I baptized; and there did I learn the catechism and the Bible. . . . I will hold my father's house in great honor, and fall prostrate before it, if it will but leave me my Christ and my conscience without a burden.' 'I can not set forth in a better or simpler way what one should believe, do, leave undone, or know in religion, than hath been done from the beginning in these three pieces, to wit, the ten commandments, the creed, and the Lord's prayer. . . . But these ought not to be taught *as they were in time past*, by making them stick only in the memory.'

When Luther was a boy, the common belief in witches was at

its height. Of the very celebrated work entitled 'The Maul for Witches' (*Malleus Maleficarum*), teaching priests and magistrates what rules to observe in their proceedings against witches, and circulated with both the papal and imperial sanction, three editions were printed while Luther was a boy, and was in his father's house at Mansfeld. He tells a story of a witch that lived near by, and used to trouble his mother very much; another, of an attempt of the devil, in human form, to separate husband and wife; and another still, of an instance where the devil actually entered the pulpit and preached for a minister. Some of these stories he seems to believe, others he ridicules. 'I myself,' he observes, 'have seen monks, shameless and wicked fellows, who feigned to cast out the devil, and then to sport with him as with a child. Who can recount all their crafty tricks done in the name of Christ, of the Virgin Mary, of the holy cross, of St. Cyriac!'

Though Luther afterwards became much more enlightened on these subjects, still the superstitions in which he was educated in his childhood clung to him to the last. No one is ignorant of the story of his inkstand thrown at the devil in his cell in Erfurt. Though it may be an apocryphal story, it still is a true illustration of the character of Luther. We find him afterward holding such language as the following: 'The devil is all about us, though he often putteth on a mask. I myself have seen that he sometimes appeareth as if he were a swine, and sometimes as a burning wisp of straw.' 'The devil often beguileth the outward senses, so that men think something taketh place before them which doth not, . . . as was the case in Hesse with the child that, when it was not dead, the devil so blinded the eyes of the people that they thought it to be dead. The devil held the child's breath, as he hath power to do.'

That Luther in his boyhood, was thoroughly initiated into the tastes, manners and habits of the miners, is certain. This might be inferred from the fact of his being a miner's son and living at Mansfeld; but we have statements in respect to his maturer life which can be explained on no other supposition. He always treated miners with particular attention. He was familiar with all their habits and even their amusements; he knew their songs and their plays, and could, through life, entertain them as few others could. Mathesius, in one of his discourses on Luther's life, says:

'To-day let us hear about Luther's love and affection for mining and to miners.' The council of Wittenberg had a festival which lasted several days. Luther was invited to attend. But as he had been the means of doing away several Catholic festivals on account of the excesses committed at them, he thought it imprudent to attend, and therefore declined the invitation. The young people, according to ancient custom, went about the streets in masks,

and sought admittance to the houses of the citizens. 'At one time,' continues Mathesius, 'some of them came to Luther's house or cloister. But, to avoid offense and scandal, he did not admit them into his house. Albeit, at length, a company, disguised as miners, came along, with their mining hammers, and a chess-board for their amusement. 'Let them come in,' said Luther, 'they are my countrymen, and the fellow-workmen of my father. Since they pass whole weeks under ground in a damp atmosphere and amid impure exhalations, we must allow them proper recreation.' They came, placed their chess-board upon his table, and he joined them. 'Now, miners,' said he, 'whosoever will go into this or other deep shafts and come out unharmed, or not close up the passage with refuse, must, as the saying is, not have his eyes in his pocket.' Luther easily won the game; and they all remained, and, under due restraint, indulged in merriment, singing and frolicking, as our doctor was inclined to be sportive at proper times, and was not displeased when he saw the young playful and merry, if it was but with propriety and moderation.'

Luther was the son of a peasant, that is, of a poor miner who sprung from the peasantry. How did this circumstance affect his character? It had more effect upon his language, habits and associations than upon his sentiments and subsequent standing in society. For as his father became a burgher and magistrate, and as he himself was a man of education, he came to regard society from a higher point of view. But born and bred as he was, he was never adapted to court-life. He always appeared uneasy when speaking or writing to princes or nobles, not out of fear, but from a consciousness that he was not familiar with the modes of intercourse and of address customary among them. His language, though uncommonly rich and varied, and sparkling with sense and wit, was often homely. His illustrations were often drawn from common and low life. A vein of slight vulgarity, as well as drollery, pervades all his writings. His pungent wit, his creative genius, and his sterling sense follow him everywhere. He was the man of the people, knowing all their thoughts and feelings, and employing all their words and expressions in his magnificent, but still rude eloquence.

But from the flower of his youth, through life, Luther was associated with burghers and attached to them, the middling class, between the nobles and the peasants, the mercantile, enterprising, patriotic inhabitants of the larger towns and cities. To this class he was introduced, partly by his father's later connections and partly by his own cultivated practical sense and his hearty devotedness to the good of all the people. He was never fond of princes and nobles; nor, on the other hand, of the sottish, blind, and disorderly peasantry. In all his writings, he treats both classes, a few individuals excepted, somewhat roughly. He did not depend on either for carrying forward the Reformation, but addressed himself more immediately to the magistrates and free denizens. He wished neither the authority of kings nor the violence of peasants to be

brought to his aid, but preferred that these, no less than the middling classes, should be controlled by intelligence and virtue. He uniformly checked the two former, while he directed, stimulated and supported the latter.

His position as a man of education, always practical, led to the same result. Learning with him was not, as with so many others, a matter of profession, but a source of practical wisdom. He encouraged and sympathized with men of classical learning only so far as they aided in explaining the Scriptures and in enlightening the people. He wrote more and better in the language of the people than in the language of the learned. This circumstance strengthened his alliance with intelligent, active and patriotic men. Thus, when he came to act the part of a reformer, he occupied the central ground of society, the point where extremes meet and opposite influences neutralize each other.

With this agreed his geographical position. Thuringia is the most German of all the German districts. It belonged to no section, but was the middle portion, often holding the balance of power. In the Middle Ages, it was neither the scholastic south, nor the barbarous north, but the enlightened, sober, practical district of Erfurt, and yet the chivalrous vicinity of the Wartburg, renowned in arms and in song. In language, too, it was near the northern verge of the high German, and consequently not far south of the line beyond which the low German was spoken. Had Luther lived either north or south of Thuringia and Saxony, he could not have molded the national language as he has done; nor have found the wide-spread sympathy which he did find; nor have acted from the heart of the nation out to all its extremities.

Luther had now reached his fourteenth year, when the ordinary or *trivial* school of Mansfeld no longer met his wants. Hard as his life had thus far been, a harder lot awaited him. He was to leave the paternal roof, and go forth, young and inexperienced, to try his fortune among strangers. Without money and without friends, he was to commit himself to the charities of mendicant monks and of the people of a great ecclesiastical metropolis. He did not, however, take his departure entirely alone. He was sent in company, or, as Mathesius intimates, under the care of John Reineck, a fellow-student of more experience, the son of a respectable citizen of Mansfeld. This friendship, formed at the school, lasted through life; and it was this same person who accompanied Luther in his journey to the diet of Worms. Luther in his correspondence calls him 'one of his best friends,' and the letter of Me-

lanchthon to him and to his distinguished son, educated at Wittenberg, breathe the warmest friendship. Virtuous and choice friendships formed in early life are often of far greater importance than the young are apt to suppose.

Melancthon says, the 'Latin schools of Saxony were then in good repute,' and Mathesius says, 'the school at Magdeburg was more celebrated than many others.' Not far from the south gate of the city was the school of the Brethren of the Life in Common. Near this was the celebrated cathedral school, and in the north-west part of the town, the school of the Franciscan monks. It was to the Franciscan school that Luther and his friend are said to have resorted. As this is the only monastic school which he attended in his boyhood, we must suppose that he had this particularly in mind when he afterward wrote on the subject. In 1497, then, two boys, the one quite young and indigent, the other older and in better circumstances, left their home in a romantic town on the border of the Hartz Mountains, and journeyed on foot, north, about fifty miles, through a rich and level country to the large and fortified city of Magdeburg, then under the civil rule of the archbishop and the place of his residence. The direct road would lead them to the west of Hettstedt (the last considerable town in the county of Mansfeld), to Aschersleben, at which point the mountains and forests begin to disappear, to Egeln, beyond the territory of Halberstadt, and within that of Magdeburg, and thence to the place of their destination. The mode of travel was probably not very different from that described by Platter above.

The Franciscans wore a gray robe with black scapularies, and were especially employed in attending on the sick, and in the burial of the dead. The boy, in whose heart was a sealed fountain of fervent and joyous passion, found nothing under his new masters and in his new mode of life to satisfy his internal wants. The few incidents which he records, from his recollections of this period, are strikingly characteristic of the order, and indeed of the church at large. 'I have seen,' says he, 'with these eyes, in my fourteenth year, when I was at school in Magdeburg, a Prince of Anhalt, brother of Adolphus, Bishop of Merseburg, going about the streets in a cowl, begging bread with a sack upon his shoulders, like a beast of burden, insomuch that he stooped to the ground. . . He had fasted and watched and mortified his flesh till he appeared like to an image of death, with only skin and bones, and died soon after.'

He speaks of a painting, symbolical of the sentiments entertained by the church, seen by him about this time, and leaving a deep

impression upon his mind. 'A great ship was painted, likening the church, wherein there was no layman, not even a king or prince. There was none but the pope with his cardinals and bishops in the prow, with the Holy Ghost hovering over them; the priests and monks with their oars at the side; and thus they were sailing on heavenward. The laymen were swimming along in the water around the ship. Some of them were drowning; some were drawing themselves up to the ship by means of ropes, which the monks, moved by pity, and making over their own good works, did cast out to them, to keep them from drowning, and to enable them to cleave to the vessel, and go with the others to heaven. There was no pope, nor cardinal, nor bishop, nor priest, nor monk in the water, but laymen only. This painting was an index and summary of their doctrine. . . . I was once one of them, and helped teach such things, believing them and knowing no better.'

We know but little of this Franciscan school, and of Luther's residence there, except that in the mode of instruction there was no material improvement upon that which he had received at Mansfeld. So great were the privations and sufferings of young Luther at Magdeburg, that it was decided by his father that he should remove to Eisenach, where his maternal grandparents and other relatives resided, and where also there was a good Latin school. It was hoped that he would here be so far provided for as to be relieved from pressing want. But parents, who themselves were familiar with hardships, would expect that their son should be exposed to them also.

We can easily imagine with what different feelings the boy performed the journey home, from those with which he passed over the same ground when he first went abroad into the wide world. After indulging in the exquisite pleasures of home as they are felt by a boy on returning from his first absence—for Mansfeld was directly on the way to Eisenach—he must have gone forth with moderated and yet pleasing expectations. Moderated, because he had taken one sad lesson in the knowledge of the world; and pleasing, because he was about to go, not among utter strangers, but among the kindred of his mother. What strange emotions would have filled the breast of the boy, had he then had a prophetic vision of the tragic events that should take place a quarter of a century after, in the places through which he was now to pass! About twenty miles on his way from Mansfeld, he might see Allstedt, where Muncer was to become the leader in the bloody Peasants' War. To the west is seen the river Helme, on whose beautiful

banks is situated the Golden Meadow (Goldene Aue), extending more than thirty miles to the neighborhood of Nordhausen.*

At a distance of about sixteen miles from Allstedt is Frankenhausen, where the decisive battle was fought, May 5, 1525, and Muncer and his party completely routed. Still farther on, toward Eisenach, lies Mühlhausen, which was the headquarters of Muncer's army. Eisenach lies about twenty miles south of Mühlhausen. Between these two places is one of the largest of the five ranges of hills, which it is necessary to cross in taking this route. Just before reaching Eisenach we cross the most southerly range. As one enters the town from the north, he looks down upon it, and sees it lying before him in a valley, under the castle of Wartburg towering on the right.

Next to Wittenberg and Erfurt, this is the place richest in historical recollections in respect to Luther. Here he found the end of his sorrows arising from poverty. Here he first found sympathizing and skillful teachers, under whose influence he acquired a love of learning. Here his musical talent, his taste and imagination were first developed, throwing their cheerful serenity over his sorrowful and beclouded mind. Here, too, he subsequently lived in his Patmos, or desert, as he playfully termed the Castle of Wartburg, in the character of Squire George, and passed his time sometimes in the chase on the mountains, but mostly in translating the New Testament.

There were in Eisenach at this time three churches, to which were attached as many parochial schools. Only one of these, however, was a Latin school; and that was at the church of St. George, a little east of the center of the town. The name of the head master was Trebonius, the first skillful teacher under whose care Luther came, and to whom he felt a personal attachment. Though

* This tract of enchanted land extends nearly the whole distance from Naumburg to Nordhausen. Memleben, on the Unstrut, about ten miles south of Allstedt, was the favorite residence of the German emperors of the Saxon line. Here Matilda, royal consort of Henry the First, founded a nunnery. Here, probably, Henry the Fowler was busying himself with his falcons when it was announced to him that he was chosen emperor; and here, too, he breathed his last. Here his son Otto, the First, on his way to the diet of Merseburg, passed the season of Lent, and died immediately after the services. A little farther up the river, and on the opposite side is Rossleben. Here was an ancient nunnery, afterward converted into an excellent cloister-school or gymnasium, in which Ernesti, Von Thümmel and other eminent men received their elementary education. Passing another cloister-school, we come to the junction of the Helme and Unstrut. South is to be seen the Palace of Heldrungen, and on the summit the ruins of Sachsenburg. Ascending the Helme, west of Allstedt, we come to Wallhausen, where Otto the Great built a palace and often resided, as did his son after him. In this vicinity the German emperors loved to pass their time. A little farther on, beyond Tilleda, another royal residence, to the left of the Golden Meadow, rises Kyffhausen with Frederic's tower. There are many legends respecting Frederic Barbarossa and this castle. It was here that Henry the Sixth and Henry the Lion became reconciled to each other, and checked for a time the feuds between Guelf and Ghibiline. West of this is the peak of Rothenberg, with another tower, whose history runs back to pagan times.

he did not belong to the new school of classical scholars trained in Italy, his Latin was much purer than that of the monks and priests generally. His personal character, too, though perhaps a little eccentric, was such as to win the love of his pupils. In coming before them, he used to take off his hat and bow to them, and complained that his assistants were disinclined to do likewise. He said, with truth, and with a sense of responsibility which showed that he understood the true dignity of his office, 'among these boys are burgomasters, chancellors, doctors, and magistrates.' Though he is called a poet, that is a writer of Latin verses, we must remember that this was a *trivial* school, and that but little more than Latin hymns and prayers were read; and that it excelled other schools only by having a better method, by employing in conversation a purer Latin, and by having exercises in Latin verse. It is a mistake to suppose that Luther studied Greek here, or even such Latin authors as Cicero, Virgil and Livy. He commenced the study of the latter in Erfurt, and the former at a much later period in Wittenberg, as professor. The following is Melancthon's account of Luther's studies at Eisenach: 'After leaving Magdeburg, he attended in the school at Eisenach four years on the instructions of a teacher who taught him grammar (Latin) better than it was elsewhere taught. For I remember how Luther commended his talents. He was sent thither because his mother was descended from an honorable and ancient family of that town. Here he became master of grammar; and because of his superior understanding and natural aptitude for eloquence, he made more proficiency, and easily excelled his fellow-pupils, both in his powers of speech and in writing prose and verse.' Here is the first intimation we have of the manifestation of those remarkable powers which distinguished him in after life. His teacher undoubtedly knew how to draw out of him what had hitherto been suffered to lie dormant.

Luther, who had been driven from Magdeburg by poverty, removed to Eisenach in hopes of sympathy and support from his relatives in that place. In this his hopes were disappointed. He was still compelled to beg his bread, singing in a choir from door to door. His sufferings appear to have been even greater here than in Magdeburg. No doubt, the early indigence of Luther, and the fact of his feeling that he was thrown back upon his own resources, contributed to the strength of his character. He probably had his own case in view when he said, 'The young should learn especially to endure suffering and want; for such suffering doth them no harm. It doth more harm for one to prosper without toil than it doth to

endure suffering.' 'It is God's way, of beggars to make men of power, just as he made the world out of nothing. Look upon the courts of kings and princes, upon cities and parishes. You will there find jurists, doctors, counsellors, secretaries and preachers, who were commonly poor, and always such as have been students, and have risen and flown so high through the quill, that they are become lords.' 'I have been a beggar of crumbs, and have taken my bread at the door, especially at Eisenach, my favorite town, although afterwards my dear father with all love and fidelity sustained me at school in Erfurt, and by his sweat and hard labor helped me to that whereunto I have attained. Nevertheless I have been a beggar of bread, and have prospered so far forth with the pen, that I would not exchange my art for all the wealth of the Turkish empire. Nay, I would not exchange it for all the wealth of the world many times over. And yet I should not have attained thereunto, had I not gone to school, and given myself to the business of writing. Therefore doubt not to put your boy to study; and if he must needs beg his bread, you nevertheless give unto God a noble piece of timber whereof he will carve a great man. So it must always be; your son and mine, that is, the children of the common people, must govern the world both in the church and in the commonwealth.'

One day, as he and his companions were passing through St. George street, not far from the school, their carols were unheeded, and, at three successive houses, the customary charity was withheld. With heavy hearts they passed on to Conrad Cotta's house, where they often received tokens of friendly regard. Madam Cotta had conceived an affection for young Luther, from the musical talents which he had displayed, and from the earnestness of his devotions at church. She invited him in, gave to him liberally, and afterwards received him into her house. Though probably not a relative of his, as some writers would have us believe,—he constantly called her his hostess,—she treated him as a son, and gave him support till he went to the university. It is pleasant to know that though Madam Ursula Cotto herself died in 1511, Luther, after arriving at an eminence hardly second to that of any man of the age, remembered the debt of gratitude, and in the years 1541 and 1542, only a few years before his death, received Henry Cotta, Ursula's son, into his house in turn, and this act of kindness towards him as a student at Wittenberg is mentioned in Cotta's epitaph at Eisenach, where he died as burgomaster.

The influence of this connection upon Luther's mind could hardly

be otherwise than favorable. Both his heart and his intellect were rendered dark and gloomy by the exclusively monastic character of his training. The path of his life thus far had been cheerless. Even the music which he loved, and in which he indulged, was mostly pensive. Domestic life he had been taught to regard as impure and sinful; and to the pleasures of a cheerful home of his own he was forbidden, by his monastic superstition, to look. 'When I was a boy,' he afterwards said, 'I imagined I could not think of the married state without sin.' In the family of Cotta, he acquired other and more correct views of life. Here he became sensible to the charms of refined society. Not only were the generous affections strengthened by exercise, but the taste was cultivated in that family circle. The perversions of the monastic morality were somewhat checked, though not fully exposed and corrected. Madam Cotta vindicated the dignity and sancity of married life, and taught Luther that his preconceived notions on this subject were false. 'My hostess at Eisenach,' he remarked, 'said truly, when I was there at school, 'There is not on earth any thing more lovely than an affection for females (conjugal affection) when it is in the fear of God.'

It was here that Luther learned to play on the flute. Some affirm that he at this time also learned to compose music and to touch the lute. Though he speaks of his voice as 'slender and indistinct,' he had in reality a fine alto voice, and Melancthon says, 'it could be heard at a great distance.'

Beneficial as were these gentle and bland influences, and winning and inspiring as were the instructions of the head-master of the school, Eisenach itself was a priestly town, or, as the writers of that age call it, 'a nest of priests,' and all the religious associations of the place were adapted to nourish and strengthen the convictions with which Luther had grown up. There were nine monasteries and nunneries in and about the town, and an abundance of churches, priests and chaplains. There, too, lay the remains of the landgrave, Henry Raspe, at whose tomb the visitors on St. Julian's day could obtain two years' indulgence. Here St. Elizabeth, that most benevolent and religious of the Thuringian landgravines, had lived and labored for the good of the poor, and monuments of her zealous but superstitious piety were everywhere to be seen.

Early on the 17th of July, in 1501, at the opening of a new and great century, our student left the place 'where,' in his own language, 'he had learned and enjoyed so much,' and directed his steps toward the celebrated city and university of Erfurt, which

towered high above all the rest in influence in that part of Germany. Fifteen miles distant was Gotha, then, as it is now, the beautiful capital of the duchy of the same name. Here lived Mutianus, the center of the poetical club to which many of Luther's subsequent Erfurt friends (as Lange, Spalatin, Crotus, and others) belonged. Here Luther preached in 1521, on his way to the diet of Worms, and his doctrines were received; and here Myconius, the historian of the Lutheran Reformation, was afterward the principal Lutheran ecclesiastic. Proceeding as much farther, through a country appearing, as one advances, more and more like the Saxon plains, he came to Erfurt, formerly the great mart of interior Germany. This city, though in the very heart of Thuringia, was never subject to the landgrave. It was once the place of an episcopal see, and when this was transferred to Mainz, the archbishop of which was made primate of Germany, Erfurt was retained under his jurisdiction, and regarded as the second capital of his electoral territory. The university of Erfurt had more than a thousand students, and Luther said that 'it was so celebrated a seat of learning that others were but as grammar-schools compared with it.' At the time Luther entered there, it had thirteen regular professors, besides the younger licentiates, or tutors, and there were several richly endowed *colleges*, or religious foundations, where the professors and students lived together as distinct corporations. Theology and the canonical or ecclesiastical law took the highest rank among the studies pursued there. In the two other learned professions, law and medicine, the old Roman civilians and the Greek medical writers were chiefly studied. In the wide department of philosophy, a sort of encyclopædia of the sciences, as contained in the writings of Aristotle, constituted the course of instruction. The Bible was not studied, and none of the Greek authors above named were read in the original. Neither languages, except the Latin, nor history were taught after the manner which afterward prevailed in the universities. Every thing still wore the garb of the Middle Ages. There were no experiments or observations in natural philosophy, no accurate criticism in language or history. Learning was either a matter of memory, or it was a sort of gladiatorial exercise in the art of disputation. In one of the foundations at Erfurt, the beneficiaries were obligated to observe daily the seven canonical hours, as they are termed, or appointed seasons of saying prayers, to read the *miserere*, or supplication for the dead, and to hear a eulogy on the character of the Virgin Mary. The laws were very oppressive, from the minuteness of their details and the solemn oaths by which men

bound themselves to obey them. This is what Luther called 'an accursed method.' 'Every thing,' said he, 'is secured by oaths and vows, and the wretched youth are cruelly and without necessity entangled as in a net.'

The university life of Luther at Erfurt forms a striking contrast with his abject and suffering condition while begging his bread at the doors of the charitable, and also with his monastic life immediately after leaving the university. He now cherished, though with great moderation, that more cheering view of human life with which he had been made familiar in the house of Madam Cotta. He was furthermore stimulated by a natural love of acquisition in useful knowledge, now for the first time awakened into full activity. The study of classical literature, which had been revived in Italy and France, was beginning to be cultivated with enthusiasm in Germany. Of the young men who prosecuted these studies with zeal, there was a brilliant circle then at Erfurt. Without formally uniting himself with this classical and poetical club, he took up the study of the best Latin writers in prose and verse, with an earnestness that fully equaled theirs, and imprinted indelibly upon his memory those passages which were most striking, whether for the sentiment or the expression.

During the first two years which he spent at Erfurt, (from 1501 to 1503), he was chiefly engaged in the study of Roman literature and of philosophy, at the end of which period he took his first degree. The year in which he received this honor is supposed also to be the one in which the following occurrence took place. Early in the spring, he set out in company with a friend, equipped as usual with a sword, to visit his parents. Within an hour after leaving Erfurt, he, by some accident, ran his sword into his foot and opened a main artery. A physician was called from the city, who succeeded, not without difficulty, in closing up the wound. An unusual swelling arising from the forced stoppage of the blood, and a rupture taking place during the following night, Luther feared the accident would prove fatal, and, in immediate prospect of death, commended himself to the Virgin Mary. 'Had I then died,' he afterward said, 'I should have died in the faith of the Virgin.'

It was during the same year that Luther had his second severe illness. His first was while he was at Magdeburg. In his extremity, and while despairing of life, he was visited by an aged priest, who spoke those memorable words which were afterward regarded by some as prophetic: 'Be of good comfort, my brother; you will not die at this time. God will yet make a great man of you who

shall comfort many others. Whom God loveth and purposeth to make a blessing, upon him he early layeth the cross, and in that school those who patiently endure, learn much.'

Of two of Luther's principal teachers, Usingen and Jodocus of Eisenach, and of the subject matter and manner of their teaching, we have the means of knowing more than is common in such cases. The works which they published between 1501 and 1514, containing undoubtedly the substance of the very lectures which Luther heard, suggest to the curious reader interesting trains of thought. A comparison of their teachings in the physical sciences with what Luther, long after, interwove in his commentary on the beginning of Genesis, proves not only that these books are but little more than the printed lectures of their authors, but also that Luther faithfully stored those instructions away in his capacious and retentive memory for future use.

It was in 1505, two years after taking his first degree, that he was made master of arts, which entitled him to teach in the university. He actually entered upon the duties of this office, and taught the physics and logic of Aristotle.

We learn from Mathesius, what we might, indeed, infer from Luther's subsequent character, that he was a young man of buoyant and cheerful feelings; and, at the same time, that he began every day with prayer, and went daily to church service. Furthermore, 'he neglected no university exercise, was wont to propound questions to his teachers, did often review his studies with his fellow students, and whenever there were no appointed exercises, he was in the library.'

In 1505, Alexius, a friend of Luther in the university, was assassinated. Soon after, about the first of July, as Luther was walking in a retired road between Erfurt and Stotterheim, probably on his way home to escape the epidemic then prevailing at Erfurt, he was overtaken by a violent thunder storm, and the lightning struck with terrific force near his feet. He was stunned, and exclaimed in his terror, 'Help, beloved St. Anne, and I will straightway become a monk.'

Besides the above-mentioned occurrences, there was an epidemic raging in the university, many of the teachers and pupils had fled, and it was very natural that Luther's mind should be in a very gloomy state. St. Anne was the reigning saint in Saxony at this

* Such is the view in which the testimony of Luther, Melancthon, Mathesius, and other early witnesses is best united. The representation of later writers that Alexius was killed by lightning is now abandoned by most historians.

time, having recently become an object of religious regard, to whose honor the Saxon town Anneberg was built, and who, for a time, was the successful rival even of the Virgin Mary. Hence, the invocation of this saint by Luther.

When in 1502, the Elector Frederic of Saxony founded the university of Wittenberg, he employed Staupitz,* first as a counselor and negotiator, and then as a dean or superintendent of the theological faculty. In the next year, the chapter of the order chose him general vicar; and it was in this capacity that he was brought into connection with Luther. His influence upon the cloisters under his charge was of the happiest kind; and his efforts to promote biblical studies, and to revive the spirituality of his brethren, no doubt prepared, in part, the way for multitudes of them to embrace the doctrines of Luther. The testimony of the latter to his worth may properly have place here: 'He was an estimable man; not only worthy to be listened to with reverence, as a scholar in seats of learning and in the church, but also at the court of princes and in the society of the great, he was held in much estimation for his knowledge of the world.'

During a residence of a little more than seven years in Erfurt, from July 17, 1501, to the autumn of 1508, in which he had passed from youth to the state of manhood, both his intellectual and religious character underwent a great transformation. Four years of time, devoted with signal success to secular learning in the university; and nearly three and a half to experimental religion and to theology in the monastery, changed the boy, who knew nothing of learning beyond the catechism and Latin grammar, and nothing of religion beyond a gloomy apprehension of it, and a crude mass of superstitions, into a mature scholar and theologian, to whom the young university of Wittenberg looked as to one likely to increase its usefulness and its fame. The appointment was very peculiar. Such was his modesty and his reluctance to appearing abroad in any public capacity, that Staupitz, as provincial of the order, peremptorily required him to repair to the monastery at Wittenberg, and to lecture there on philosophy.

Probably Luther never saw Wittenberg till he went to take his

* John Von Staupitz was descended from an ancient noble family of Meissen, or Misnia, in the kingdom of Saxony. In order to gratify his love of study and pious meditation, he became an Augustinian monk, and in various universities went through an extended course of scholastic philosophy and theology. In 1497, he was made master of arts, lector or public reader of his order, and connected himself with the university of Tübingen, in the south of Germany. He rose rapidly to distinction; for in the following year he was appointed prior of the convent of Tübingen; in the next, he took the degree of biblical bachelor, or the first degree in theology, that of sententiary, or the second degree, and in 1500, that of doctor of divinity.

station there for life. And what a station was that! and how did he fill it! Passing beyond Weimar, Naumburg and Leipsic, and directing his course toward Düben, which is about midway between Leipsic and Wittenberg, he would see spread out before him a rich arable tract of country, dotted with countless small villages. Only Eilenburg on the right, and Delitsch on the left, several miles distant, rise to the dignity of towns. Near Düben, pleasant woodlands and fine meadows begin to appear, and extend far in both directions along the banks of the Mulde. A mile beyond that town, Luther, of course, entered the Düben heath, a desolate, sandy region, seven or eight miles in extent, covered with stunted trees, where an equally stunted race of wood-cutters, colliers and manufacturers of wooden-ware, led a boorish life. Near the entrance of the heath is a rock, called Dr. Luther's Rock, with the letters D. M. L. inscribed upon it, because he is said to have made a pause here once when on a journey, and to have taken a repast upon it. To the right of the heath, near the Elbe, is Schmiedeberg, whither the university was sometimes temporarily removed in seasons of peril. Beyond the river is the castle of Lichtenburg, where Luther held an anxious interview with Spalatin, in 1518, to determine whether he should retire from Wittenberg or not. North of this are Annaburg, the occasional residence of the electors, and the Cloister Lochau, so often mentioned by Luther. Directly on his route, lay Kemberg, which was also connected variously with the university. The last place he passed through was Prata, whose distance from Wittenberg, he once said, would give an idea of the width of the Po. To the left lay Segrena, Carlstadt's resort, when he retired from the university, and lived as a peasant. Beyond this were seen the Elbe and the white sand-hills, which gave to Wittenberg its name. The town itself, containing then three hundred and fifty-six houses, and about two thousand inhabitants, lay before him on the north side of the Elbe, and two hundred rods distant from it, in a long oval form, with the electoral church and palace at the western extremity, the city church in the center, and the Augusteum or university toward the Elster gate, at the eastern extremity. Though Wittenberg was the capital of the old electorate, its appearance was far from being splendid. On the north side are seen plains broken by sand-hills and copses of wood; on the south, a low flat heath, behind which flowed the broad Elbe, fringed here and there with willow and oak shrubs. Many wretched hamlets were seen in the distance, and the city itself, if we except the public buildings, was but little more than a cluster of mean dwellings.

The people were warlike, but so sensual that it was thought necessary to limit their convivialities by law. At betrothals, for example, nothing was allowed to be given to the guests, except cakes, bread, cheese, fruit, and beer. The last article so abounded at Wittenberg, that it was said, 'The cuckoo could be heard there in winter evenings;' speaking, of course, through the throats of the bottles. There were one hundred and seventy-two breweries in the city in 1513.

Wittenberg University had been in existence six years when Luther was appointed professor. Until 1507, it was supported chiefly from the funds of the Elector Frederic, who now incorporated with it the collegiate church, with all its sources of income, and the provostships of Kemberg and Clöden, the parish of Orlamünde, &c., the canons of the former becoming lecturers without cost or trouble, and the incumbents of the latter providing vicars in their churches, and removing to the university, where they lived upon their incomes. The university was organized after the model of Tübingen, and bore resemblance to the university of Erfurt. The rector,—who must be unmarried, and maintain his dignity by studied seclusion, and appear in public only in great pomp,—assisted by three *reformers*, whose duty it was to superintend the instruction, and the deans of the four faculties, constituted the academic Senate. The university, contrary to the usual custom, was under the protection of the elector, and not of the pope, or a cardinal, or an archbishop, a circumstance which greatly favored the Reformation. None, therefore, but the elector could control the university from without, and none but the rector and his assistants, the *reformers*, could do it from within. These, however, had enough to do. In the very year that Luther came there, the students had so insulted some of the court of the Bishop of Brandenberg, that he put the whole city under the interdict, which was removed only on the payment of two thousand gulden. The year before, when Scheurl, a very energetic man, was rector, he checked the prevailing vice of intoxication among the students, and prohibited the practice of going armed with gun, sword and knife. Still, in 1512, another rector was assassinated by an expelled student; and Melancthon once barely escaped with his life.

Paul and Augustine were the patron saints of the theological faculty. The whole university was to observe the festivals of the saints of each faculty. The faculties were the theological, in which there were four professors: the law, in which there were five: the

medical, in which there were three: and the philosophical, including science and literature, in which there were ten.

Luther passed rapidly through all the degrees conferred in theology. The first was that of *biblicus*, though the candidate ordinarily knew little of the Bible beyond a few papal glosses on favorite proof-texts: the second was that of *sententiarius*, who could lecture on the first two books of the Sentences of Peter Lombardus: the third was that of *formatus*, who could lecture on the last two books of the same author: the fourth was that of *licentiatus*, one licensed to teach theology in general: the fifth was that of doctor of divinity.

The reigning Saxon family was divided into two branches, the Albertine and the Ernestine. From Albert (whose ordinary residence was Dresden), descended Duke George, Luther's bitter enemy, and to him succeeded first Henry and then Maurice. To Ernest, who resided sometimes at Torgau and sometimes at Wittenberg, were born four distinguished sons, the Elector Frederic the Wise, who in his birth preceded Luther twenty years, and in his death twenty-one; Albert, who at the age of eighteen was Archbishop of Mainz, in 1482, but died in the same year; Ernest, who, after being Administrator of Magdeburg for several years, was archbishop from 1489 to 1513; and John the Constant, now associated with Frederic in the government, and in 1525 his successor.

Luther commenced his labors in Wittenberg by lecturing on the dialectics and physics of Aristotle, without salary or tuition fees. It is remarkable that he never received any thing from students for his labors, nor from booksellers for his writings.* After he laid aside the cowl, the elector gave him an allowance of two hundred gulden a year.

Luther visited Rome as a pilgrim. Twice while in Erfurt had he vowed to make a pilgrimage to Rome; and he himself affirms that he made the journey in consequence of his vows. This statement does not, however, stand in the way of his having other objects to accomplish at the same time. Rome was then regarded as second only to Jerusalem in sacredness. The soil was supposed to be hallowed, not only by the graves of thousands of martyrs, and many Roman bishops, but of the apostles Peter and Paul. Pilgrims came in multitudes, sometimes two hundred thousand at a time, to visit this sacred city.

Staupitz, who had interested himself so deeply in Luther's wel-

* The publishers of his works offered him four hundred florins a year, if he would give them his manuscripts; but he refused 'to make merchandise of the gifts with which God had endowed him.'

fare ever since his first acquaintance with him, and who, for the benefit of the church, had undertaken to guide his steps, was not disappointed in the hopes he had entertained of his young friend. He had already made him reader at table in the monastery, substituting the Scriptures in the place of Augustine's writings, which had hitherto been read to the monks during meal times. He was raised to the rank of licentiate in theology (the next degree above sententiarius), the 4th of October, 1512, and finally to the degree of doctor of divinity, on the 19th of the same month. His reluctance to receive this honor (or rather office as it then was), appears to have been not less than that which he felt when it was proposed to make him preacher. It was manifested in a similar way, and overcome by similar arguments. In his letter of invitation to the Erfurt convent to attend the ceremony, he says, he is to receive the degree 'out of obedience to the fathers and the vicar.' In a dedicatory epistle to the Elector Frederic, written several years after, he says: 'At your expense was the doctor's hat placed upon my witless head, an honor at which I blush, but which I am constrained to bear because those whom it is my duty to obey would have it so.' Among the letters of Luther is found the receipt which he signed for the fifty florins furnished him by the elector for paying the costs of the degree. A doctor's ring of massive gold was presented to him by the elector at the same time, which is still to be seen in the library of Wolfenbüttel. On the 19th of October the ceremony was performed with great pomp, with solemn procession and the ringing of the great bell. This appointment—for it was not a mere honor—given him by the united voice of his religious superiors, his sovereign, and the university, he construed, and ever after regarded, as a Divine call to teach religion in the most public manner. 'I was called,' says he, 'and forced to the office, and was obliged, from the duty of obedience, to be doctor contrary to my will, . . . and to promise with an oath to teach purely and sincerely according to the Scriptures.' Tübingen and Wittenberg were the only universities where such an oath was required. Under this oath, administered to him by Carlstadt, Luther claimed the right to appeal to the Bible as the only ultimate authority, and thus formally did he plant himself upon the fundamental principle of Protestantism.

The period of about two years immediately following the date above-mentioned, appears to have been chiefly taken up in preparing for his lectures, and in acquiring the original languages of the Bible. The only events mentioned in connection with him during

that time, are a disputation, in 1512, by a candidate for the first degree in theology, and another in 1513, for the second degree, at both of which he was the presiding officer. Such things were of frequent occurrence with him at a later period. Inasmuch as it is evident that Luther knew little of Greek or Hebrew before the year 1513, whereas we find him making use of both with some facility the next year, the inference is plain, that he must have studied them zealously about this time. Mathesius represents Luther as 'spelling out the words of the Bible' after he commenced lecturing upon it. The first books on which he lectured were the Epistle to the Romans and the Psalms, which the same biographer informs us took place immediately after he was made doctor.

In the Wolfenbüttel library is preserved Luther's copy of the Psalms in Hebrew, printed on a quarto page, in the centre of which stands the Hebrew text, with wide spaces between the lines. On the broad margin and between the lines are to be seen the notes, in Latin, of his first lecture on this book, delivered probably in 1513. It is believed that he caused copies to be printed in this form for the greater convenience of the students in taking notes and connecting them with the words of the text. The great value of this singular book consists in the record it contains of Luther's religious and theological views at that period. Jürgens, who has carefully examined this earliest of Luther's Scripture expositions which have been preserved—it exists only in manuscript, and in Luther's hand-writing—remarks: 'It contains the clearest indications how little Luther had advanced in biblical interpretation; and yet it occasionally points to the way in which he afterwards became so eminent as an expositor of Scripture. We refer particularly to his disposition to go back to the original sources. But he appears still to be without a competent knowledge of the Hebrew. He makes use of a defective Latin translation, agreeing with the Vulgate, and adheres closely to it, though he knows the Hebrew text, and constantly refers to it as well as to the Greek version.'

The little information we have respecting Luther from the beginning of 1515, to the beginning of 1516, may be regarded as indirect evidence that he was going steadily and prosperously on in the course he had begun, constantly accumulating that power and influence which was so soon to be put in requisition. The interest he felt in the controversy which was then raging between Reuchlin and the stupid Dominicans at Cologne, in respect to the utility of the study of the Hebrew and Greek languages, and the advancement which he himself made in the knowledge of these languages about

this time, put it beyond doubt that the lectures which he delivered on the various books of the Bible were founded, more and more, on the original Hebrew and Greek Scriptures. He also continued earnestly engaged in academic disputations, for, from some of the older professors, he still met with opposition. During this year, he was made dean of the theological faculty, and under him, according to the university records, a large number of Augustinian eremites received their degrees in theology. Odelkop, who heard his lectures, particularly those on the Epistle to the Romans, at this time, says Luther diligently prosecuted his studies and preached, and delivered lectures and held debates. In this year were preached the first three discourses of his which have been preserved. In these he manifests decided progress in the clearness and solidity of his religious views. In the first of those discourses, he strongly urges the doctrine, that piety consists not in outward works, but in an inward principle; that an act, in itself good, becomes even sinful if the motive be sinful.

February 2, 1516, he writes to his intimate friend, John Lange, prior of the cloister at Erfurt, a letter which strikingly illustrates the state of his mind in respect to the Aristotelian philosophy, and the scholastic theology founded upon it; and also the relations of his old teachers, Truttvetter, or Jodocus of Eisenach, as he generally calls him, and Usingen, both to scholasticism and to himself. He writes:

I send the accompanying letter, reverend father, to the excellent Jodocus of Eisenach, full of positions against [the Aristotelian] logic, philosophy and theology, that is, full of blasphemies and maledictions against Aristotle, Porphyry, and the sententiarists, the pernicious study of this our age. . . . . See that these be put into his hands, and take pains to find out what he and all the rest think of me in this matter, and let me know. I have no other more eager desire than to make known to many, and, if I have time, to show to all, how ignominiously that old actor, under his Greek mask, playeth and maketh pastime with the church. . . . . My greatest sorrow is, that I am constrained to see brethren of good parts and of gifts qualifying them for study, spend their time and waste their lives in such vain pursuits, while the universities cease not to burn and to condemn good books, and then make, or rather dream out new ones in their room. I wish Usingen as well as Truttvetter would leave off these studies, or at least be more moderate therein. My shelves are stored with weapons against their writing, which I find to be utterly useless; and all others would see the same, were they not bound to a more than Pythagorean silence.

In April 1516 to November 1517, Luther was made Vicar of his Order in Saxony and Thuringia. Immediately after his appointment he set out upon a journey of visitation, and passed the last of April, all of May and the beginning of June in going from cloister to cloister in his province, regulating discipline, encouraging education and the study of the Bible in particular, dismissing unskillful priors and appointing others in their place.

The first monastery he visited was that of Grimma, near Leipsic, and still nearer the nunnery of Nimptschen, where Catharine von Bora, Luther's future wife, then a girl of sixteen, was nun. As Staupitz and Link accompanied Luther to this place, and as the former performed in this instance the duties of visitation, it would seem that Luther was here practically initiated into his new calling. While they were thus engaged at Grimma, Tetzel made his appearance in the adjacent town of Wurtzen, and practiced his arts in selling indulgences so shamelessly as to arouse the indignation of both Luther and Staupitz. This is the time when the former resolved to expose the traffic, and threatened 'to make a hole in Tetzel's drum.'

We next find him in Dresden, examining the state of the monastery of the Augustinians in that place. Here he writes a letter, May 1, to the prior in Mainz, requesting him to send back to Dresden a runaway monk.

'For,' says he, 'that lost sheep belongeth to me. It is my duty to find him and bring him back from his wanderings, if so it please the Lord Jesus. I entreat you, therefore, reverend father, by our common faith in Christ, and by our profession, to send him unto me, if in your kindness you can, either at Dresden or Wittenberg, or rather persuade him, and affectionately and kindly move him to come of his own accord. I will meet him with open arms, if he will but return. He need not fear that he has offended me. I know full well that offenses must come; nor is it strange that a man should fall. It is rather strange that he should rise again and stand. Peter fell, that he might know he was but a man. At the present day, also, the cedars of Lebanon, whose summits reach the skies, fall. The angels fell in heaven, and Adam in paradise. Is it then strange that a reed should quiver in the breeze, and the smoking lamp be put out?'

Luther thus writes to Mutianus, a great classical and belles-letters scholar in Gotha, whom he had known when a student at Erfurt:

I must now go where my duty calleth me, but not without first saluting you, though from a sense of my ignorance and uncouth style, I shrink from it. But my affection for you overcometh my modesty; and that rustic Corydon, Martin, barbarous and accustomed only to cackle among the geese, saluteth you, the scholar, the man of the most polished erudition. Yet I am sure, or certainly presume that Mutianus valueth the heart above the tongue or pen; and my heart is sufficiently erudite, for it is sufficiently devoted to you. Farewell, most excellent father in the Lord Jesus, and be not forgetful of me.

Postscript. One thing I wish you to know: Father John Lange, whom you have known as a Greek and Latin scholar, and what is more, as a man of a pure heart, hath now lately been made prior of the Erfurt convent by me. Unto man commend him by a friendly word, and unto God by your prayers.

The following extracts from a letter to Lange, written in August, from Kemburg, when professors and students had fled from the epidemic in Wittenberg, shows the multiplicity of his engagements:

I am the preacher of the cloister; I am reader at the table; I am required every day to be parish-preacher; I am director of the studies of the brethren; I am vicar, that is, eleven times prior; I am inspector of the fish-ponds in Litzkau; I am advocate for the Hertzebergers in Torgau; I am lecturer on Paul; I am commentator on the Psalms; and, as I have said, the greater part

of my time is occupied in writing letters. I seldom have time for the canonical hours and for the mass, to say nothing of the temptations of the flesh, the world, and the devil. You see what a man of leisure I am. Concerning brother John Metzel, I think my opinion and reply have already reached you. Nevertheless, I will see what I can do. How do you suppose I can find a place for all your Sardanapaluses and sybarites [easy monks]? If you have trained them up wrong, you must support them after thus training them. I have useless brethren enough everywhere, if any can be useless to a patient mind. There are now twenty-two priests and twelve youths, forty-one persons in all, who live upon our more than most scanty stores. But the Lord will provide. You say you began yesterday [to lecture] upon the second part of Lombard's Sentences. To-morrow, I shall begin on the Epistle to the Galatians. Albeit, I fear the plague will not suffer me to go on. It taketh away two or three each several day. A son of our neighbor, Faber, opposite, who was well yesterday, is carried to his burial to-day. Another son lieth infected. What shall I say? It is already here, and hath begun to rage suddenly and vehemently—especially with the young. You ask me and Bartholomew [Feldkirk] to flee with you. Whither shall I flee? I hope the world will not fall to pieces if brother Martin do fall. The brethren I shall disperse throughout all the country, if the pestilence should prevail. But I am placed here, and my duty of obedience will not allow me to flee, until the authority which commanded me hither shall command me away.

In a letter to Lange, dated March 1, after mentioning that he sends Didymus, 'who is still ignorant of the usages of the order,' to Erfurt, and that he is about to publish his translation and exposition of the Penitential Psalms, he proceeds to say:

I am reading our Erasmus, and my esteem for him groweth less every day. . . . . With him, what is of man prevaileth over what is of God. Though I am loth to judge him, I must admonish you not to read his works; or rather, not to receive all he saith without examination. These are dangerous times, and I perceive that a man is not to be esteemed truly wise because he understandeth Greek and Hebrew; seeing that St. Jerome, with his five languages, did not match Augustine with one—though to Erasmus it may seem otherwise. . . . . This opinion of him I keep hid, lest I should strengthen the opposition of his enemies [the monks and priests]. Perhaps the Lord, in due time, will give him understanding.

We omit his collision with Tetzel, the Pope and Emperor, as belonging to the theological side of his career and character, although of amazing importance in the history of modern society, and pass to his introduction to Melancthon, in 1518, who from that date became his intimate and influential friend. When the negotiations which had been entered into with Mosellanus, of Leipsic, in respect to the Greek professorship, were broken off, in July, 1518, the elector applied to Reuchlin, then residing at Stuttgard, to recommend two professors, one for the Greek and one for the Hebrew language. Reuchlin recommended Melancthon for the former, and Œcolampadius for the latter. Melancthon was at that time twenty-one years of age, and was temporarily occupying the chair of rhetoric at the University of Tübingen, but a few miles from Reuchlin's house. Being the grandson of Reuchlin's sister, the young Melancthon had been carefully educated under his direction. He distinguished himself by his rapid acquisitions in the Latin school of Simler at

Pforzheim. At Heidelberg, where he entered the university at the age of twelve, he acquired the reputation of being the best Greek scholar. At Tübingen, to which, at the end of two years after having taken his first degree, he resorted, and where he spent six years in laborious study, he made such extensive and various acquisitions in learning as to stand prominent above all the youths of the university. Destined, as he was, to be the 'preceptor of Germany,' it was well that his range of study at Tübingen was very wide. Proceeding from the Latin and Greek, as from a common center, he extended his studies to history, rhetoric, logic, mathematics, philosophy, theology, law, and even to the leading medical writers, and attended lectures on all these subjects. He not only warmly espoused the cause of Reuchlin, as the representative of Greek and Hebrew literature, and its persecuted but victorious defender against the ignorant Dominican monks of Cologne, but he made himself familiar, even from boyhood, with the New Testament, in the original—a copy of which, received as a present from Reuchlin, he always carried about his person. Reuchlin, in his reply to the elector, said he knew of no German who was Melancthon's superior, except it be Erasmus of Rotterdam. July 24, 1518, Reuchlin wrote to his young kinsman: "I have received a letter from the elector, offering you a place and a salary; and I will apply to you the promise of God made to Abraham: 'Get thee out of thy country, &c.; and I will make thee a great nation, and thou shalt be blessed.' So I prophesy of thee, my dear Philip, who art my care and my comfort."

He went by way of Augsburg, in order to see the elector there before he should leave the diet, then in session. On leaving Augsburg, Melancthon proceeded to Nüremberg, where he made the acquaintance of Pirkheimer and Scheurl, and then pursued his way to Leipsic, where he saw the young Greek professor Mosellanus, and on the 25th of August, 1518, reached Wittenberg. Luther's joy, on learning what an acquisition was made to Wittenberg in this remarkable young man, was great; and never had he occasion to abate his admiration. In the very next letter after the one last quoted from him, under date of August 31, he writes to Spalatin, still in Augsburg with the elector: 'As touching our Philip Melancthon, be assured all is done, or shall be, which you desire in your letter. He pronounced an [inaugural] oration on the fourth day after his arrival here [in which he set forth the new method of study in contrast with the old scholastic method], full of learning and force, meeting with such favor and admiration in all, that you

may now leave off all anxiety in commending him unto us. We soon lost the feeling produced by his [small] stature and [his weak bodily] frame; and now we do wonder and rejoice at that which we find in him, and thank the illustrious prince and yourself for what you have done. You have need rather to inquire in what study he may render himself most acceptable to our prince. With his consent and approval, I would choose that Philip be made Greek professor. I only have fears that his feeble health will not abide the severity of our climate. I hear, furthermore, that he receiveth too small a stipend, so that the men at Leipsic are hoping to get him away from us. He was beset by them on his way to this place.'

September 2, he writes to the same, informing him that the students, now eagerly pursuing the new studies and hearing, by way of preference, lectures on the Bible and the ancient languages, complain that, before receiving their degrees, they are required to attend useless courses of lectures on scholastic theology. Luther and his friends desired that those studies be made optional, and that persons be admitted to the degrees in theology on passing a regular examination on the new branches of study introduced by him, Melancthon and others. He closes by saying, 'I commend unto you heartily the most Attic, the most erudite, the most elegant Melancthon. His lecture-room is full, and more than full. He inflameth all our theologians, highest, lowest and midst, with a love of Greek.'

On the 9th of the same month, he writes to Lange: 'The very learned and most Grecian Philip Melancthon is professor of Greek here, a mere boy or stripling, if you regard his age, but one of us if you consider the abundance of his learning and his knowledge of almost all books. He is not only skilled in both languages, [Latin and Greek, then a rare thing], but is learned in each. Nor is he wholly ignorant of Hebrew.'

The following passages from an account by Kepler, of St. Gall, of his interview with Luther at the Black Bear at Jena, is characteristic of the man and the times:

Though it may seem trifling and childish, I can not omit mentioning how Martin met me and my companion, when he was riding from the place of his captivity toward Wittenberg. As we were journeying toward Wittenberg, for the sake of studying the Holy Scriptures—and the Lord knows what a furious tempest there was—we came to Jena, in Thuringia, where we could not, with all our inquiry in the town, find or hear of any place to lodge for the night, but wereeverywhere refused, for it was carnival, during which little heed is given to pilgrims or strangers. We, therefore, left the town again, to proceed farther on our way, thinking we might perhaps find a hamlet where we could pass the night. At the gate of the city we met a respectable man, who

accosted us in a friendly manner, and asked us where we were going so late. . . . . He then asked us whether we had inquired at the Black Bear hotel. . . He pointed it out to us a little distance without the city. . . . . The innkeeper met us at the door and received us, and led us into the room. Here we found a man at the table, sitting alone, with a small book lying before him, who greeted us kindly, and invited us to take a seat with him at the table; for our shoes were so muddy that we were ashamed to enter the room, and therefore slunk away upon a bench behind the door. . . . . We took him to be no other than a knight, as he had on, according to the custom of the country, a red cap, small clothes and a doublet, and a sword at his side, on which he leaned, with one hand on the pommel and the other on the hilt. He asked us whence we were, but immediately answered himself, 'You are Swiss? from what part of Switzerland are you?' We replied, 'St. Gall.' He then said, 'If, as I suppose, you are on your way to Wittenberg, you will find good countrymen of yours there, namely, Jerome Schurf and his brother Augustine;' whereupon we said, 'We have letters to them.' We now asked him in turn, if he could give us any information about Martin Luther—whether he is now at Wittenberg or elsewhere. He said, 'I have certain knowledge that he is not now at Wittenberg, but will soon be there. But Philip Melancthon is there, as teacher of Greek, and others teach Hebrew.' He recommended to us to study both languages, as necessary above all things to understand the Scriptures. We said, 'Thank God, we shall then see and hear the man [Luther] on whose account we have undertaken this journey.' . . . . He then asked us where we had formerly studied; and, as we replied at Basle, he inquired how things were going on there, and what Erasmus was doing. 'Erasmus is still there, but what he is about no one knoweth, for he keepeth himself very quiet and secluded.' We were much surprised at the knight, that he should know the Schurfs, Melancthon and Erasmus, and that he should speak of the necessity of studying Greek and Hebrew. At times, too, he made use of Latin words, so that we began to think he was something more than a common knight.

'Sir,' said he, 'what do men in Switzerland think of Luther?' We replied, 'Variously, as everywhere else. Some can not sufficiently bless and praise God that he hath, through this man, made known his truth and exposed error; others condemn him as an intolerable heretic.' 'Especially the clergy,' interrupted he,—'I doubt not these are the priests.' By this conversation we were made to feel ourselves quite at home, and my companion [Reutiner] took the book that lay before him, and looked into it, and found it was a Hebrew psalter. He soon laid it down again, and the knight took it. This increased our curiosity to know who he was. When the day declined and it grew dark, our host, knowing our desire and longing after Luther, came to the table and said, 'Friends, had you been here two days ago, you could have had your desire, for he sat here at this table,' pointing to the seat. We were provoked with ourselves that we were too late, and poured out our displeasure against the bad roads which had hindered us. After a little while, the host called me to the door, and said, 'Since you manifest so earnest a desire to see Luther, you must know that it is he who is seated by you. I took these words as spoken in jest, and said, 'You, to please me, give me a false joy at seeing Luther.' 'It is indeed he,' replied my host, 'but make as if you did not know it.' I went back into the room and to the table, and desired to tell my companion what I had heard, and turned to him, and said in a whisper, 'Our host hath told me that this is Luther.' He, like myself, was incredulous. 'Perhaps he said Hutten, and you misunderstood him.' As now the knight's dress comported better with the character of Hutten than with that of a monk, I was persuaded that he said it was Hutten. [Two merchants now came in, and they all supped together]. Our host came, meanwhile, to us, and said in a whisper, 'Don't be concerned about the cost, for Martin hath paid the bill.' We rejoiced, not so much for the gift of the supper, as for the honor of being entertained by such a man. After supper the merchants went to the stable to see to their horses, and Martin remained with us in the room. We thanked him for the honor shown us, and gave him to understand that we took him for Ulrich von Hutten. But he said, 'I am not he.' Just then came in our host, and Martin said to him, 'I have become a nobleman to-night, for these Swiss hold me to be Ulrich

von Hutten.' The host replied, 'You are not he, but Martin Luther.' He laughed, and said jocosely, 'They hold me to be Hutten, and you say I am Luther; I shall next be Marcolfus,' [a notorious character in the monkish legends]. Afterward he took up a large beer glass, and said, 'Swiss, now drink me a health;' and then arose, threw around him his mantle, and, giving us his hand, took leave of us, saying, 'When you come to Wittenberg, greet Dr. Jerome Schurf for me.' 'Very gladly,' said we; 'but whom shall we call you, that he may understand us?' He replied, 'Say only this, he who is to come, sendeth you greeting,' and he will understand it. . . . On Saturday, we went to the house of Schurf to present our letters; and when we were conducted into the room, behold we found Martin there as at Jena, and with him Melancthon, Justus Jonas, Nicholas Amsdorf, and Dr. Augustine Schurf, rehearsing to him what had taken place at Wittenberg during his absence. He greeted us, and smiling said, 'This is Philip Melancthon, of whom we spoke.' Melancthon turned to us and asked us many questions, to which we replied as well as we could. So we spent the day with them with great delight and gratification on our part.

In 1525 (June 13), Luther was married to Catharine von Bora—he at the age of 42, and she of 26. The marriage was highly offensive to the generally received opinions of the age—both having taken the vows of celibacy, but was a natural sequence of the views which they now held of Christian and social duty. His sympathizing friends were invited to dinner, and the city presented Luther several casks of beer, and the university gave a large silver tankard, plated with gold, weighing five pounds and a quarter, which is now in possession of the University of Griefswald. His correspondence shows that his domestic feelings were tender, and his love considerate. He somewhere says, 'I expect more from my Katy and from Melancthon than I do from Christ my Lord, and yet I well know that neither they nor any one on earth hath suffered, or can suffer, what he hath suffered for me.' Molsdorf, a former member of Luther's household, says, 'I remember that Dr. Luther used to say, that he congratulated himself with all his soul that God had given him a modest and prudent wife, who took such excellent care of his health.' 'How I longed after my family,' says Luther, 'when I lay at the point of death in Smalcald! I thought I should never again see my wife and child. How painful would such a separation have been!'

When Luther was at Coburg, in 1530, he heard of the illness of his father, and yet his own life was in such peril that he could not safely make the journey to see him. At this, both he and Catharine were much distressed. Soon afterwards, the news of his father's death reached him. 'I have heard,' he says to Link, 'of the death of my father, who was so dear and precious to me.' Catharine, to comfort him, sent him a likeness of his favorite daughter Magdalene, then one year old. 'You have done a good deed,' says Veit Dietrich, Luther's amanuensis, 'in sending the likeness to the

doctor; for by it many of his gloomy thoughts are dissipated. He hath placed it on the wall over against the dining-table.'

There is a vein of drollery and playfulness in all his letters relating to his domestic life. In one of his letters to his wife he addresses her as 'my Lord Katy' (meus Dominus, &c.) which furnished pleasant amusement to his university friends and the students, some of whom were generally members of his family. He once gave out a similar phrase in German to a student in his examination to translate into Latin, and the answer contained such a ridiculous blunder that it long continued a by-word. Luther closes one of his letters to an old friend by saying, 'My lord and Moses [the lawgiver] Katy most humbly greeteth you.' He also in a letter to his wife, addressed her as 'My kind and dear lord and master Katy Lutheress [Lutherinn], doctress and priestess at Wittenberg.'

If we wish to see his creed in respect to a wife's place in a household, we have it undoubtedly in these words, addressed once to his Katy, as he was fond of calling her: 'You may persuade me to any thing you wish; you have perfect control;' to which was added, by way of explanation, '*in household affairs* I give you the entire control, my authority being unabated.'

The following letter was addressed to his son Johnny (4 years old):

Grace and peace in Christ, my darling little son. I am glad to see that you pray and study diligently. Go on doing so, my Jonny, and when I come home I will bring with me some fine things for you. I know of a beautiful, pleasant garden, where many children go, and have little golden coats, and gather from the trees fine apples and pears, and cherries and plums; they sing and play, and are happy; they have beautiful little horses with golden bits and silver saddles. I asked the owner of the garden, whose children these were. He replied, 'They are children which love to pray and learn, and are good.' I then said, 'Dear sir, I, too, have a son, whose name is Jonny Luther. May he not also come into the garden, that he too may eat these beautiful apples and pears, and ride on these fine horses, and play with the boys?' The man said, 'If he loves to pray and learn, and is good, he shall come into the garden, and Philly and Jussy [Philip and Justus] too, and when they are all together, they shall have fifes and drums and lutes, and all kinds of music, and dance and shoot with their cross-bows.' And he showed me a fine grass plat in the garden for dancing, and there were hanging nothing but golden fifes and drums and fine silver cross-bows. But it was early, and the children had not yet dined; and as I could not wait for their dancing, I said to the man, 'O, my dear sir, I will hasten away, and write all about this to my dear little Jonny, that he may pray and learn diligently, and be good, and then come into this garden. He has an aunt Lene [Magdalene], and she must come too.' The man said, 'That is right, go and write to him so.' Therefore, my dear little Jonny, learn and pray well, and tell Philip [Melancthon's son], and Jussy [Justus Jonas's son], to learn and pray too, and then you may all come together into the garden. And now I commend you to God. Greet aunt Lene and give her a kiss for me.

Luther died at Eisleben, Feb. 18, 1546, at the age of 62 years, 3 months and 8 days, and his body was deposited in the church in Wittenberg, after funeral addresses by Bugenhagen and Melancthon.

RAMUS AND HIS EDUCATIONAL LABORS.

MEMOIR.

PETER RAMUS (*Pierre la Ramee*), whose life and labors present a summary view of the educational condition and reforms of the sixteenth century in France, was born in 1515, in an obscure village in Vermandois. His was descended from a noble family in Liege, which was driven away from Burgundy in the troubled reign of Charles the Bold. His grandfather was reduced to great poverty, and to manual labor, as was also his father, and when a boy, the future teacher and author was a pig-watcher. But in this stern school of poverty and early labor he acquired that resolute purpose which overcame ordinary weaknesses and defied the most formidable hindrances. On the death of his father, when quite a lad, he hurried to Paris, where he was kindly received by an uncle, a carpenter by trade, who gave him shelter, purchased a few books, and sympathized in his purpose to become a scholar. When these slender resources failed, he entered the domestic service of a master regent, who lived in the College of Navarre, one of the most renowned institutions of the University. By day he performed such labors as were assigned, hearing portions of the lectures by stealth, and by night read and meditated on what he had heard. In the course of eight or ten years he worked his way through the long and winding course which led to the degree of master—and at the age of twenty, he defended with such fertile resources of argument and rhetoric his bold thesis—assailing the soundness of the whole Aristotelian philosophy, against all comers, for an entire day, as to obtain his degree amid a storm of applause. To enable him to pay the fees exacted by the University, his mother and uncle united their slender means—the former parting with articles of house-keeping, and the latter alienating a portion of his little field for this purpose—a sacrifice which the poor scholar made every effort immediately to restore, and ever after remembered his family with gratitude. He at once exercised his privilege as master by teaching logic and belles-letters in the College of Mans, and soon afterwards of Ave-Maria, and gathered quite a crowd of listeners.

He extended his readings and criticism to Quintilian and Cicero, and encouraged free questions and discussions among his hearers. Not content with assailing the substance and method of Aristotelian philosophy, orally, he resorted to the press, and published in Latin, his *Divisions*, or *Didactic Institutions*, and *Remarks on Aristotle*. The debate, with his adversaries, was soon adjourned from the forum of scholars and professors to the domain of the courts, and finally to the highest tribunal of the realm, where Francis I., King of France, the Founder of the Royal College, whose mission it was to welcome new studies, promulgated the following decree:

FRANCIS, by the grace of God, King of France, to all who will see this present, Greeting. Whereas, there is slight warning of the trouble occurring to our dear and well beloved daughter, the University of Paris, because of two books made by Master Pierre Ramus, intitled, *Dialecticae Institutiones*, and the other *Aristotelia animadversiones*, and of the suit and differences arising, etc.—we have contemned, suppressed and abolished, we do contemn, suppress and abolish the said books, and have made and do make prohibitions and warnings to all printers and booksellers of our Kingdom, fiefs, domains, and seigniories, and to all other subjects of whatever condition and estate they be, that they neither sell, retail, etc., under pain of confiscation or corporal punishment; and likewise to the said Ramus to read (no more to teach) his said books, nor to have them written, or copied, or published, or spread abroad in any manner, nor to read in dialectics or philosopy, in any way whatever, without our express permission, and also to *use no longer such slanders and invectives against* ARISTOTLE and *other ancient* authors received and approved, against our said daughter, the University, and suffered by the same, under penalties above mentioned. So we give commandment to our provost of Paris, preserver of the privileges of said University, that he may cause the present ordinance and judgment to be executed, etc. In testimony of this, we have affixed our seal to this present. Given at Paris, March 2, year of Grace 1543. By the King, you, the Chancellor of Cheanage, being present.

Ramus was silenced—but found a friend and patron in Cardinal of Lorraine, who had been a fellow student of his at Navarre, and who on the death of Francis I. obtained in 1547 from his successor, a revocation of the literary interdict. In the meantime he taught mathematics, and in 1544 published a Latin version of Euclid, and made this branch one of the most popular in Paris. In this year he was invited by the principal of the College of Presles to lecture on Eloquence, where his fervid utterances restored the attendance of pupils, which had been greatly reduced by the plague. In the following year he was made principal of the institution, which post he held to the end of his life, and for the most of his time, after 1551, he was professor of eloquence and philosophy in the college of France. In all the educational discussions of his time, touching grammar, rhetoric, dialectics, philosophy, mathematics, the French, Latin, and Greek languages, he not only spoke in his lecture-room, but published—his different treatises amounting to upwards of fifty—many of which passed through several editions. His criti-

cisms on the studies and administration of the university, subjected him to bitter attacks from the regents, and his adoption of the reformatory doctrines, involved him in the religious persecutions of the day, and he died one of the victims of the massacre of St. Bartholomew, on the 26th of August, 1572.

Simple in his personal habits, he slept on straw, rose with the dawn, and worked all day in his study and lecture room. After setting apart enough to meet his own frugal expenses, he shared with the members of his family, and with poor scholars, the moiety of his earnings, and the other portion he consecrated to the endowment of the chair of mathematics in the College of France, the occupant of which was to be named in convocation, and to hold the position for only three years, without formal re-election.

EDUCATIONAL WORK.

The influence of Ramus on educational progess was felt (1,) in his persistent opposition to Aristotelian scholasticism which then ruled the University; (2,) in his efforts to renovate the organization and administration of higher studies; and (3,) his sagacious simplification of text-books and methods of instruction.

1. He was eminently successful in recognizing the value of other studies and authors than those of the Aristotelian philosophy, and by the fire of his own eloquence he illustrated the fervid genius of Demosthenes, and the finished rhetoric of Cicero, to whose works he introduced his students.

2. His *Avertissement sur la reforme de l'universite de Paris*, at once exposes the abuses which had overgrown the university organization, and points out the remedy. Having felt the sting of poverty, and the hardship which the fees exacted of all candidates for degrees imposed on the indigent [that of a licentiate being fifty-six livres; of a doctorate of medicine, eight hundred and eighty-one livres; and of theology, one thousand], he says to the king: "Put a stop to such impositions, which bars the course of philosophy, theology and medicine, to honest, worthy, and talented poverty; redeem the number of able masters; pay the most deserving from the coffers of the State, and make their lectures free—or else let the remuneration of all the lectures be drawn from the monastic endowments which are now practically wasted. In the faculty of Arts establish chairs of mathematics and physics; in the juridical faculty, a chair of civil law; in the medical faculty, chairs of Botany, Anatomy, Pharmacy, and practical Chimie, under the eyes of their professors, in the style of Hippocrates and Galen; in the the-

ological faculty, the interpretation of the Old and New Testaments in their original languages. Draw a distinction between the studies of the schools and the colleges, and those of the University proper, remanding to the former Grammar, Logic, and Rhetoric, and thus improve the methods of higher instruction." The reforms here briefly stated it was reserved for another century to suggest, and to still another to introduce; and their fruitful instruction is only now part of the glory of the modern University.

3. The labors of Ramus in simplifying text-books—in epitomizing the recorded truths of science, and arranging them in clear logical sequence for the learner, were more immediately successful. He published grammars introductory to the study of the Latin, Greek, and French languages; and was the first eminent teacher who made his vernacular a regular study in the schools.

In Rhetoric he followed Cicero, excluding much before taught, as belonging to logic, and made it eminently a popular study.

In Dialectic, he simplified the details and restricted the field of discussion. He resolved the whole subject into nature, art, and practice. The art must proceed from the observation and imitation of what men actually do from natural reason and human experience. Logic he would bring out of the study of terms, into the necessities of discourse. He carried his pupils beyond the form of words into the beauty and science which they were intended to embody. Milton adopted the views of Ramus in his 'Summary of Logic' published in 1673, and Andrew Melville made them his guide in his logic classes at Glasgow.

In Mathematics and Physics he was eminently the creator of new disciplines, making arithmetic, geometry, ethics, mechanics, astronomy, and the phenomena of nature, subjects of study in French schools long before they became embodied in the curriculum of other nations. In his methods of treating them he was truly philosophical. He laid down but few rules, and these were evolved from the problems, and illustrated by numerous applications.

* In 1209, the council of Soissons interdicted the reading of Aristotle, and condemned his writings to be burned; in 1215, the legate of the Pope excepted the *Organon* from that condemnation, and allowed it to be taught; in 1231, Gregory IX partially allowed the reading of the *Metaphysics* and *Physics*; in 1254, his successor removed all restriction; in 1366, his works were commanded to be taught in the university of Paris; while, in 1447, Pope Nicholas V. not only allowed them, but, to facilitate their reception, himself translated parts of them into Latin.

The fortunes of Aristotle, in the different eras of speculative activity, form an interesting chapter in the history of philosophy. Denounced at one time as the father of lies, and his works proscribed as the fountains of heresy; accepted at another time as divinely inspired, and his works prescribed as the criterion and test of truth; claimed by antagonistic parties: often identified with powerful sects, and seeming for a while to share in their disgrace, if not to perish with their fall, he has, nevertheless, ever arisen with new strength in every era of intellectual activity, and in the end asserted his supremacy as crowned king in the empire of human thought.—*Baynes*.

JOHN BUGENHAGEN.

JOHN BUGENHAGEN, the fellow laborer with Luther and Melancthon in the ecclesiastical and school reorganizations of the 16th century, was born at Wollin, Pomerania, in 1485, and died in 1558. He studied philosophy, theology, and the classics at Greifswalde, and at the age of eighteen took charge of a classical school (founded in 1170, and now called Bugenhagen Gymnasium), at Treptow, on the Riga. In 1517 he read lectures in theology at the Abbey of Belbrick, and in 1520 in response to Luther's pamphlet on the Babylonian Captivity of the Church, he resorted to Wittenberg, where he was appointed to the chair of theology in 1523. From this time Bugenhagen is identified with the new organization of church affairs in all the principal cities of Northern Germany—Brunswick, Hamburg, Lubeck, Bremen, and in the dominions of the Duke of Pomerania, and the King of Denmark. In the Brunswick church order of 1528, 'the superintendent, besides preaching, was instructed to give lectures in Latin for the learned, and supervise the discipline, doctrine and funds of the church, and see to the establishment of two Latin schools (each with two classes, the first with four, and the last with three teachers), two German schools for boys, and four for girls at four places, so that the girls might not have far to go from home to their school. In all the schools, catechetical instruction and singing must be given to all the pupils, and obscure private schools must be discontinued.'

In the Hamburgh church order of 1520 a Latin school was instituted in the Convent of St. John (and designated the Johanneum); one German school for boys; and a girls' school in each parish. The Johanneum was provided with a rector and seven teachers; Virgil, Ovid, and Cicero's Officia and Letters, dialectics, rhetoric, mathematics, and in the 5th (highest) class the rudiments of Greek and Hebrew, are specified in the course of study. Wednesday was assigned for review in all the classes, and Saturday was devoted to the catechism. Singing was to be carried to the highest proficiency for the service of the church. Public lectures by the church superintendent and his adjutor (4 times a week); by the rector of the Johanneum; by two jurists, a physician, a surgeon were also established, together with the foundation of a public library—making a quasi city university. The same system in its main features was established in Lubeck in 1532, the classical school of which still exists.

In Pomerania the church and school order was issued in 1535, and for the town of Stralsund two schools, 'one for Latin and German for boys, and the other for girls.' The boys' school was to follow the book of visitation of 'Magister Philippus Melancthon.'

In the church order drawn up by him for Denmark and Norway, in 1537, extended by the Diet at Rendsburg in 1542, the system of schools provided for Hamburg was recognized, the university of Copenhagen being constituted the head of the system. In his letters he complains that 'the greedy grasp of the mighty ones' devoted to their own use the goods of the monasteries which should go to churches, schools and the poor.'

His church orders for Brunswick-Wolfenbüttal in 1528 and 1542 extend the establishment of schools for girls as well as boys to the country parishes, where the organist was to be schoolmaster, and to give special attention to singing and the memorizing of bible texts.'

WILLIAM C. WHITFORD.

WILLIAM CLARK WHITFORD, the eleventh president of the Wisconsin State Teachers' Association, was born in West Edmeston, Otsego County, N. Y., May 5th, 1828. His parents belong to the New England stock, his father's family having emigrated from Massachusetts, and his mother's from Rhode Island. Although reared in a newly settled country, and enjoying very limited advantages for obtaining even a common school education, they took a deep interest in the intellectual and religious training of their children.

Mr. Whitford worked on the farm in summer, and attended a district school in winter, until he was seventeen years of age, when he entered Brookfield Academy, N. Y., in which he remained a large share of the time for three years. At twenty, he taught a term of school in a most successful manner in the district where he had always resided in his boyhood. He then became a student in DeRuyter Institute, N. Y., and there completed his preparation to enter the senior class at Union College, in 1850.

He was compelled, on account of sickness, to leave the college before the close of his first term of attendance, but he returned and graduated in 1853. In the meantime he assisted in teaching in Milton Academy, Wis., one term, and had the charge of Union Academy, at Shiloh, N. J., for two years. He spent a summer in Madison County, N. Y., in making an elaborate map of portions of the county, to be published in Philadelphia. Resolving to engage in the work of the gospel ministry, he pursued a full course of study at Union Theological Seminary, New York City. He thereupon settled in 1856, as pastor of the Seventh-day Baptist Church, of Milton, Wisconsin. This position he held for three years; and under his labors the church more than doubled both its membership and its working power. In the last year of his ministry here, he took the oversight of the Academy, which was converted into a college in 1867, principally through his efforts.

The school has performed most thorough work under his administration, and enjoys a wide popularity. The attendance of students, some years, has reached over four hundred. It has given special attention to preparing both young men and ladies to teach in the public schools of the country, and has supplied as many as a hundred, some seasons. During the rebellion, three hundred and eleven students of the institution served in the Union army. Since the school became a college, it has numbered, each year, not less than seventy members in the regular college classes.

Mr. Whitford has taken a deep interest in the educational affairs of Wisconsin. He has often been called to lecture before teachers' institutes and lyceums on prominent questions of education. He has prepared several valuable papers for the State Teachers' Association, and among them, a careful history of the early educational movements in the State, which has been published by the State Historical Society. He has acted as a prominent member of the local organizations for improving the schools in the section where he resides, and was chosen President of the State Teachers' Association, for 1865. He represented his assembly district in the legislature of the State in 1868, and was chairman of the committee on education. Here he performed excellent work in the defense of the system of county superintendency of schools, and the introduction of some changes into the educational policy of the State. In 1867, he was appointed by the Governor, one of the regents of the State Normal School.

AMERICAN SCHOOLS AND EDUCATION.

Cotemporaneous Account—1796.

EXTRACTS FROM REV. W. WINTERBOTHAM'S VIEW OF THE UNITED STATES OF AMERICA. LONDON, 1796.

VERMONT.

Much can not be said in favor of the present state of literature in this State; but their prospects in this regard are good. In every charter of a town, provision is made for schools, by reserving a certain quantity of land solely for their support. The assembly of this State, in their October session in 1791, passed an act for the establishment of a college in the town of Burlington, on lake Champlain, on the south side of Onion River, and appointed ten trustees. General Ira Allen, one of the trustees, on certain conditions has offered lands, &c., to the amount of four thousand pounds towards this establishment.

NEW HAMPSHIRE.

The old laws of New Hampshire required every town of one hundred families to keep a grammar school; by which was meant a school in which the learned languages should be taught, and youth might be prepared for admission to a university. The same preceptor was obliged to teach reading, writing, and arithmetic, unless the town was of sufficient ability to keep two or more schools, one of which was called a grammar school by way of distinction.

Several instances occur in the public records, as far back as the year 1722, just at the beginning of an Indian war, that the frontier towns petitioned the assembly for a special act to exempt them from the obligation to maintain a grammar school during the war. The indulgence was granted them, but only on this condition, "that they should keep a school for reading, writing and arithmetic;" to which all towns of fifty families were obliged. In latter times the conduct of the same towns has been very different. During the late war with Britain, not only those, but many other towns, large and opulent, and far removed from any danger by the enemy, were for a great part of the time destitute of any public schools, not only without applying to the legislature for permission, but contrary to the express requirements of law, and notwithstanding courts of justice were frequently holden, and grand jurors solemnly sworn and charged to present all breaches of law, and the want of schools in particular. This negligence was one among many evidences of

a most unhappy prostration of morals during that period; it afforded a melancholy prospect to the friends of science and of virtue, and excited some generous and philanthropic persons to devise other methods of education.

Among these, John Philips, Esq., of Exeter, was the first to distinguish himself, by founding and endowing a seminary of learning in that town; which, in the year 1781, was by an act of assembly incorporated by the name of "Philips's Exeter Academy." It is placed under the inspection of a board of trustees, and is governed by a preceptor and an assistant. In this academy are taught the learned languages, the principles of geography, astronomy, mathematics, and logic, besides writing, music, composition, oratory, and virtue. The fund belonging to this institution is valued at nearly ten thousand pounds. About one-fifth part of this fund, lying in lands, is at present unproductive, but the actual income amounts to four hundred and eighty pounds per annum.

Since the establishment of this academy several others have been erected; one of which is at New Ipswich; it was incorporated in 1789; its fund is about one thousand pounds; the number of students is generally between forty and fifty; the price of tuition is one shilling per week, and of boarding five shillings.

There is another academy at Atkinson, founded by Nathaniel Peabody, Esq., and incorporated by the general court in the year 1790. The preceptor has been chiefly supported by Mr. Peabody; and he has endowed the academy with a donation of one thousand acres of land.

Similar institutions have been begun at Amherst, at Charlestown, and at Concord; which though at present in a state of infancy, yet afford a pleasing prospect of the increase of literature in various parts of the State.

A law has been lately made, which enforces the maintenance of schools by a peculiar sanction; the select men of the several towns are liable to have the same sum distrained out of their estates, which would be sufficient to support a school during the whole time in which they neglect to make that provision. This law is so recent that no judgment can as yet be formed of its operation. It shows, however, that the legislature are attentive to this most important branch of their duty, the education of the rising generation.

As a farther evidence of the progress of science, social libraries are established in several towns in this State; and in the year 1791 a medical society was incorporated by an act of Assembly. The president of the State being a gentleman of the faculty, is at the head of this society.

By an article in the constitution of the State, it is declared to be "the duty of legislators and magistrates to cherish the interest of literature and the sciences, and all seminaries and public schools; to encourage private and public institutions, rewards, and immunities for the promotion of agriculture, arts, sciences, commerce, trades, manufactures, and the natural history of the country; to countenance and inculcate the principles of humanity and general

benevolence, public and private charity, industry and economy, honesty and punctuality, sincerity, sobriety, and all social affections and generous sentiments among the people." As far as public rulers conform to this article, they promote, in the most effectual manner, the true interest and prosperity of their country.

The establishment of Dartmouth College in the western border of the State, has proved a great benefit to the new settlements, and to the neighboring State of Vermont. During the late war, like all other seminaries of literature, it lay under discouragement; but since the peace it is in a more flourishing situation.

Its landed interest amounts to about eighty thousand acres, of which twelve hundred lie contiguous, and are capable of the best improvement. Twelve thousand acres are situate in Vermont. A tract of eight miles square beyond the northern line of Stuart town, was granted by the Assembly of New Hampshire in 1789, and in the act by which this grant was made, "the president and council of the State for the time being are incorporated with the trustees of the college, so far as to act with them in regard to the expenditures and application of this grant, and of all others which have been or may be hereafter made by New Hampshire."

The revenue of the college arising from the lands, amounts to one hundred and forty pounds per annum. By contracts already made it will amount in four years to four hundred and fifty; and in twelve years to six hundred and fifty pounds. The income arising from tuition money is about six hundred pounds per annum more.

The first building erected for the accommodation of the students was a few years since burned. A lottery was granted by the State for raising the sum of seven hundred pounds, which has been applied to the erection of a new building, much more convenient than the former; it was constructed of wood, and stands in an elevated situation, about half a mile eastward of Connecticut river in the township of Hanover, commanding an extensive and pleasant prospect to the west. It is one hundred and fifty feet long, fifty feet wide, and thirty-six feet high, and contains thirty-six chambers for students. The number of students who were graduated in the first nineteen years, amounts to two hundred and fifty-two, among whom were two Indians. In the year 1790, the number of undergraduates was about one hundred and fifty.

The students are divided into four classes. The freshmen study the learned languages, the rules of speaking and writing, and the elements of mathematics.

The sophomores attend to the languages, geography, logic, and mathematics.

The junior sophisters, beside the languages, enter on natural and moral philosophy and composition.

The senior class compose in English and Latin; study metaphysics, the elements of natural and political law.

The principal books used by the students are Lowth's English Grammar, Perry's Dictionary, Pike's Arithmetic, Guthrie's Geography, Ward's Mathematics, Atkinson's Epitome, Hammond's Algebra, Martin's and Enfield's Natural Philosophy, Ferguson's As-

tronomy, Locke's Essay, Montesquieu's Spirit of Laws, and Burlemaqui's Natural and Political Law.

Besides these studies, lectures are read to the scholars in theology and ecclesiastical history.

There is an examination of each class once in the year, and those who are not found qualified for their standing are put into a lower class.

The annual commencement is held on the fourth Wednesday in August. There are two vacations, one following commencement and continuing six weeks and two days; the other beginning on the fourth Monday in February, and continuing five weeks and five days.

MASSACHUSETTS.

According to the laws of this Commonwealth, every town having fifty householders or upwards, is to be provided with one or more schoolmasters, to teach children and youth to read and write, and instruct them in the English language, arithmetic, orthography, and decent behavior; and where any town has two hundred families, there is also to be a grammar school set up therein, and some discreet person, well instructed in the Latin, Greek, and English languages, procured to keep the same, and be suitably paid by the inhabitants. The penalty for neglect of schools in towns of fifty families is ten pounds—one hundred families, twenty pounds—one hundred and fifty families, thirty pounds.

These laws respecting schools are not so well regarded in many parts of the State, as the wise purposes which they were intended to answer, and the happiness of the people require.

In Boston there are seven public schools, supported wholly at the expense of the town, and in which the children of *every* class of citizens freely associate. In the Latin grammar school the rudiments of the Latin and Greek languages are taught, and boys qualified for the universities; into this school none are admitted till ten years of age, having been previously well instructed in English grammar. In the three English grammar schools, the children of *both* sexes, from seven to fourteen years of age, are instructed in spelling, accenting and reading the English language, both prose and verse, with propriety, also in English grammar and composition, together with the rudiments of geography; in the other three the same children are taught writing and arithmetic. These schools are attended alternately, and each of them is furnished with an usher or assistant. The masters of these schools have each a salary of six hundred and fifty-six and two-thirds dollars per annum, payable quarterly.

They are all under the immediate care of a committee of twenty-one citizens, for the time being, chosen annually, whose duty it is "to visit the schools at least once in three months, to examine the scholars in the various branches in which they are taught, to devise the best methods for the instruction and government of the schools, to give such advice to the masters as they shall think expedient, and by all proper methods to excite in children a laudable ambition to

excel in a virtuous, amiable deportment, and in every branch of useful knowledge." At the annual visitation in July, 1792, there were present four hundred and seventy girls, and seven hundred and twenty boys. Besides these there are several private schools, for instruction in the English, Latin, and French languages—in writing, arithmetic, and the higher branches of the mathematics—and also in music and dancing. Perhaps there is not a town in the world, the youth of which more fully enjoy the benefits of school education, than at Boston. And when we consider how inseparably the happiness and prosperity of America, and the existence of its present happy government, are connected with the education of children, too much credit can not be given to the enlightened citizens of this town, for the attention they have paid to this important business, and the worthy example they have exhibited for the imitation of others.

Next in importance to the grammar schools are the academies, in which, as well as in the grammar schools, young citizens are fitted for admission to the university.

[Mention is made of

Dummer academy, founded in 1756, opened in 1763, and incorporated in 1782.

Philips academy endowed in 1778, incorporated Oct. 1, 1780, and was then (1794) under the charge of a principal, an assistant, and a writing-master, devoted to the promotion of true piety and virtue, the instruction of youth in the English, Latin, and Greek languages; together with writing, arithmetic, practical geometry, music and oratory, logic and geography; and such other of the liberal arts and sciences, or languages, as opportunity and ability may hereafter admit, and the trustees shall direct."

Leicester academy, incorporated in 1784.

Williamstown academy, which has a building erected in 1790, partly by a lottery, and partly by donations.

Taunton academy incorporated in 1792.

Derby School at Hingham.]

Harvard University takes its date from the year 1638. Two years before, the General Court gave four hundred pounds for the support of a public school at Newtown, which has since been called Cambridge. This year (1638) the Rev. Mr. John Harvard, a worthy minister residing in Charleston, died, and left a donation of seven hundred and seventy-nine pounds, for the use of the forementioned public school. In honor to the memory of so liberal a benefactor, the General Court, the same year, ordered that the school should take the name of Harvard College.

In 1642, the college was put upon a more respectable footing, and the governor, deputy governor, and magistrates, and the ministers of the six next adjacent towns, with the president, were erected into a corporation for the ordering and managing its concerns. It received its first charter in 1650.

Cambridge, in which the university is situated, is a pleasant village, four miles westward from Boston, containing a number of elegant seats, which are neat and well-built. The university consists

of four elegant brick edifices, handsomely inclosed. They stand on a beautiful green, which spreads to the north-west, and exhibit a pleasing view.

The names of the several buildings are, Harvard Hall, Massachusetts Hall, Hollis Hall, and Holden Chapel. Harvard Hall is divided into six apartments; one of which is appropriated for the library, one for the museum, two for the philosophical apparatus; one is used for a chapel, and the other for a dining hall. The library, in 1791, consisted of upwards of thirteen thousand volumes; and is continually increasing from the interest of permanent funds, as well as from casual benefactions. The philosophical apparatus belonging to this university, cost between one thousand four hundred, and one thousand five hundred pounds sterling, and is the most elegant and complete of any in America.

Agreeable to the present constitution of Massachusetts, his Excellency the Governor, Lieutenant-governor, the Council and Senate, the President of the University, and the ministers of the congregational churches in the towns of Boston, Charlestown, Cambridge, Watertown, Roxbury, and Dorchester, are, *ex officiis*, overseers of the university.

The corporation is a distinct body, consisting of seven members, in whom is vested the property of the university.

Harvard university has a President, Emeritus Professor of Divinity,—Hollisian Professor of Divinity,—Hancock Professor of Hebrew and other Oriental languages,—Hollis Professor of Mathematics and Natural Philosophy—Hersey, Professor of Anatomy and Surgery,—Hersey Professor of the theory and practice of Physic,—Erving Professor of Chemistry and Materia Medica,—four tutors, who teach the Greek and Latin languages, logic, metaphysics, and ethics, geography, and the elements of geometry, natural philosophy, astronomy, and history; and a preceptor of the French language.

This university, as to its library, philosophical apparatus and professorships, is at present the first literary institution on the American continent. Since its first establishment, upwards of three thousand three hundred students have received honorary degrees from its successive officers; about one-third of whom have been ordained to the work of the gospel ministry. It has generally from one hundred and thirty to one hundred and sixty students.

This university is liberally endowed, and is frequently receiving donations for the establishment of new professorships. Formerly there was an annual grant made by the legislature to the president and professors, of from four to five hundred pounds, which for several years past has been discontinued.

MAINE.

The erection of a college near Casco bay was long since contemplated and determined on, and the legislature have proceeded so far in the business as to determine on the principles of such an establishment. Academies in Hallowell, Berwick, Frysburg, and Machias have been incorporated by the legislature, and endowed with handsome grants of the public lands. And it is but just to

observe, that town-schools are very generally maintained in most of the towns that are able to defray the expense, and a spirit of improvement is increasing.

RHODE ISLAND.

The literature of this State is confined principally to the towns of Newport and Providence. There are some men of learning and abilities scattered through other towns. The bulk of the inhabitants in other parts of the State are involved in greater ignorance, perhaps, than in most other parts of New England.

At Providence is Rhode Island College. The charter for founding this seminary of learning was granted by the General Assembly of the State, by the name of the "Trustees and Fellows of the College or University, in the English colony of Rhode Island and Providence Plantations,"* in 1764, in consequence of the petition of a large number of the most respectable characters in the State. By the charter, the corporation of the college consists of two separate branches, with distinct, separate, and respective powers. The number of trustees is thirty-six, of whom twenty-two are Baptists, five of the denomination of Friends, five Episcopalians, and four Congregationalists. The same proportion of the different denominations to continue *in perpetuum*. The number of fellows (inclusive of the president, who is a fellow *ex officio*) is twelve, of whom eight are Baptists, the others chosen indiscriminately from any denomination. The concurrence of both branches, by a majority of each, is necessary for the validity of an act, except adjudging and conferring degrees, which exclusively belongs to the fellowship as a learned faculty. The president must be a Baptist: professors and other officers of instruction are not limited to any particular denomination. There is annually a general meeting of the corporation on the first Wednesday in September, at which time the public commencement is held. The following extracts from a charge delivered to the graduates on that occasion in 1791, by David Howell, Esq., are introduced here, as they discover the principles inculcated in this seminary, while they proclaim the benevolent disposition of their author:

The pittance of time allotted to a collegiate education, can suffice only to lay the foundation of learning; the superstructure must be reared by the assiduous attention of after years.

This day enlarges you into the world. Extensive fields open to your view. You have to explore the scenes, and to make an election of the character that best pleases you on the great theatre of life.

Let the rights of man ever be held sacred. A moment's reflection will convince you, that others' rights are as inviolable as your own; and a small degree of virtue will lead you to respect them. He that serves mankind most successfully, and with the best principles, serves his Creator most acceptably. Be cautious of bandying into parties: *they* regard neither the abilities nor virtues of men, but only their subserviency to present purposes; they are a snare to virtue, and a mischief to society. With this caution on your mind, you will never revile or speak evil of whole sects, classes, or societies of men.

Forget not this precious motto: '*Nihil humanum a me puto alienum.*' Consider every one in human shape as your brother; and '*Let charity in golden links of love connect you with the brotherhood of man.*' Let your benevo-

* This name to be altered when any generous benefactor arises, who by his liberal donation shall entitle himself to the honor of giving the college a name.

lence be broad as the ocean, your candor brilliant as the sun, and your compassion and humanity extensive as the human race.

These sentiments are not confined to Mr. Howell. The charge of President Maxey, in 1793, breathes the same spirit of freedom and philanthropy. What are the advantages society may not expect, when principles like these are impressed with all the energetic force of precept and example, on the minds of the rising generation?

This institution was first founded at Warren, in the county of Bristol, and the first commencement held there in 1769.

In the year 1770, the college was removed to Providence, where a large, elegant building was erected for its accommodation, by the generous donations of individuals, mostly from the town of Providence. It is situated on a hill to the east of the town; and while its elevated situation renders it delightful, by commanding an extensive variegated prospect, it furnishes it with a pure, salubrious air. The edifice is of brick, four stories high, one hundred and fifty feet long, and forty-six wide, with a projection of ten feet each side. It has an entry lengthwise, with rooms on each side. There are forty-eight rooms for the accommodation of students, and eight larger ones for public uses. The roof is covered with slate.

From December, 1776, to June, 1782, the college edifice was used by the French and American troops for an hospital and barracks, so that the course of education was interrupted during that period. No degrees were conferred from 1776 to 1786. From 1786, the college again became regular, and is now very flourishing, containing upwards of sixty students.

This institution is under the instruction of a president, a professor of divinity, a professor of natural and experimental philosophy, a professor of mathematics and astronomy, a professor of natural history, and three tutors. The institution has a library of between two and three thousand volumes, containing a valuable philosophical apparatus. Nearly all the funds of the college are at interest in the treasury of the State, and amount to almost two thousand pounds.

At Newport there is a flourishing academy under the direction of a rector and tutors, who teach the learned languages, English grammar, geography, &c.

CONNECTICUT.

In no part of the world is the education of all ranks of people more attended to than in Connecticut; almost every town in the State is divided into districts, and each district has a public school kept in it a greater or less part of every year. Somewhat more than one-third of the moneys arising from a tax on the polls and rateable estate of the inhabitants is appropriated to the support of schools in the several towns, for the education of children and youth. The law directs that a grammar school shall be kept in every county town throughout the State.

There is a grammar school at Hartford, and another at New Haven, supported by a donation of Governor Hopkins. This ven-

erable and benevolent man, in his last will, dated 1657, left in the hands of Theophilus Eaton, Esq., and three others, a legacy of one thousand three hundred and twenty-four pounds, "as an encouragement, in these foreign plantations, of breeding up hopeful youths both at the grammar school and college." In 1664 this legacy was divided between New Haven and Hartford, and grammar schools were erected, which have been supported ever since.*

Academies have been established at Greenfield, Plainfield, Norwich, Wyndham and Pomfret, some of which are flourishing.

Yale College was founded in 1700, and remained at Killingworth until 1707; then at Saybrook until 1716, when it was removed and fixed at New Haven. Among its principal benefactors was Governor Yale, in honor of whom, in 1718, it was named Yale College. Its first building was erected in 1717, being one hundred and seventy feet in length, and twenty-two in breadth, built of wood. This was taken down in 1782. The present college, which is of brick, was built in 1750, under the direction of the Rev. President Clap, and is one hundred feet long and forty feet wide, three stories high, and contains thirty-two chambers, and sixty-four studies, convenient for the reception of one hundred students. The college chapel, which is also of brick, was built in 1761, being fifty feet by forty, with a steeple one hundred and twenty-five feet high. In this building is the public library, consisting of about two thousand five hundred volumes; and the philosophical apparatus, which, by a late handsome addition, is now as complete as most others in the United States, and contains the machines necessary for exhibiting experiments in the whole course of experimental philosophy and astronomy. The college museum, to which additions are constantly making, contains many natural curiosities.

This literary institution was incorporated by the General Assembly of Connecticut. The first charter of incorporation was granted to eleven ministers, under the denomination of trustees, in 1701. The powers of the trustees were enlarged by the additional charter, 1723. And by that of 1745, the trustees were incorporated by the name of "The president and fellows of Yale College, New Haven." By an act of the General Assembly "for enlarging the powers and increasing the funds of Yale College," passed in May, 1792, and accepted by the corporation, the governor, lieutenant-governor, and the six senior assistants in the council of the State for the time being, are ever hereafter, by virtue of their offices, to be trustees and fellows of the college, in addition to the former corporation. The corporation are empowered to hold estates, continue their succession, make academic laws, elect and constitute all officers of instruction and government usual in universities, and confer all learned degrees. The immediate executive government is in the hands of the president and tutors. The present officers and instructors of the college are, a president, who is also professor of ecclesiastical history, a professor of divinity, and three tutors. The number of students, on an average, is about 130, divided into four classes. It

* For most authentic account, see Barnard's *History of Education in Connecticut.*

is worthy of remark, that as many as five-sixths of those who have received their education at this university, were natives of Connecticut.

The funds of this college received a very liberal addition by a grant of the General Assembly, in the act of 1792 before mentioned; which will enable the corporation to erect a new building for the accommodation of the students, to support several new professorships, and to make a handsome addition to the library.

The course of education in this university comprehends the whole circle of literature. The three learned languages are taught, together with so much of the sciences as can be communicated in four years.

In May and September, annually, the several classes are critically examined in all their classical studies. As incentives to improvement in composition and oratory, quarterly exercises are appointed by the president and tutors, to be exhibited by the respective classes in rotation. A public commencement is held annually on the second Wednesday in September, which calls together a more numerous and brilliant assembly than are convened by any other anniversary in the State.

About two thousand two hundred have received the honors of this university, of whom nearly seven hundred and sixty have been ordained to the work of the gospel ministry.

NEW YORK.

Until the year 1754, there was no college in the province of New York. The state of literature, at that time, I shall give in the words of the state historian:* "Our schools are in the lowest order; the instructors want instruction, and through a long and shameful neglect of all the arts and sciences, our common speech is extremely corrupt, and the evidences of a bad taste, both as to thought and language, are visible in all our proceedings, public and private." This may have been a just representation at the time when it was written; but much attention has since been paid to education. There are eight incorporated academies in different parts of the State; and we are happy to add, that the legislature have lately patronized collegiate and academic education, by granting a large gratuity to the college and academies in this State, which, in addition to their former funds, renders their endowments handsome, and adequate to their expenditures. The legislature have likewise appropriated the sum of 30,000 pounds per annum for the purpose of establishing schools throughout the State; a school at least to be kept within the limits of every four miles square.

Kings College, in the city of New York, was principally founded by the voluntary contributions of the inhabitants of the province, assisted by the General Assembly, and the corporation of Trinity Church; in the year 1754, a royal charter (and grant of money) being then obtained, incorporating a number of gentlemen therein mentioned, by the name of "The Governors of the College of the

* Smith's History of New York, London, 1757.

Province of New York, in the city of New York, in America; and granting to them and their successors for ever, amongst various other rights and privileges, the power of conferring all such degrees as are usually conferred by either of the English universities.

By the charter it was provided that the president shall always be a member of the church of England, and that a form of prayer collected from the liturgy of that church, with a particular prayer for the college, shall be daily used, morning and evening, in the college chapel; at the same time, no test of their religious persuasion was required from any of the fellows, professors, or tutors; and the advantages of education were equally extended to students of all denominations.

The building, which is only one-third of the intended structure, consists of an elegant stone edifice, three complete stories high, with four staircases, twelve apartments in each, a chapel, hall, library, museum, anatomical theatre, and school for experimental philosophy.

The college is situated on a dry, gravelly soil, about one hundred and fifty yards from the bank of Hudson's river, which it overlooks; commanding a most extensive and beautiful prospect.

Since the revolution, the legislature passed an act constituting twenty-one gentlemen, of whom the governor and lieutenant-governor for the time being are members *ex officiis*, a body corporate and politic, by the name of "The regents of the university of the State of New York." They are intrusted with the care of literature in general in the State, and have power to grant charters of incorporation for erecting colleges and academies throughout the State, they are to visit these institutions as often as they shall think proper, and report their state to the legislature once a year.

Kings College, which we have already described, is now called Columbia College. This college, by an act of the legislature passed in the spring of 1787, was put under the care of twenty-four gentlemen, who are a body corporate, by the name and style of "The Trustees of Columbia college in the city of New York." This body possess all the powers vested in the governor's of Kings college before the revolution, or in the regents of the university since the revolution, so far as their power respected this institution. No regent can be a trustee of any particular college or academy in the State. The regents of the university have power to confer the higher degrees, and them only.

The college edifice has received no additions since the peace. The funds, exclusive of the liberal grant of the legislature, amount to between twelve and thirteen thousand pounds currency, the income of which is sufficient for present exigencies.

This college is now in a thriving state, and has about one hundred students in the four classes, besides medical students. The officers of instruction and immediate government are a president, professor of mathematics and natural philosophy, a professor of logic and geography, and a professor of languages. A complete medical school has been lately annexed to the college, and able professors appointed by the trustees in every branch of that important

science, who regularly teach their respective branches with reputation. The number of medical students is about fifty, but they are increasing. The library and museum were destroyed during the war. The philosophical apparatus is new and complete.

Of the eight incorporated academies, one is at Flatbush, in King's county, on Long Island, four miles from Brooklyn ferry. It is situated in a pleasant, healthy village. The building is large, handsome, and convenient, and is called Erasmus Hall. The academy is flourishing under the care of a principal and other instructors.

There is another at East Hampton, on the east end of Long Island, by the name of Clinton Academy. The others are in different parts of the State. Besides these there are schools established and maintained by the voluntary contributions of the parents. A spirit for literary improvement is evidently diffusing its influence throughout the State.

NEW JERSEY.

There are two colleges in New Jersey; one at Princetown, called Nassau Hall, the other at Brunswick, called Queen's College. The college at Princetown was first founded by charter from John Hamilton, Esq., President of the Council, about the year 1738, and enlarged by Governor Belcher in 1747. The charter delegates a power of granting to "the students of said college, or to any others thought worthy of them, all such degrees as are granted in either of the universities, or any other college in Great Britain." It has twenty-three trustees. The governor of the State, and the president of the college are *ex officiis*, two of them. It has an annual income of about nine hundred pounds currency, of which two hundred pounds arise from funded public securities and lands, and the rest from the fees of the students.

The president of the college is also professor of eloquence, criticism and chronology. The vice-president is also professor of divinity and moral philosophy. There is also a professor of mathematics and natural philosophy, and two masters of languages. The four classes in college contain commonly from seventy to one hundred students. There is a grammar school of about twenty scholars connected with the college, under the superintendence of the president, and taught sometimes by a senior scholar, and sometimes by a graduate.

Before the war, this college was furnished with a philosophical apparatus, worth five hundred pounds, which (except the elegant orrery constructed by Mr. Rittenhouse) was almost entirely destroyed by the British army in the late war, as was also the library, which now consists of between two and three thousand volumes.

The college edifice is handsomely built with stone, and is one hundred and eighty feet in length, fifty-four in breadth, and four stories high, and is divided into forty-two convenient chambers for the accommodation of the students, besides a dining-hall, chapel, and room for the library. Its situation is elevated, and exceedingly pleasant and healthful. It is remarkable, that since the removal of

the college to Princetown, in 1756, there have been but five or six deaths among the students. The view from the college balcony is extensive and charming.

The college has been under the care of a succession of presidents, eminent for piety and learning, and has furnished a number of civilians, divines and physicians, of the first rank in America.

The charter for Queen's College, at Brunswick, was granted just before the war, in consequence of an application from a body of the Dutch church. Its funds, raised wholly by free donations, amounted, soon after its establishment, to four thousand pounds, but they were considerably diminished by the war. The grammar school, which is connected with the college, consists of between thirty and forty students, under the care of the trustees. The college at present is not in a very flourishing state.

There are a number of good academies in this State; one at Freehold, in the county of Monmouth; another at Trenton, in which are about eighty students in the different branches; it has a fund of about one hundred and fifty pounds per annum, arising from the interest on public securities; another in Hackensack, in the county of Bergen, of upwards of an hundred scholars; instruction and board are said to be cheaper here than in any other part of the State. There is another flourishing academy at Orangedale, in the county of Essex, consisting of nearly as many scholars as any of the others, furnished with able instructors and good accommodations. Another has lately been opened at Elizabethtown, and consists of upwards of twenty students in the languages, and is increasing. An academy, by the name of Burlington academy, has lately been established at Burlington, under the direction of seven trustees, and the instruction of two preceptors. The system of education adopted in this academy is designed to prepare the scholars for the study of the more difficult classics, and the higher branches of science in a college or university. At Newark, an academy was founded in June, 1792, and promises to be a useful institution. Besides these, there are grammar schools at Springfield, Morristown, Bordentown, Amboy, &c. There are no regular establishments for common schools in the State. The usual mode of education is for the inhabitants of a village or neighborhood to join in affording a temporary support for a schoolmaster, upon such terms as are mutually agreeable. But the encouragement which these occasional teachers meet with, is generally such, as that no person of abilities adequate to the business will undertake it; and of course, little advantage is derived from these schools. The improvement in these common schools is generally in proportion to the pay of the teacher. It is therefore much to be regretted that the legislature do not take up this subject, and adopt such method of supporting public schools as has been practiced upon with visible good success in some of the New England States.

There is a medical society in this State, consisting of about thirty of their most respectable physicians. who meet twice a year. No person is admitted to the practice of physic without a license from the supreme court, founded on a certificate from this society, or at

least two of its members, testifying his skill and abilities It is remarkable, that in the county of Cape May no regular physician has ever found support. Medicine has been administered by women, except in some extraordinary cases.

PENNSYLVANIA.

From the enterprising and literary spirit of the Pennsylvanians, we should naturally conclude, what is fact, that these are numerous.

In Philadelphia is the university of Pennsylvania, founded and endowed by the legislature during the war. Professorships are established in all the liberal arts and sciences, and a complete course of education may be pursued here from the first rudiments of literature to the highest branches of science.

The college and academy of Philadelphia was founded by charter between thirty and forty years ago, and endowed by subscription of liberal minded persons. Though this institution was interrupted in its progress for several years during the late war, yet being re-established since the peace, it has rapidly recovered its former state of prosperity, and to the bench of professors has lately been added one of common and federal law, which renders it in reality, though not in name, an university. An act to unite these two institutions has passed the legislature. By their union they will constitute one of the most respectable seminaries of learning in the United States.

Dickinson College, at Carlisle, an hundred and twenty miles westward of Philadelphia, was founded in 1783, and has a principal, three professors, a philosophical apparatus, a library consisting of nearly three thousand volumes, four thousand pounds in funded certificates, and ten thousand acres of land; the last, the donation of the State. In 1787, there were eighty students belonging to this college: this number is annually increasing. It was named after his excellency John Dickinson, author of the Pennsylvania Farmer's Letters, and formerly president of the Supreme Executive Council of this State.

In 1787, a college was founded at Lancaster, sixty-six miles from Philadelphia, and honored with the name of Franklin college, after his excellency Dr. Franklin. This college is for the Germans, in which they may educate their youth in their own language, and in conformity to their own habits. The English language, however, is taught in it. Its endowments are nearly the same as those of Dickinson college. Its trustees consist of Lutherans, Presbyterians, and Calvinists, of each an equal number. The principal is a Lutheran, and the vice-principal is a Calvinist.

The Episcopalians have an academy at Yorktown, in York county. There are also academies at Germantown, at Pittsburg, at Washington, at Allenstown, and other places; these are endowed by donations from the legislature, and by liberal contributions of individuals.

The schools for young men and women in Bethlehem and Nazareth, under the direction of the people called Moravians, are upon the best establishment of any schools in America. Besides these,

there are private schools in different parts of the State; and to promote the education of poor children, the State have appropriated a large tract of land for the establishment of free schools. A great proportion of the laboring people among the Germans and Irish are, however, extremely ignorant.

MARYLAND.

Washington academy, in Somerset county, was instituted by law in 1779: it was founded, and is supported, by voluntary subscriptions, and private donations, and is authorized to receive gifts and legacies, and to hold two thousand acres of land. A supplement to the law, passed in 1784, increased the number of trustees from eleven to fifteen.

In 1782, a college was instituted at Charleston, in Kent county, and was honored with the name of Washington College, after President Washington. It is under the management of twenty-four visitors of governors, with power to supply vacancies and hold estates, whose yearly value shall not exceed six thousand pounds current money. By a law enacted in 1787, a permanent fund was granted to this institution of one thousand two hundred and fifty pounds a year, currency, out of the moneys arising from marriage licenses, fines, and forfeitures on the eastern shore.

St. Johns College was instituted in 1785, to have also twenty-four trustees, with power to keep up the succession by supplying vacancies, and to receive an annual income of nine thousand pounds. A permanent* fund is assigned this college, of one thousand seven hundred and fifty pounds a year, out of the moneys arising from marriage licenses, ordinary licenses, fines and forfeitures, on the western shore. This college is at Annapolis, where a building has been prepared for it. Very liberal subscriptions have been obtained towards founding and carrying on these seminaries. The two colleges constitute one university, by the name of "the University of Maryland," whereof the governor of the State for the time being is chancellor, and the principal of one of them vice-chancellor, either by seniority or by election, as may hereafter be provided for by rule or by law. The chancellor is empowered to call a meeting of the trustees, or a representation of seven of each, and two of the members of the faculty of each, the principal being one, which meeting is styled, "The Convocation of the University of Maryland," who are to frame the laws, preserve uniformity of manners and literature in the colleges, confer the higher degrees, determine appeals, &c.

The Roman Catholics have also erected a college at Georgetown, on the Potomac river, for the promotion of general literature.

In 1785, the Methodists instituted a college at Abingdon, in Harford county, by the name of Cokesbury College, after Thomas Coke, and Francis Ashbury, *bishops* of the Methodist Episcopal Church. The college edifice is of brick, handsomely built on a healthy spot, enjoying a fine air, and a very extensive prospect.

The students, who are to consist of the sons of traveling preach-

* Repealed by Legislature in 1804

ers, of annual subscribers, of the members of the Methodist society and orphans; are instructed in English, Latin, Greek, Logic, Rhetoric, History, Geography, Natural Philosophy and Astronomy; and when the finances of the college will admit, they are to be taught the Hebrew, French, and German languages.

The college was erected, and is supported wholly by subscription and voluntary donations.

The students have regular hours for rising, for prayers, for their meals, for study, and for recreation: they are all to be in bed precisely at nine o'clock. Their recreations, (for they are to be "indulged in nothing which the world calls *play*,") are gardening, walking, riding, and bathing, without doors; and within doors, the carpenter's, joiner's, cabinet-maker's, or turner's business. Suitable provision is made for these several occupations, which are to be considered, not as matters of drudgery and constraint, but as pleasing and healthful recreations both for the body and mind. Another of their rules, which though new and singular, is favorable to the health and vigor of the body and mind, is, that the students shall not sleep on feather beds but on mattresses, and each one by himself. Particular attention is paid to the morals and religion of the students.

There are a few other literary institutions, of inferior note, in different parts of the State, and provision is made for free schools in most of the counties; though some are entirely neglected and very few carried on with any success: so that a great proportion of the lower class of people are ignorant; and there are not a few who can not write their names. But the revolution, among other happy effects, has roused the spirit of education, which is fast spreading its salutary influences over this and the other Southern States.

VIRGINIA.

The college of William and Mary was founded in the time of King William and Queen Mary, who granted to it twenty thousand acres of land, and a penny a pound duty on certain tobaccos exported from Virginia and Maryland, which had been levied by the statute of 25 Car. II. The Assembly also gave it, by temporary laws, a duty on liquors imported, and skins and furs exported. From these resources it received upwards of three thousand pounds. The buildings are of brick, sufficient for an indifferent accommodation of perhaps one hundred students. By its charter it was to be under the government of twenty visitors, who were to be its legislators, and to have a president and six professors, who were incorporated: it was allowed a representative in the General Assembly. Under this charter, a professorship of the Greek and Latin languages, a professor of mathematics, one of moral philosophy, and two of divinity, were established. To these were annexed, for a sixth professorship, a considerable donation by a Mr. Boyle of England, for the instruction of the Indians, and their conversion to Christianity: this was called the professorship of Brasserton, from an estate of that name in England, purchased with the moneys given. The admission of the learners of Latin and Greek filled the

college with children; this rendering it disagreeable to the young gentlemen already prepared for entering on the sciences, they desisted from resorting to it, and thus the schools for mathematics and moral philosophy, which might have been of some service, became of very little use. The revenues, too, were exhausted in accommodating those who came only to acquire the rudiments of science. After the present revolution, the visitors having no power to change those circumstances in the constitution of the college which were fixed by the charter, and being therefore confined in the number of professorships, undertook to change the objects of the professorships. They excluded the two schools for divinity, and that for the Greek and Latin languages, and substituted others; so that at present they stand thus—a professorship for law and police; anatomy and medicine; natural philosophy and mathematics; moral philosophy, the law of nature and nations, the fine arts; modern languages; for the Brasserton.

Measures have been taken to increase the number of professorships, as well for the purpose of subdividing those already instituted, as of adding others for other branches of science. To the professorships usually established in the universities of Europe, it would seem proper to add one for the ancient languages and literature of the north, on account of their connection with our own languages, laws, customs, and history. The purposes of the Brasserton institution would be better answered by maintaining a perpetual mission among the Indian tribes; the object of which, besides instructing them in the principles of Christianity, as the founder requires, should be to collect their traditions, laws, customs, languages, and other circumstances which might lead to a discovery of their relation to one another, or descent from other nations. When these objects are accomplished with one tribe, the missionary might pass on to another.

The college edifice is a huge, misshapen pile; "which, but that it has a root, would be taken for a brick-kiln." In 1787, there were about thirty young gentlemen members of this college, a large proportion of which were law students. The academy in Prince Edward county has been erected into a college by the name of Hampden Sydney college. It has been a flourishing seminary, but is now said to be on the decline.

There are several academies in Virginia; one at Alexandria, one at Norfolk, and others in other places.

Since the declaration of independence, the laws of Virginia have been revised by a committee appointed for the purpose, who have reported their work to the Assembly; one object of this revisal was to diffuse knowledge more generally through the mass of the people. The bill for this purpose "proposes to lay off every county into small districts of five or six miles square, called hundreds, and in each of them to establish a school for the teaching of reading, writing, and arithmetic. The tutor to be supported by the hundred, and all persons in it entitled to send their children three years gratis, and as much longer as they please, paying for it. These schools to be under a visitor, who is annually to choose the

boy of the best genius in the school, of those whose parents are too poor to give them farther education, and to send him forward to one of the grammar schools, of which twenty are proposed to be erected in different parts of the country, for teaching Greek, Latin, geography, and the higher branches of numerical arithmetic. Of the boys thus sent in any one year, trial is to be made at the grammar schools, for one or two years, and the best genius of the whole selected, and continue six years, and the residue dismissed; by this means twenty of the best geniuses will be taken from the mass annually, and instructed, at the public expense, so far as the grammar schools go. At the end of six years instruction, one-half are to be discontinued, from among whom the grammar schools will probably be supplied with future masters, and the other half, who are to be chosen for the superiority of their parts and disposition, are to be sent and continue three years in the study of such sciences as they shall choose, at William and Mary college, the plan of which is proposed to be enlarged, as has been explained, and extended to all the useful sciences. The ultimate result of the whole scheme of education would be the teaching all the children of the State reading, writing, and common arithmetic; turning out ten annually of superior genius, well taught in Greek, Latin, geography, and the higher branches of arithmetic; turning out ten others annually, of still superior parts, who, to those branches of learning, shall have added such of the sciences as their genius shall have led them to; the furnishing to the wealthier part of the people convenient schools, at which their children may be educated, at their own expense. The general objects of this law are to provide an education adapted to the years, to the capacity, and the condition of every one, and directed to their freedom and happiness. Specific details were not proper for the law: these must be the business of the visitors intrusted with its execution. The first stage of this education being the schools of the hundreds, wherein the great mass of the people will receive their instruction, the principal foundations of future order will be laid here. The first elements of morality may be instilled into their minds; such as, when farther developed as their judgments advance in strength, may teach them how to promote their own greatest happiness, by showing them that it does not depend on the condition of life in which nature has placed them, but is always the result of a good conscience, good health, occupations, and freedom in all just pursuits. Those whom either the wealth of their parents, or the adoption of the State, shall destine to higher degrees of learning, will go on to the grammar schools, which constitute the next stage, there to be instructed in the languages. As soon as they are of a sufficient age, it is supposed they will be sent on from the grammar schools to the university, which constitutes the third and last stage, there to study those sciences which may be adapted to their views. By that part of the plan which prescribes the selection of the youths of genius from among the classes of the poor, the State will avail itself of those talents which nature has sown as liberally among the poor as the rich, but which perish without use, is not sought for and culti-

vated. But of all the views of this law, none is more important, none more legitimate, than that of rendering the people the safe, as they are the ultimate, guardians of their own liberty: for this purpose, the reading in the first stage, where they will receive their own education, is proposed, to be chiefly historical.

KENTUCKY.

The legislature of Virginia, while Kentucky made a part of that State, made provision for a college in it, and endowed it with very considerable landed funds; and a library for its use was forwarded thither by the Rev. Mr. John Todd of Virginia, (after obtaining the consent of the Rev. Dr. Gordon) while an inhabitant of the Massachusetts State. This library was mostly formed in the following manner: An epistolary acquaintance having commenced between Mr. Todd and Dr. Gordon, through the influence of their common friend, the Rev. Mr. Samuel Davis, long since deceased; a letter was received about the end of 1764, or beginning of 1765, from Mr. Todd, in which he expressed a desire of obtaining a library and some philosophical apparatus, to improve the education of some young persons, who were designed for the ministry. Dr. Gordon being then settled at London, upon application obtained a few annual subscriptions, with several donations of money, and of books, which were not closed till after March, 1769. During that period he received in cash, including his own subscription, eighty pounds two shillings and sixpence. The late worthy John Thornton, Esq., contributed fifty pounds of it, by the hand of the Rev. Mr. (afterwards Dr.) Wilson, who also gave in books ten pounds. Among the contributors still living, beside Dr. Gordon himself, are the Rev. Mr. Towle, Messrs. Fuller, Samuel, and Thomas Statton, Charles Jerdein, David Jennings, Jonathan Eade, Joseph Ainsley, and John Field of Thames street.

Of the money collected, twenty-eight pounds ten shillings was paid to the late Mr. Ribright, for an air-pump, microscope, telescope, and prisms, thorough good, but not new. Cases, shipping, freight, insurance, &c., at four different periods, came to eight pounds eleven shillings and sixpence. The forty-three pounds one shilling was laid out to the best advantage in purchasing a variety of books, which, with those that were given, are supposed to make the main part of the Lexington Library.* Schools are established in the several towns, and in general regularly and handsomely supported.

Note.—In the original distribution of lots within the town of Louisville, 14 out of 188 lots were to be given away for special objects, of which the following were educational: One lot to be free to the first schoolmaster, and his heirs, chosen and settled by the freeholders of the township and town. One lot free to the president of a college, and his successors.

NORTH CAROLINA.

The General Assembly of North Carolina, in December, 1789, passed a law incorporating forty gentlemen, five from each district,

* As this account of the library is essentially different from that given by Mr. Morse, and every other writer we have met with, the editor thinks it right to inform the public, that he inserts the above at the desire of the Rev. Dr. Gordon himself.

as trustees of the university of North Carolina; to this university they gave, by a subsequent law, all the debts due to the State from sheriffs or other holders of public money, and which had been due before the year 1783; they also gave it all escheated property within the State. Whenever the trustees shall have collected a sufficient sum of the old debts, or from the sale of escheated property, the value of which is considerable, to pay the expense of erecting buildings; they are to fix on a proper place, and proceed in the finishing of them: a considerable quantity of land has already been given to the university, and the General Assembly, in December, 1791, loaned five thousand pounds to the trustees, to enable them to proceed immediately with the buildings.

There is a very good academy at Warrenton, another at Williamsborough in Granville, and three or four others in the State of considerable note.

The Constitution of Dec. 18, 1776 provides (in Article XLI): That a school or schools shall be established by the legislature for the convenient instruction of youth, with such salaries to the masters, paid by the public, as may enable them to instruct at low prices; and all useful learning shall be encouraged and promoted in one or more universities.

SOUTH CAROLINA.

Gentlemen of fortune, before the late war, sent their sons to Europe for education. During the late war and since, they have generally sent them to the middle and northern States. Those who have been at this expense in educating their sons, have been but comparatively few in number, so that the literature of the State is at a low ebb. Since the peace, however, it has begun to flourish. There are several respectable academies at Charleston; one at Beaufort, on Port Royal Island; and several others in different parts of the State. Three colleges have lately been incorporated by law; one at Charleston, one at Winnsborough, in the district of Camden, and the other at Cambridge, in the district of Ninety-six. The public and private donations for the support of these three colleges were originally intended to have been appropriated jointly, for the erecting and supporting of one respectable college. The division of these donations has frustrated this design. Part of the old barracks in Charleston has been handsomely fitted up, and converted into a college, and there are a number of students; but it does not yet merit a more dignified name than that of a respectable academy. The Mount Sion college, at Winnsborough, is supported by a respectable society of gentlemen, who have long been incorporated. This institution flourishes, and bids fair for usefulness. The college at Cambridge is no more than a grammar school. To put the literature of this State upon a respectable footing, nothing is wanting but a spirit of enterprise among its wealthy inhabitants.

GEORGIA.

The literature of this State, which is yet in its infancy, is commencing on a plan which affords the most flattering prospects. It seems to have been the design of the legislature of this State, as

far as possible, to unite their literary concerns, and provide for them in common, that the whole might feel the benefit, and no part be neglected or left a prey to party rage, private prejudices and contentions and consequent ignorance, their inseparable attendant. For this purpose, the literature of this State, like its policy, appears to be considered as one object, and in the same manner, subject to common and general regulations for the good of the whole. The charter, containing their present system of education, was passed in the year 1785. A college, with ample and liberal endowments, is instituted in Louisville, a high and healthy part of the country, near the center of the State. There is also provision made for the institution of an academy in each county in the State, to be supported from the same funds, and considered as parts and members of the same institution, under the general superintendence and direction of a president and board of trustees, appointed, for their literary accomplishments, from the different parts of the State, invested with the customary powers of corporations. The institutions thus composed and united is denominated, "The University of Georgia."

That this body of literati, to whom is intrusted the direction of the general literature of the State, may not be so detached and independent, as not to possess the confidence of the State; and, in order to secure the attention and patronage of the principal officers of government, the governor and council, the speaker of the House of Assembly, and the chief justice of the State, are associated with the board of trustees, in some of the great and more solemn duties of their office, such as making the laws, appointing the president, settling the property, and instituting academies. Thus associated, they are denominated, "The Senate of the University," and are to hold a stated, annual meeting, at which the governor of the State presides.

The Senate appoint a board of commissioners in each county, for the particular management and direction of the academy, and the other schools in each county, who are to receive their instructions from, and are accountable to the Senate. The rector of each academy is an officer of the university, to be appointed by the president, with the advice of the trustees, and commissioned under the public seal, and is to attend with the other officers at the annual meeting of the Senate, to deliberate on the general interests of literature, and to determine on the course of instruction for the year, throughout the university. The president has the general charge and oversight of the whole, and is from time to time to visit them, to examine into their order and performances.

The funds for the support of their institution are principally in lands, amounting in the whole to about fifty thousand acres, a great part of which is of the best quality, and at present very valuable. There are also nearly six thousand pounds sterling in bonds, houses, and town lots in the town of Augusta. Other public property to the amount of one thousand pounds in each county, has been set apart for the purposes of building and furnishing their respective academies.

TABLE I.—*Historical and statistical data of the United States.*

[Compiled from Report of the Commissioner of the Land Office for 1867.]

States and Territories.	Act organizing Territory.			Act admitting State.			Area in sq. miles.	Populat'n in 1860.†
	U. S. Statutes.	Vol.	Page.	U. S. Statutes.	Vol.	Page.		
Original States.								
New Hampshire							9,280	326,073
Massachusetts							7,800	1,231,066
Rhode Island							1,306	174,620
Connecticut							4,750	460,147
New York							47,000	3,880,735
New Jersey							8,320	672,035
Pennsylvania							46,000	2,906,115
Delaware							2,120	112,216
Maryland							11,124	687,049
Virginia—East and West.							61,352	1,596,318
North Carolina							50,704	992,622
South Carolina							34,000	703,708
Georgia							58,000	1,057,286
States admitted.								
Kentucky				Feb. 4, 1791	1	189	37,680	1,155,684
Vermont				Feb. 18, 1791	1	191	*10,212	315,098
Tennessee				June 1, 1796	1	491	45,600	1,109,801
Ohio	Ord'ce of 1787			Apr. 30, 1802	2	173	39,964	2,339,502
Louisiana	Mar. 3, 1805	2	331	Apr. 8, 1812	2	701	*41,346	708,002
Indiana	May 7, 1800	2	58	Dec. 11, 1814	3	399	33,809	1,350,428
Mississippi	Apr. 7, 1798	1	549	Dec. 10, 1817	3	472	47,156	791,305
Illinois	Feb. 3, 1809	2	514	Dec. 3, 1818	3	536	*55,410	1,711,951
Alabama	Mar. 3, 1817	3	371	Dec. 14, 1819	3	608	50,722	964,201
Maine				Mar. 3, 1820	3	544	*35,000	628,279
Missouri	June 4, 1812	2	743	Mar. 2, 1821	3	645	*65,350	1,182,012
Arkansas	Mar. 2, 1819	3	493	June 15, 1836	5	50	52,198	435,450
Michigan	Jan. 11, 1805	2	309	Jan. 26, 1837	5	144	*56,451	749,113
Florida	Mar. 30, 1822	3	654	Mar. 3, 1845	5	742	59,268	140,425
Iowa	June 12, 1838	5	235	....do	5	742	55,045	674,948
Texas				Dec. 29, 1845	9	108	*274,356	604,215
Wisconsin	Apr. 20, 1836	5	10	Mar. 3, 1847	9	178	53,924	775,881
California				Sept. 9, 1850	9	452	*188,981	305,439
Minnesota	Mar. 3, 1849	9	403	Feb. 26, 1857	11	166	83,531	173,855
Oregon	Aug. 14, 1848	9	323	Feb. 14, 1859	11	383	95,274	52,465
Kansas	May 30, 1854	10	277	Jan. 29, 1861	12	126	81,318	107,206
West Virginia				Dec. 31, 1862	12	633	23,000	.....
Nevada	Mar. 2, 1861	12	209	Mar. 21, 1864	13	30	112,090	‡6,857
Colorado	Feb. 28, 1861	12	172	.....	13	32	*104,500	‡34,277
Nebraska	May 30, 1854	10	277	Mar. 1, 1867	13	47	75,995	28,841
Territories.								
New Mexico	Sept. 9, 1850	9	446	.....	.....	.....	121,201	
Utah	....do	9	453	.....	.....	.....	88,056	
Washington	Mar. 2, 1853	10	172	.....	.....	.....	69,994	
Dakota	Mar. 2, 1861	12	239	.....	.....	.....	240,597	§360,000
Arizona	Feb. 24, 1863	12	664	.....	.....	.....	113,916	
Idaho	Mar. 3, 1863	12	808	.....	.....	.....	90,932	
Montana	May 26, 1864	13	85	.....	.....	.....	143,776	
Indian Territory				.....	.....	.....	68,991	
Dist. of Columbia	July 16, 1790	1	130	.....	.....	.....	‖10 m. sq.	¶126,990
	Mar. 3, 1791	1	214	.....	.....	.....		
Russian purchase	.....	.....	.....	.....	.....	.....	577,390	70,000

* Area taken from geographical authorities and not from public surveys.

† Total population in 1860 was 31,500,000; estimated in 1867 to be 38,500,000.

‡ To the white population in Nevada should be added 10,507 Indians; and in Colorado, 2,261 Indians.

§ As estimated January 1, 1865.

‖ That portion of District of Columbia south of the Potomac river was retroceded to Virginia July 9, 1846, (9 Stat. vol. 6, p. 35.)

¶ By census of 1867.

AMERICAN SCHOOLS AND EDUCATION.

Cotemporaneous Account—1806.

PARAGRAPHS FROM HISTORICAL AND GEOGRAPHICAL ACCOUNT OF THE UNITED STATES. BY NOAH WEBSTER, JR.

In the year 1805, the territory of the United States was divided, for purposes of local government, into seventeen States, and into districts subject to the direct legislation of Congress. Of the condition of education in these States at that period, we have a comprehensive survey by Noah Webster, in his Account of the United States, prepared by him for the use of schools, and printed at Hartford, in 1806. We extract under each State, the paragraphs devoted to *the State of Learning*, following the same order of the author.

NEW HAMPSHIRE.

Of the State of Learning.—An old law of the colony (1719), directed every town, containing one hundred families, to provide a grammar school; in which also was to be taught reading, writing and arithmetic. This law was not well executed. Since the revolution, a law of the state has directed the maintenance of schools in the several towns under certain penalties. There are also social libraries in some towns; and newspapers circulate in almost all parts of the state.

Of the Academies.—At Exeter an academy, founded by John Phillips, Esq., and called after his name, was incorporated in 1781. At Atkinson, an academy founded by Nathaniel Peabody, Esq., was incorporated in 1790. Academies are also founded at Amherst, Charlestown and Concord.

Of Dartmouth College.—At Hanover, in Grafton county, is a college founded by Dr. Wheelock in 1769, with a special view to the instruction of young Indians. Although this object has in a great measure failed, the institution is prosperous and highly useful. The number of students is seldom less than one hundred and fifty; its funds, consisting of new lands, are increasing in value; its library and apparatus are tolerably complete; its situation is pleasant and advantageous. It takes its name from a principal benefactor, the Earl of Dartmouth.

VERMONT.

Of the State of Learning.—Learning receives from the people of Vermont all the encouragement that can be expected from an agricultural people in a new settlement. Schools for common educa-

tion are planted in every part of the state; and two colleges are established, one at Middlebury, the other at Burlington, in which are taught classical learning, and the higher branches of mathematics, philosophy, and other sciences.

MAINE IN MASSACHUSETTS.

Of the State of Learning and Religion.—The laws of Massachusetts direct that a school shall be kept in each town, and lands are retained, as public lots, for the support of schools and the gospel ministry. These beneficial institutions are enjoyed in the old settlements; but a great part of the district, being lately settled, is not well supplied with schools.

MASSACHUSETTS.

Of the State of Learning.—In Massachusetts the principal institutions for science are the University of Cambridge, and the college at Williamstown. The university of Cambridge was founded in 1638—it is well endowed—is furnished with professors of the several sciences—a large library and apparatus—and contains usually from one hundred and forty to two hundred students. Williams college, in Williamstown, founded in 1793, is in a thriving state. Academies are established in various parts of the state, in which are taught the liberal sciences, as well as the languages. The laws of the state require a school to be kept in every town, having fifty householders, and a grammar school in every town having two hundred families. And although the laws are not rigidly obeyed, still most of the children in the state have access to a school.

RHODE ISLAND.

Of the State of Learning.—There is a college at Providence, founded by the Baptists, containing forty-eight rooms for students, and eight rooms for public uses. It has a library of near three thousand volumes—and an apparatus for experiments in philosophy. It is furnished with a president and suitable instructors for the students who are usually about fifty in number. In the large towns, and in some others, there are private schools for teaching the common branches of learning.

CONNECTICUT.

Of the State of Learning.—Soon after the settlement of Connecticut, the General Court passed laws directing schools to be kept in every village, and providing funds to encourage them. Every town or village containing a certain number of families, was directed to maintain a school, and empowered to draw from the treasury of the state, a sum equal to one five-hundredth part of the amount of the property of the town, as assessed in the grand list. By means of this provision, common schools have been kept in all parts of the state, and every person is taught to read, write, and keep accounts. By the sale of the western reserve in 1795, still more liberal and permanent funds were provided for the support of

schools. In winters the larger children are instructed by men; in summer, small children attend the schools, and are taught by women; in general the instructors are selected from persons of good families and reputation.

Of Yale College.—Yale College, so called, from a principal benefactor, was founded in the year 1700 at Killingworth, but fixed at New Haven in 1716. It consists of three colleges, each containing thirty-two rooms, a chapel and museum—has a library of about two thousand volumes, and a philosophical apparatus. Its funds are ample, and from thirty to fifty students are annually graduated at the public commencement in September. It is under the direction of trustees, consisting of eleven clergymen and eight laymen. The vacancies among the clerical members are supplied by the board of trustees. The lay members are the governor, lieutenant-governor, and six senior members of the council of the state, or upper house.

Of Academies and Grammar Schools.—By law, a grammar school may be established in any town in the state, by a vote of the inhabitants in legal meeting; and many academies are established and maintained by private funds. In these are taught not only the primary branches of learning, but geography, grammar, the languages, and higher branches of mathematics. There are also academies for young ladies, in which are taught the additional branches of needle-work, drawing, and embroidery. Among the academies of the first reputation are, one in Plainfield, and the Bacon academy in Colchester, whose funds amount to about thirty-five thousand dollars. The most distinguished schools for young ladies are, Union school in New Haven, and one in Litchfield.

NEW YORK.

Of the State of Learning.—A college was founded in the city of New York in 1754, and incorporated by charter from the king. After the revolution, the legislature instituted a university consisting of a number of regents, whose powers extend to the superintendence of colleges, academies and schools, throughout the state. They are authorized to found colleges and academies, confer degrees, visit all seminaries of learning, and make regulations for their government.

Of Columbia and Union Colleges.—By the act of the Legislature in 1787, founding the university of the state, the college in New York received the name of *Columbia*, and all the privileges and powers, derived from its charter, were confirmed. It is under the government of twenty-four trustees, and has considerable funds. Its instructors are a president and professors of the principal sciences. The building is of stone, three stories high, and containing forty-eight apartments. The college is furnished with a chapel, a library, museum, and philosophical apparatus. Union college was founded at Schenectady in 1795, and is in a prosperous condition.

Of Academies and Schools.—Several respectable academies are established in different parts of the state, in which are taught the

learned languages, geography, grammar, and mathematics. Until since the revolution, common schools received no encouragement from the public treasury, or the laws. But in 1795, a law of the state appropriated a large sum of money for erecting school-houses, and paying teachers, the beneficial effects of which are visible. Hitherto, however, the instruction of the laboring people in the first rudiments of learning, has not been general.

NEW JERSEY.

Of the State of Learning.—The education of youth in New Jersey depends on the voluntary contributions of individuals, and therefore is neglected by some classes of the people. In the more populous towns and villages are academies and schools of high reputation. The college at Princeton, called Nassau Hall, is a seminary of distinguished reputation, and from thirty to forty students are annually graduated at the public commencement.

PENNSYLVANIA.

Of the State of Learning.—In Pennsylvania is one university, the seat of which is Philadelphia; a college at Carlisle, and another at Lancaster. There are numerous academies and schools in Philadelphia and other large towns. The legislature have reserved sixty thousand acres of land as a fund for supporting public schools. The Moravian academies at Bethlehem and Nazareth, are noted for strict discipline and morals.

DELAWARE.

Of the Schools.—There are private schools in this state, and especially in Wilmington. In 1796, the legislature passed an act for creating a fund for the support of public schools. There is no college in the state, but an academy at Newark, a few miles from Wilmington.

MARYLAND.

Of the Literary Institutions.—The principal institutions for the education of youth are, Washington academy, in Somerset county, instituted in 1779, Washington college at Chester, founded in 1782, St. Johns college at Annapolis, founded in 1784, a college at Georgetown, instituted by the Catholics, and Cokesbury college in Harford County, instituted by the methodists in 1785. There are private schools in many places; and private tutors in families; and many young men are sent for their education either to Europe, or one of the colleges in the northern states.

VIRGINIA.

Seminaries of Learning.—The college in Williamsburg was founded during the reign of William and Mary, and called by their names. It was endowed by them with twenty thousand acres of land, and the proceeds of a duty of one penny on the pound of tobacco exported—with a duty on skins and furs exported, and liquors imported. It is under the government of twenty visitors,

a president and professors in the most important branches of science. There is also a college in the county of Prince Edward, and academies in the principal towns, as well as numerous schools in other parts of the state.

NORTH CAROLINA.

Of the State of Learning.—In 1789 the legislature passed an act incorporating a number of persons as trustees of a university to be established, and funds were supplied for the purpose of erecting buildings. There is an academy of Warrenton, and a few others in the state; but the education of all classes of people is not general. In 1803, however, the legislature passed an act for the establishment of public schools.

SOUTH CAROLINA.

Of the Seminaries of Learning.—Gentlemen of property have been accustomed to send their sons and daughters to England for an education. Some of them send their sons to one of the colleges in the northern states. There are several institutions in the States called colleges and academies—a college in Charleston, one at Winnsborough, in Camden district, one at Cambridge, and one at Beaufort, with considerable funds. There are several academies and schools in Charleston, Beaufort, and other parts of the state. The *South Carolina College* was incorporated in 1801, with an appropriation of fifty thousand dollars for erecting buildings in Columbia, and six thousand dollars yearly to maintain instructors.

GEORGIA.

Of the Literary Institutions.—The legislature of Georgia have founded and endowed a college at Louisville. There are also some schools in the state. A law of the state has incorporated a number of literary gentlemen, for the purpose of establishing and superintending seminaries of learning—fifty thousand acres of land are appropriated for funds, for this university—and a sum of money in each county for maintaining an academy. The funds destined by Mr. Whitfield to maintain an orphan house, and by him bequeathed to the countess of Huntingdon, in trust, are vested in commissioners to support a college called by her name.

KENTUCKY.

Of the State of Learning.—Provision has been made by law for founding and maintaining a college, and schools are established in different parts of the state.

TENNESSEE.

Of Learning.—Several schools are established in this state, and by law, provision is made for three colleges. There is also a society for promoting useful knowledge.

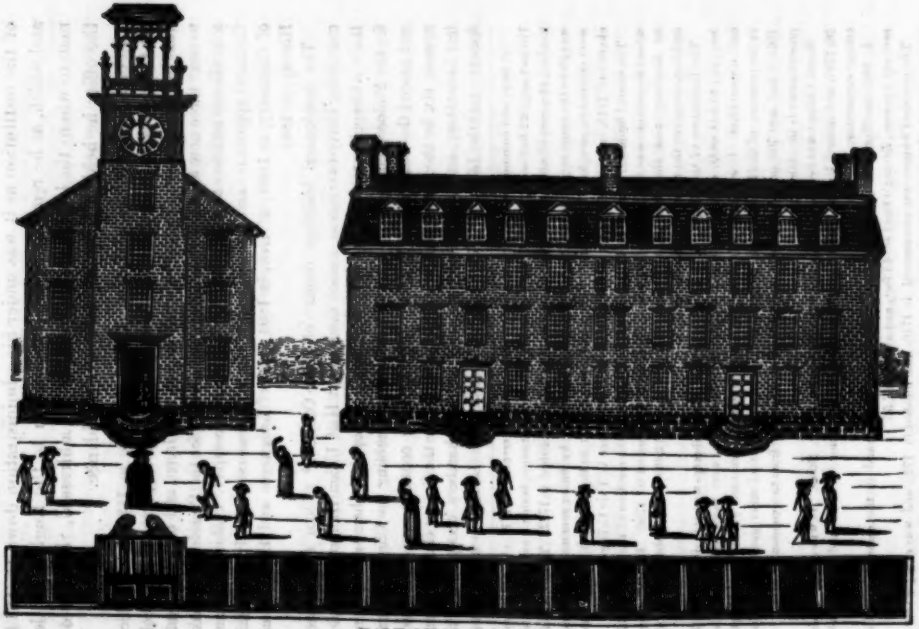
[No mention is made of the state of learning in Ohio, and the Territories of Mississippi, Indiana, Michigan, and Louisiana.]

TABLE II.—*Showing the area of the several States and Territories containing public lands, and the quantity devoted for educational purposes by Congress up to June 30, 1867.*

[Compiled from Report of the Commissioner of the Land Office for 1867.]

States and Territories containing public land.	Areas of States and Territories containing public land.		Donations and grants for schools and universities.		Granted for agricultural colleges, act of July 2, 1862.*		Granted for deaf and dumb asylums.	Remaining unsold and unappropriated June 30, 1867.
			Schools.	Universities.	Selected in place.	Located with scrip.		
	Sq. miles.	*Acres.*	*Acres.*	*Acres.*	*Acres.*	*Acres.*	*Acres.*	*Acres.*
Ohio	39,964	25,576,960	704,488	69,120				500.00
Indiana	33,809	21,637,760	650,317	46,080				2,000.00
Illinois	55,410	35,462,400	985,066	46,080				2,000.00
Missouri	65,350	41,824,000	1,199,139	46,080	244,384.51	147,797.25		1,835,892.71
Alabama	50,722	32,462,080	902,774	46,080			21,949.46	6,915,081.32
Mississippi	47,156	30,179,840	937,384	46,080				4,930,893.56
Louisiana	41,346	26,461,440	786,044	46,080				6,582,841.54
Michigan	56,451	36,128,640	1,067,397	46,080	225,253.68	960,807.59		5,180,640.63
Arkansas	52,198	33,406,720	866,400	46,080			2,007.43	11,757,662.54
Florida	59,268	37,931,520	908,583	92,160			20,924.22	17,540,374.09
Iowa	55,045	35,228,800	905,144	46,080	240,000.96	1,760.00		3,113,464.18
Wisconsin	53,924	34,511,360	958,649	92,160	240,007.73	702,425.07		10,016,700.87
California	188,981	120,947,840	6,719,324	46,080				106,062,392.13
Minnesota	83,531	53,459,840	2,969,990	46,080	119,852.17	488,803.03		36,776,170.89
Oregon	95,274	60,975,360	3,329,706	46,080		1,920.00		52,742,078.96
Kansas	81,318	52,043,520	2,891,306	46,080	90,000.40	411,936.70		43,148,876.44
Nevada	112,090	71,737,741	3,985,430	46,080				67,090,892.62
Nebraska	75,995	48,636,800	2,702,044	46,080		475,989.58		42,523,627.36
Washington Territory	69,994	44,796,160	2,488,675	46,080		1,120.00		41,627,464.39
New Mexico	121,201	77,568,640	4,309,368	46,080				73,005,192.00
Utah	88,056	56,355,635	3,130,869	46,080				51,139,646.00
Dakota	240,597	153,982,080	8,554,560					145,295,284.97
Colorado	104,500	66,880,000	3,715,555					32,870,665.83
Montana	143,776	92,016,640	5,112,035					86,904,605.40
Arizona	113,916	72,906,304	4,050,350					68,855,954.00
Idaho	90,932	58,196,480	3,233,137					54,963,343.00
Indian	68,991	44,154,240						44,154,240.00
American purchase from Russia	577,390	369,529,600						369,529,600.00
Total	2,867,185	1,834,998,400	67,963,914	1,082,880	1,159,499.65	3,192,582.22	44,971.11	1,414,567,574.98

* The whole quantity liable to be issued under the act of July 2, 1862, is 9,600,000 acres.



YALE COLLEGE IN 1764.

Condition in 1814.

Dr. Dwight has left in Letter XVII, as published in the first volume of his "*Travels in New England and New York*," an account of the institution as it was under his administration down to 1814, and which, as he remarks in the introduction to the English gentleman to whom the letters are supposed to be addressed, 'because of the office he held in it,' must claim our confidence.

In consequence of the benefaction of the Legislature in 1792, out of which the College realized $40,629.80, the Trustees were able to purchase the whole front of the square on the northwestern side of the Green, and on this ground to erect three new academical buildings and a house for the President; to make a handsome addition to the Library; to procure a complete Philosophical and Chemical apparatus; and to establish three new Professorships—a Professorship of Chemistry, in 1800; of Law, in 1804; and of Languages and Ecclesiastical History, in 1805.

The Academical buildings consist of three Colleges,* of four stories, each containing thirty-two rooms, named Connecticut Hall, Union Hall and Berkeley Hall; a Chapel, containing in the third story a Philosophical chamber and rooms for the Philosophical apparatus; and a building resembling the Chapel in form, and named the Connecticut Lyceum. This building contains seven recitation rooms; six for the three younger classes, and one for the Senior class; a chemical Laboratory, and its necessary appendages; two chambers, occupied by Professors; and the Library. The number of books in the Library is about seven

* A large and commodious college, and a rector's house were erected in 1717 at New Haven; 170 feet long, 22 feet wide, 3 stories high, containing in all 50 studies, beside a hall, library, and kitchen, at a cost of about 1,000 pounds, sterling. It was demolished in 1782. To this building was given the name originally of Yale College, from Elihu Yale, by whose generosity the trustees were enabled to complete the building. The name was not given to the college till after the new charter of 1745, in which the name of Collegiate School gave place to Yale College.

The second building, fronting on College street, was begun by the erection of the South Middle, whose foundation was laid in 1750, but was not finished and occupied till 1756. In 1797, a regular four-story took the place of its French roof, at a cost of 1,180 pounds, sterling. To this building was given the name of Connecticut Hall.

The foundation of the Chapel, with accommodations for a library, was laid in 1761, 50 feet long, and 40 feet wide, with a steeple and galleries, in which there were three rostra for orations and disputations. It was opened in June, 1763, with a sermon preached by Professor Daggett, in the presence of the President and Fellows, and a large number of other gentlemen. Up to 1765 it had cost 700 pounds, sterling; one-third of which came from the colonial treasury. Its present name is the Athenæum.

South College was begun in 1793, during the presidency of Dr. Stiles. It was completed July 16, 1794, and named Union Hall, in commemoration of the union of State and Church in the college corporation.

In 1803 the North Middle, named Berkley Hall, was erected, and in the same year the Connecticut Lyceum, having a front of 46 feet, and a depth of 56.

The president's house was commenced in 1716, and finished in 1722, and was occupied for 80 years, or until 1799, by six successive presidents. It was situated in College street, near the corner of Chapel, and was demolished in 1834. From the sale of the land, funds were derived for constructing a new president's house, which was finished in the autumn of 1799.

The house for the Professor of Divinity was begun in June, 1757, and completed at a cost of 300 pounds, sterling.

The building, used by Prof. Silliman for the chemical laboratory, was built in 1782 for a dining hall and kitchen, and originally measured 60 by 30 feet.

thousand volumes. Few libraries are probably more valuable in proportion to their size. The situation of the Academical buildings is uncommonly pleasant, fronting the Green on the northwestern side, upon a handsome elevation, with a spacious yard before them. The buildings are plain, but so arranged as to strike the eye with pleasure.

The course of education pursued in this Seminary, is the following:

Students are examined for admission in the Works of Virgil.
The Select Orations of Cicero.
Clark's, or Mair's Introduction to the making of Latin.
The Greek Testament; the several branches of Arithmetic.
Sallust, and Collectanea Græca Minora.

In the first or Freshman year are studied,

Collectanea Græca Majora.
Homer's Iliad, six books.
Livy, the first five books.
Cicero de Oratore.
Adam's Roman Antiquities.
Morse's Geography, Vol. I.
Webber's Mathematics, Vol. I.

In the second, or Sophomore year,

Horace.
Collectanea Græca Majora, Vol. I.
Morse's Geography, Vol. II.
Webber's Mathematics, Vol. II.
Euclid's Elements.
English Grammar.
Tytler's Elements of History.

In the third, or Junior year,

Tacitus—(History).
Collectanea Græca Majora, Vol. II.
Enfield's Natural Philosophy.
Enfield's Astronomy.
Chemistry.
Vince's Fluxions.

In the fourth, or Senior year,

Blair's Lectures—Logic.
Chemistry, Natural Philosophy, and Astronomy.
Locke on the Human Understanding.
Paley's Moral Philosophy.
Theology.

The Professor of Divinity reads no Public Lectures, properly so called. Instead of this, he delivers a system of Divinity in Sermons, one every Sabbath in term time through four years, the period of education in the College. The number of these discourses is one hundred and sixty; the term time in each year being forty weeks. He also delivers an informal Lecture to the Senior class every week; completing in this manner a system of Theology each year. The officers and students of the College, and the families of the officers, form a congregation of themselves; and celebrate public worship in the Chapel. A considerable number of strangers, however, are usually present. This professorship, devoted to Sacred Theology, was instituted in 1755.

The Professor of Mathematics and Natural Philosophy goes through a course of philosophical experiments with the Junior class, every year; and delivers two lectures to the Senior class, every week. This professorship was founded in 1770.

The Professor of Chemistry delivers one hundred and twenty lectures in that science, every year, to the two elder classes; so that each class hears a complete course of chemical lectures twice. These are delivered in the Laboratory, a room peculiarly convenient for this purpose. They have, here, the advantage of seeing every experiment commenced and completed. In a common lecturing-room this would be impracticable. Chemistry is taught here with all the modern improvements. The apparatus is ample; and the establishment superior, it is believed, to any thing of the kind on this continent. The Chemical

Professor, also, delivers private lectures on mineralogy. A very valuable cabinet of Mineralogical specimens, is a part of the collegiate apparatus. The Professorship of Chemistry was instituted in 1801, to which was added Mineralogy in 1804.

The Professor of Languages and Ecclesiastical History (instituted in 1777) delivers a complete course of lectures on the latter subject, commencing with the earliest period of the Church, and extending to the present time.

The Professor of Law, instituted in 1801, is required to read thirty-six lectures only, to be completed in two years, on the Law of Nature, the American Constitution, and the Jurisprudence of Connecticut.

A Medical Institution will be established in this Seminary at the next meeting of the Corporation. It will consist of three Professorships, beside that of Chemistry; one of the Materia Medica and Botany, one of Anatomy and Surgery, and one of the Theory and Practice of Physic. In this Institution the Medical Society of this State coöperate with the College. The students will be required to study two years, and will be examined by a committee of eight; four of them Professors, the other four chosen by the Medical Convention. When they have heard one course of lectures, and have been approved at this examination, they will receive a license to practice Physic and Surgery. But, to receive the degree of M. D., they must have heard two courses of lectures. A course will be completed each year.*

The three younger academical classes are divided, and have each two Tutors. To them they recite three times a day, four days in the week, and twice the two remaining days. The Senior class recites once a day to the President. All the classes are made responsible for the manner in which they hear, and remember, the lectures; being examined at every lecture concerning their knowledge of the preceding; and accordingly are all furnished with note-books, in which they take down, at the time, the principal subjects of every lecture. This responsibility, so far as I am informed, is rarely a part of an European system of education.

In addition to all these exercises, the students in the several classes are required daily to exhibit, in succession, compositions of various kinds; all of which are examined by the respective instructors. The Senior and Junior classes also dispute forensically, every week, two questions on some subject, approved by the instructor. When the dispute is ended, the instructor discusses the question at length, and gives his own views of it, and of the several arguments on both sides, to the class. This is believed to be an exercise not inferior in its advantages to any other. The students also declaim, both publicly and privately, during their academical course. On the third Wednesday of July, annually, the Senior class is examined by the Professors, Tutors, and other gentlemen, commissioned for that purpose, in their whole course of studies. After the examination is ended, a vote is taken on each, by which it is determined whether he shall receive the degree of Bachelor of Arts. The issue of this procedure is then reported to the President, and by him, on the Tuesday preceding the Commencement, to the Corporation. Such as are approved by the examiners, and have been guilty of no improper conduct in the interim, are then by

* The Medical Institution of Yale College was opened the beginning of November, 1814. The number of students was thirty-seven. The next year it amounted to fifty-seven, and the year following to sixty-six. A valuable building styled the Medical College, together with land intended for a Botanic Garden, was purchased out of the State appropriation of $20,000 assigned to the institution by the legislature out of the bonus of $50,000 paid into the treasury of the State by the Phœnix Bank of Hartford, for its charter, in 1814.

an act of the Corporation entitled to receive, the following day, the degree of Bachelor of Arts. All who have received this degree, and have not disgraced themselves by any improper conduct, are, upon application entitled, at the end of three years, to receive that of Master of Arts.

On the Friday preceding the Commencement, the Senior class, who are regularly permitted to return home after the examination, reassemble at the College. The following Sabbath, a sermon is addressed to them by the Professor of Divinity.

The Commencement is holden on the succeeding Wednesday in the church belonging to the First Congregation in this city. A very numerous and brilliant assembly is always collected upon this occasion, consisting of gentlemen and ladies of the first respectability in this and other States of the Union. The exhibitions begin, however, on the preceding evening; when speeches, selected by the students of the three younger classes from ancient or modern orators and poets, and approved by the Faculty of the College are declaimed. The number of exhibitors is usually not far from twenty. Honorary premiums are given to three in each class, who by judges appointed for the purpose, are declared to have declaimed best.

On the morning of the commencement day, at 9 o'clock, a procession is formed at the Chapel door by the students, candidates for the Master's degree, the Faculty, the Corporation, and a numerous train of the clergy and other gentlemen, under the conduct of the Sheriff of the county, and proceeds circuitously to the church. The exercises commence with a prayer by the President, and a piece of sacred music. Such candidates for the first degree as have been previously selected by the Faculty for this purpose, then pronounce a series of orations, disputes, colloquies, &c., written by themselves. Another piece of sacred music concludes the exercises of the morning. The exercises of the afternoon differ little from those of the morning; except that orations are spoken by the candidates for the second degree, and that the degrees are conferred. The decorum observed on this occasion is entire, honorable to those who assemble, and strongly indicative of a refined state of society. At the same time, the respect manifested to learning and science by the annual assembling of such a multitude of gentlemen and ladies, of the first consideration in the country, has the happiest influence, especially on the youth, who are taught in this manner, more effectually than they could be in any other, the high importance of their own pursuits in the view of those, whose opinions they of course regard with the utmost confidence and veneration.

I ought before to have observed, that all the students in the Seminary are publicly examined twice every year in their several studies, and if found seriously deficient, are liable to degradation. In this exercise a fortnight each year is very laboriously employed.

The expense of tuition is thirty-three dollars a year, or seven pounds eight shillings and sixpence, sterling. This sum, which is paid by every student, entitles each one to the instruction given by the Professors, as well as to that of the ordinary course.

The government of Yale College is in the hands of the President and eighteen Fellows, who have power "to make, repeal and alter, all such wholesome and reasonable laws, rules and ordinances, not repugnant to the laws of the State, as they shall think fit and proper for the instruction and education of the Stu-

dents, and to order, govern, rule and manage the said College, and all matters, affairs and things thereunto belonging." Their acts, however, are to be laid before the Legislature as often as required, and may be repealed and disallowed by the Legislature whenever it shall think proper. The President, also, with the consent of the Fellows, has power "to give and confer all such honors, degrees and licenses, as are usually given in colleges or universities, upon such as they shall think worthy thereof."

The executive government is entirely in the hands of the Faculty, but with a right of appeal to the Corporation in cases of expulsion, dismission for fault, and rustication for any term longer than nine months. A new trial must first be requested within thirty days after the sentence, and had before the Faculty. If at this trial the former judgment is confirmed, the parent or guardian of the student must lodge a petition to the Corporation with the President within thirty days after the new trial, and the President is required to lay it before the Corporation at their next meeting. There has been one instance of such an appeal within my knowledge. Formerly the system of government was by trials, fines and other public punishments. This system has for some time been chiefly disused. At present the administration is almost entirely of what may be called *a parental character*. Whenever the Faculty are satisfied that any student is guilty of those inferior trespasses against the laws of the College, or of morality, which in their consequences involve desertion of study, and disorderly, or dissolute conduct, the student, after proper attempts have been made to reform him by private remonstrance, is solemnly admonished that he is in danger. If he continues unreformed, he is admonished a second time, and his conduct made known to his parent or guardian, that *he* may unite his efforts with those of the Faculty for the reformation of the youth. If the youth still persists in his vicious courses, he is sent home, and can not be readmitted without a vote of the Faculty.

This scheme of government has been found to unite in it every advantage. It is more efficacious than the former, more acceptable to the students, and more approved by the public. So far as I know, it is, however, singular.

The immediate direction of the financial and economical concerns of the Institution is in the hands of a committee, consisting indifferently of three or four members of the Corporation, chosen annually by ballot, and styled *the Prudential Committee of Yale College*. The President *ex-officio*, is always one. This committee meets regularly, four times in a year, and usually oftener; has the superintendence of the collegiate buildings, lands, and other property; examines all accounts with the College, audits the accounts of the Treasurer, directs the payment of all bills against the College, commences and manages suits; and generally, transacts the whole of that complicated routine of business, which grows, of course, out of the concerns of every such institution. It also prepares and arranges business for the Corporation, and is, in a word, the spring of most of its transactions.

The number of students is ordinarily about two hundred and sixty. The whole number graduated to the year 1814, was three thousand four hundred and ten. Of these, two hundred and seven have filled the high offices of magistracy, nine hundred and forty-one have been ministers of the Gospel, one thousand five hundred and thirty-eight have died, and one thousand eight hundred and seventy-two were still living.

EDUCATIONAL STATISTICS OF CENSUS OF 1840.

BY PROFESSOR GEORGE TUCKER.

University of Virginia.

THE census of 1840 embraced the statistics of education, under the following heads, viz.: 1. Universities or colleges. 2. Academies and grammar schools. 3. Primary schools; and the number of each description, together with the number of scholars attending each, in the several States, were given. It also enumerated the scholars educated at the public charge in each State, and the number of white persons over 20 years of age who could not read and write.

Colleges, Academies, and Primary Schools in 1840.

STATES AND TERRITORIES.	Universities and colleges.	Students.	Academies and Gram'ar Schools.	Scholars.	Primary Schools.	Scholars.	Scholars at public charge.	Illiterate.
Maine	4	266	86	8,477	3,385	164,477	60,212	3,941
New Hampshire	2	433	66	5,799	2,127	83,632	7,715	942
Vermont	3	233	46	4,113	2,402	82,817	14,701	2,276
Massachusetts	4	769	251	16,746	3,302	160,257	158,351	4,448
Rhode Island	2	204	52	3,664	434	17,355	10 749	1,614
Connecticut	4	832	127	4,865	1,619	65,739	10,912	506
New England States	19	2,857	630	43.664	13,329	574,277	262,640	13,041
New York	12	1,935	503	34,715	10,593	502,367	27,075	44,452
New Jersey	3	443	66	3,027	1,207	52,583	7,128	6,365
Pennsylvania	20	2,034	290	15,970	4,978	179,989	73,908	33.940
Delaware	1	23	20	764	152	6,924	1,571	4,832
Maryland	12	813	133	4.280	565	16,851	6,624	11,817
District of Columbia	2	224	26	1.380	29	851	482	1,033
Middle States	50	4,822	1,040	60,154	17.514	741,565	116,788	102,459
Virginia	13	1,097	382	11,683	1,561	35,331	9,791	58,787
North Carolina	2	158	141	4,398	632	14.937	124	56,600
South Carolina	1	168	117	4.326	566	12.520	3,524	20.615
Georgia	11	622	176	7,878	601	15,561	1,333	30,717
Florida	.....	.....	18	732	51	925	14	1,303
Southern States	27	2,045	834	28,417	3,411	79,274	14,786	168.031
Alabama	2	152	114	5,018	630	16.243	3,213	29.502
Mississippi	7	454	71	2.553	392	8.236	107	8.360
Louisiana	12	989	92	1,905	179	3,573	1,190	4,861
Arkansas	.....	.....	8	300	113	2.614	.....	6,567
Tennessee	8	402	152	5.539	983	25,090	6,907	58,531
Southwestern States	29	2,087	397	15,405	2.296	55.756	11.417	100,911
Missouri	6	495	47	1.926	642	16,788	526	19,457
Kentucky	10	1,419	116	4.906	952	24 641	429	40.018
Ohio	18	1,717	73	4,310	5,186	218 600	51,812	35,304
Indiana	4	329	54	2.946	1,521	48,189	6.929	38,100
Illinois	5	311	42	1.967	1,241	34.876	1,683	27,502
Michigan	5	158	12	485	975	29,701	998	2,173
Wisconsin	.....	.....	2	65	77	1.937	315	1,701
Iowa	.....	.....	1	25	63	1,500	.....	1.118
Northwestern States	48	4,929	347	16,630	10,657	376,941	62,692	165,463
Total	173	16,233	3,248	164,270	47,207	1,845,113	468,323	549.905

Ratio of Population to Institutions—Per Cent. of Attendance.

States and Territories.	Ratio of white population to schools in			Ratio to Illiterate.
	Colleges.	Grammar Schools.	Primary Schools.	
	As 1 to	As 1 to	As 1 to	As 1 to
Maine	1833	59.	8.	154.
New Hampshire	656	48.8	3.4	300.
Vermont	1250	70.8	3.3	128.
Massachusetts	948	43.5	4.5	164.
Rhode Island	326	28.8	6.	65.4
Connecticut	362	62.6	4.6	574.
N. England States	774	50.6	3.8	169.6
New York	1851	68.5	4.7	53.5
New Jersey	793	116.	6.7	55.
Pennsylvania	825	105.	9.3	49.4
Delaware	2546	76.6	8.4	12.1
Maryland	391	74.3	16.9	26.9
Dist. of Columbia	136	2.2	36.6	29.6
Middle States	998	80.	6.5	47.
Virginia	678	69.9	29.9	12.6
North Carolina	3662	110.	32.4	8.5
South Carolina	1542	59.9	20.7	12.5
Georgia	655	51.7	26.2	13.2
Florida	.....	38.1	30.2	21.4
Southern States	939	67.5	24.2	11.4

States and Territories.	Ratio of white population to schools in			Ratio to Illiterate.
	Colleges.	Grammar Schools.	Primary Schools.	
	As 1 to	As 1 to	As 1 to	As 1 to
Alabama	2203	66.8	20.6	14.8
Mississippi	394	70.1	21.7	21.4
Louisiana	160	79.4	44.3	32.6
Arkansas	.....	258.	29.6	11.8
Tennessee	1302	115.	25.5	10.9
S. western States.	666	90.2	24.9	13.7
Missouri	654	168.	19.3	16.6
Kentucky	416	190.	23.9	14.7
Ohio	874	348.	6.8	42.4
Indiana	2107	233.	14.	17.8
Illinois	1518	240.	13.5	17.1
Michigan	1382	436.	7.1	97.3
Wisconsin	.....	473.	15.9	18.
Iowa	.....	1717.	28.6	38.4
N. western States	912	231.	10.2	23.3
Total	874	86.37	7.69	25.27

Per cent of Attendance.

College students..... 0.8 per cent.
Scholars in grammar schools..... 8.1 "
" primary schools..... 91.1 "

The preceding table shows that the number of college students amounts to somewhat more than a nine-hundredth part of the white population; that the scholars of the academies and grammar schools are ten times as numerous as the college students; that the scholars of the primary schools are near twelve times as numerous as the last; and that the scholars of every description are equal to just one-seventh of the white population. The relative numbers, distributed in centesimal proportions, are for students of colleges, 0.8; grammar schools, 8.1; primary schools, 91.1.

If the free colored be added to the white population, in consideration of that class furnishing a proportion of the scholars in the primary schools, the proportion which each description of scholars bears to the free population would be thus reduced, viz.: college students, as 1 to 8.90; scholars in grammar schools, as 1 to $88\frac{7}{10}$; scholars in primary schools, as 1 to $7.\frac{8}{10}$; and the scholars of every description, as 1 to $7.\frac{19}{100}$.

The diversity among the States, as to the proportion of scholars, is principally in those of the primary schools. In the number of college students, no division of the States has greatly above or below the average of 1 to 874 of the white population; and in the scholars of the grammar schools, the Northwestern States differ widely from

the other divisions. But in the primary, or elementary schools, the proportion in New-England is nearly double that of the Middle States, nearly three times that of the Northwestern States, and between six and seven times as great as those of the Southern and Southwestern States. The difference, as to the number of illiterate, is yet greater. If the other divisions be compared with New England, the number who can not read and write, is, in the last, three and a half times as great in the Middle States; seven times as great in the Northwestern States; twelve times in the Southwestern States, and nearly fifteen times in the Southern States.

These diversities are attributable to several causes, but principally to the difference in density of numbers, and in the proportion of town population. In a thinly-peopled country, it is very difficult for a poor man to obtain schooling for his children, either by his own means, or by any means that the State is likely to provide; but where the population is dense, and especially in towns, it is quite practicable to give to every child the rudiments of education, without onerously taxing the community. This is almost literally true in all the New England States and New York, and is said to be the case in the kingdom of Prussia. It is true that, in the Northwestern States, and particularly those which are exempt from slaves, the number of their elementary schools is much greater than that of the Southern or Southwestern States, although their population is not much more dense; but, besides that, the settlers of those States, who were mostly from New England or New York, brought with them a deep sense of the value and importance of the schools for the people, they were better able to provide such schools, in consequence of their making their settlements, as had been done in their parent States, in townships and villages. We thus see that Michigan, which has but a thin population even in the settled parts of the State, has schools for nearly one-seventh of its population. The wise policy pursued, first in New England, and since by the States settled principally by their emigrants, of laying off their territory into townships, and of selling all the lands of a portion before those of other townships are brought into market, has afforded their first settlers the benefits of social intercourse and of co-operation. In this way, they were at once provided with places of worship and with schools adapted to their circumstances.

The census also shows a great difference among the States, as to the number of scholars at public charge; but this difference is owing principally to the different modes in which they have severally provided for popular instruction. In some, the primary schools are

supported by a tax, as Massachusetts, Maine, New Hampshire and Vermont; in others, by a large public fund, as in Connecticut, Virginia, and some others; and others, again, partly by the public treasury and partly by private contribution, as in New York. In both the last cases, the children are not considered as educated at the public expense, though the difference between them and the first class of cases is essentially the same, so far as regards the public bounty.

Of the three descriptions of schools, the elementary, by their great number, seem to be far the most deserving of consideration, if we look merely to their direct influence on individuals; but if we regard the political and general effects of each, it is not easy to say which contributes most to the well-being of the community. The primary schools give instruction and improvement to the bulk of the voters, the great reservoir of political power. The grammar schools educate that class whose views and feelings mainly constitute public opinion on all questions of national policy, legislation, and morals, and who thus give political power its particular directions. It is from the least numerous class — the collegiate — that the most efficient legislators, statesmen, and other public functionaries are drawn, as well as those professional men who take care of the health, the rights, and the consciences of men.

There is another important class of instructors of which the census takes no separate notice, that is, the ministers of religion, who, once a week or oftener, besides performing the rites of worship, each according to the modes of his sect, indoctrinate large congregations in articles of faith, and inculcate man's religious and moral duties. The number of ministers of every denomination, at the taking of the last census, was computed to exceed 20,000, and the deeply interesting character of the topics on which they treat, gives to this class of teachers a most powerful influence over the minds of men; but, fortunately, it is so divided by the mutual counter actions of rival sects, that it can no longer upheave the foundations of civil society, or seriously affect the public peace. Yet the influence of the ministers over their respective followers is rather enhanced than diminished by the rivalry of different sects, and the more, as they are all improving in information and oratorical talent. They occasionally bear away the palm of eloquence both from the bar and the deliberative assemblies. If this vast moral power spends its force yet oftener on speculative subtleties than on awakening emotion or influencing conduct; if it aims more to teach men what to think, than how to feel or to act, this circumstance affords, per-

haps, as much matter of congratulation as regret, when we recollect how easy the pure, mild and healthy influence which religion might exert, and which we sometimes see it exert, could be converted into bitter intolerance and the excesses of wild fanaticism.

There is yet another source of popular instruction—the periodical press—which is noticed by the census as a branch of manufacturing industry, and which is exclusively occupied, not merely with worldly affairs, but with the events of the passing hour. It keeps every part of the country informed of all that has occurred in every other, which is likely to touch men's interests or their sympathies. Nor, in attending to the vast, does it overlook the minute. Every discovery in science or art, every improvement in husbandry or household economy, in medicine or cosmetics, real or supposed, is immediately proclaimed. Scarcely can an overgrown ox or hog make its appearance on a farm, or even an extraordinary apple or turnip, but their fame is heralded through the land. Here we learn every legislative measure, from that which establishes a tariff to that which gives a pension; every election or appointment, from a president to a postmaster; the state of the market, the crops and the weather. Not a snow is suffered to fall, or a very hot or very cold day to appear, without being recorded. We may here learn what every man in every city pays for his loaf or his beefsteak, and what he gives, in fact, for almost all he eats, drinks and wears. Here deaths and marriages, crimes and benefactions, the pursuits of business and amusement, exhibit the varied, ever-changing drama of human life. Here, too, we meet with the speculations of wisdom and science, the effusions of sentiment, and the sallies of wit; and it is not too much to say, that the jest that has been uttered in Boston or Louisville is, in little more than a week, repeated in every town in the United States, or that the wisdom or the pleasantry, the ribaldry or the coarseness exhibited in one of the Halls of Congress, is made as promptly, by the periodical press, to give pleasure or distaste to one hundred thousand readers.

Nor is its agency limited to our own concerns. It has eyes to see and ears to hear all that is said and done in every part of the globe; and the most secluded hermit, if he only takes a newspaper, sees, as in a telescope, and often as in a mirror, every thing that is transacted in the most distant regions; nor can any thing memorable befall any considerable part of our species, that it is not forthwith communicated with the speed of steam to the whole civilized world.

The newspaper press is thus a most potent engine, both for good and evil. It too often ministers to some of our worst passions, and lends new force to party intolerance and party injustice.

"Incenditque animum dictis, atque aggerat iras."

But its benefits are incalculably greater. By communicating all that is passing in the bustling world around us, whether it be little or great, useful or pernicious, pleasurable or painful, without those exaggerations and forced congruities which we meet with in other forms of literature, it imparts much of the same knowledge of men and things as experience and observation. Its novelties gives zest to life. It affords occupation to the idle, and recreation for the industrious. It saves one man from torpor, and relieves another from care. Even in its errors, it unconsciously renders a homage to virtue, by imputing guilt to those it attacks, and praising none to whom it does not impute merit and moral excellence. Let us hope that it will in time, without losing any of its usefulness, less often offend against good taste and good breeding, and show more fairness in political controversy.

According to the census of 1840, there were then in the United States 130 daily newspapers, 1,142 issued weekly, and 125 twice or thrice a week, besides 237 other periodical publications. Such a diffusion of intelligence and information has never existed in any other country or age.

Of the many substantial benefits of educating the people, it is scarcely necessary now to speak; since, wherever the experiment has been made, it has been found to favor industry, prudence, temperance and honesty, and thus eminently conduce to the respectability and happiness of a people. But the motives for giving knowledge a wide diffusion are peculiarly strong in this country, where the people being the sole source of political power, all legislation and measures of public policy must, in a greater or less degree, reflect the opinions and feelings of the great mass of the community, and be wise and liberal, or weak and narrow-minded, according to the character of those by whose suffrages authority is given and is taken away. If the body of the people be not instructed and intelligent, how can they understand their true interests—how distinguish the honest purposes of the patriot from the smooth pretences of the hypocrite—how feel the paramount obligations of law, order, justice and public faith?

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CONTENTS.

	Page.
Introduction	1–16
Contents and Index of First Series	3
Art. I. William of Wykeham and the Public Schools	17–128
1. William of Wykeham, Bishop and Chancellor—1324–1404	19
2. Public or Endowed Schools	23
3. St. Mary's College, Winchester—1387–1865	49
4. Report of Royal Commissioners on the Great Public Schools	81
5. Action of Parliament and Commissioners	118
II. Dean Colet, and St. Pauls School, London	129–160
III. Cardinal Wolsey.—1471–1530	161–164
Plan of Studies for Ipswich Grammar School, 1528	161
IV. Sir Thomas Elyot.—1497–1535	165–178
The Governor, or Training for the Public Weal, 1564	167
V. Richard Mulcaster.—1531–1611	179–190
Positions respecting the Training of Children, 1581	179
VI. John Brinsly—Webster—Christopher Wase	185–190
VII. Charles Hoole.—1616–1666	191–324
Object Teaching and Pictorial Illustrations, 1661	192
The New Discovery of the Old Art of Teaching, 1658	195
The Petty School	195
The Grammar School	223
Scholastic Discipline	293
VIII. Abraham Cowley.—1618–1677	325–336
Plan of a Philosophical College, 1661	325
IX. Alexander Pope—Robert South—Sir Richard Steele	337–346
Thoughts on Education	337
X. Oliver Goldsmith.—1731–1774	347–358
Essay on Education	347
XI. Samuel Johnson.—1708–1784	359–364
Plan of Studies and Detached Thoughts	359
XII. Samuel Parr.—1747–1825	365–368
Charity School Sermon	365
XIII. Pedagogy of the 19th Century	369–455
Thomas K. Arnold.—1795–1842	369–410
Memoir and Educational Labors	369
Detached Thoughts on Studies and Education	417–544
1. Temple—Lowe—Gladstone—Donaldson—Hodgson	417
Martineau—Vaughan—De Morgan—Muller—Smith	448
2. Faraday—Herschel—Whewell—Hamilton	449
3. Acland—Airy—Henfrey—Hooker—Huxley	465
Lyell—Owen—Paget—Tyndall—Wilson	481
4. Mill—Froude—Carlyle, on University Studies	497
5. Macaulay—Newman, on the University of Books and Life	529
XIV. Art and Science in English Education	545–592
XV. Mechanic Institutions and Popular Education	593–628

POSITIONS FOR THE TRAINING UP OF CHILDREN.

BY RICHARD MULCASTER. LONDON, 1581.

BIOGRAPHICAL NOTICE.

RICHARD MULCASTER was born in the city of Carlisle, or its neighborhood, educated at Eton, and elected scholar of King's College, in Cambridge, in 1548, and studied in Christ Church College, in Oxford, in 1555. Such was his reputation for scholarship, he was chosen the first master of Merchant Tailor's school, in London, in 1561, which position he held for twenty-five years, with the reputation of a strict but impartial disciplinarian, and of a learned and skillful teacher. His Catechism in Latin hexameter verse was a textbook in his own school, and his two treatises—*Elementaire*, which advocates the teaching of the English language, and "*Position for the Training up of Children, either for skill in their booke, and health in their bodie*," had a marked influence on the theory and practice of school-keeping in his day, and would have had much more, if the principal schools of the country had been responsible to public or professional opinion, and had not been each iron-bound in the practice of its own master, who was secure of his salary in endowments and the good will of the governors. Mulcaster resigned his mastership in 1608, and retired to the rectory of Sanford Rivers in Essex, given him by Queen Elizabeth, to whom he dedicated his *Positions*, in an Epistle, in which the author bespeaks "her encouragement of his toilsome and troublesome labor for the great good the following its precepts would do the common weal." He died in 1611, and was buried in the chancel of his church at Sanford Rivers.

The "*Positions*" is one of the earliest, and still one of the best treatises in the English language, on the conditions necessary to a uniform and efficient system of public schools, and the objects to be aimed at in the proper training of the individual for the then recognized professions and occupations of society. This will be best seen by a careful study of the Contents of the several chapters.

POSITIONS WHEREIN THOSE PRIMITIVE CIRCUMSTANCES BE EXAMINED, WHICH ARE NECESSARIE FOR THE TRAINING UP OF CHILDREN, EITHER FOR SKILL IN THEIR BOOKE, OR HEALTH IN THEIR BODIE.

WRITTEN *by* RICHARD MULCASTER, *master of the schoole erected in London, anno* 1561, *in the parish of St. Lawrence, Pountneie, by the worshipfull company of the merchant tailers of the said citie.*

The above is the title page in full of one of the earliest Treatises in the English language on the general principles of Education, in which nearly all the conditions of a good school, and of an education at once liberal and practical, as held by the best teachers of the present day, are set forth in a masterly manner. We give the Contents, in which the spelling is conformed to present usage.

The arguments handled in every particular title.

CAP. 1. The entry to the Positions, containing the occasion of this present discourse, and the causes why it was penned in English.

2. Wherefore these Positions serve, what they be, and how necessary it was to begin at them.

3. Of what force circumstance is in matters of action, and how warily authorities be to be used, where the contemplative reason receives the check of the active circumstance, if they be not well applied. Of the alleging of authors.

4. What time were best for the child to begin to learn. What matters some of the best writers handle ere they determine this question. Of lets and liberty, whereunto the parents are subject in setting their children to school. Of the difference of wits and bodies in children. That exercise must be joined with the book, as the schooling of the body.

5. What things they be wherein children are to be trained, ere they pass to the Grammar. That parents and masters ought to examine the natural abilities in children, whereby they become either fit, or unfit, to this, or that kind of life. The three natural powers in children, Wit to conceive by, Memory to retain by, Discretion to discern by. That the training up to good manners, and nurture, doth not belong to the teacher alone, though most to him, next after the parent, whose charge that is most, because his commandment is greatest, over his own child, and beyond appeal. Of Reading, Writing, Drawing, Music by voice, and instrument: and that they be the principal principles, to train up the mind in. A general answer to all objections, which arise against any, or all of these.

6. Of exercises and training the body. How necessary a thing exercise is. What health is, and how it is maintained; what sickness is, how it cometh, and how it is prevented. What a part exercise playeth in the maintenance of health. Of the student and his health. That all exercises, though they stir some one part most, yet help the whole body.

7. The branching, order, and method, kept in this discourse of exercises.

8. Of exercise in general, and what it is, and that it is Athletical for games, Martial for the fields, Physical for health, preparative before, postparative after the standing exercise: some within doors for foul weather, some without for fair.

9. Of the particular exercises. Why I do appoint so many, and how to judge of them, or devise the like.

10 Of loud speaking. How necessary, and how proper an exercise it is for a scholar.

11. Of loud singing, and in what degree it cometh to be one of the exercises.

12. Of loud and soft reading.

13. Of much talking, and silence.

14. Of laughing, and weeping. And whether children be to be forced toward virtue and learning.

15. Of holding the breath.

16. Of dancing, why it is blamed, and how delivered from blame.

17. Of wrestling.

18. Of fencing, or the use of the weapon.

19. Of the top, and scourge.
20. Of walking.
21. Of running.
22. Of leaping.
23. Of swimming.
24. Of riding
25. Of hunting.
26. Of shooting.
27. Of the ball.
28. Of the circumstances, which are to be considered in exercise.
29. The nature and quality of the exercise.
30. Of the bodies which are to be exercised.
31. Of the exercising places.
32. Of the exercising time.
33. Of the quantity that is to be kept in exercise.
34. Of the manner of exercising.

35. An advertisement to the training master. Why both the teaching of the mind and the training of the body be assigned to the same master. The inconveniences which ensue, where the body and the soul be made particular subjects to several professions. That who so will execute any thing well, must of force be fully resolved, in the excellency of his own subject. Out of what kind of writers the exercising master may store himself with cunning. That the first grounds would be laid by the cunningest workman. That private discretion in any executor is of more efficacy than his skill.

36. That both young boys and young maidens are to be put to learn. Whether all boys be to be set to school. That too many learned be burdenous: too few to bear: wits well sorted civil: missorted seditious. That all may learn to write and read without danger. The good of choice, the ill of confusion. The children which are set to learn having either rich or poor friends, what order and choice is to be used in admitting either of them to learn. Of the time to choose.

37. The means to restrain the overflowing multitude of scholars. The cause why every one desireth to have his child learned, and yet must yield over his own desire to the disposition of his country. That necessity and choice be the best restrainers. That necessity restraineth by lack and law. Why it may be admitted that all may learn to write and read that can, but no further. What is to be thought of the speaking and understanding of Latin, and in what degree of learning that is. That considering our time, and the state of religion in our time, law must needs help this restraint, with the answer to such objections as are made to the contrary. That in choice of wits, which must deal with learning, that wit is fittest for our state which answereth best the monarchy, and how such a wit is to be known. That choice is to help in schooling, in admission into colleges, in proceeding to degrees, in preferring to livings, where the right and wrong of all the four points be handled at full.

38. That young maidens are to be set to learning, which is proved by the custom of our country, by our duty towards them, by their natural ability, and by the worthy effects of such, as have been well trained. The end whereunto their education serveth, which is the cause why and how much they learn. Which of them are to learn. When they are to begin to learn. What and how much they may learn. Of whom and where they ought to be taught.

30. Of the training of young gentlemen. Of private and public education, with their general goods and ills. That there is no better way for gentlemen to be trained by in any respect, then the common is, being well appointed. Of rich men's children, which be no gentlemen. Of nobility in general. Of gentlemanly exercises. What it is to be a nobleman or a gentleman. That infirmities in noble houses be not to be triumphed over. The causes and grounds of nobility. Why so many desire to be gentlemen. That gentlemen ought to profess learning, and liberal sciences for many good and honorable effects. Of traveling into foreign countries, with all the branches, allowance, and disallowance thereof: and that it were to be wished, that gentlemen would profess to make sciences liberal in use, which are liberal in name. Of the training up of a young prince.

40. Of the general place and time of education. Public places, elementary, grammatical, collegiate. Of boarding of children abroad from their parents' houses, and whether that be the best. The use and commodities of a large and well situated training place. Observations to be kept in the general time.

41. Of teachers and trainers in general; and that they be either Elementary, Grammatical, or Academical. Of the elementary teacher's ability and entertainment: of the grammar master's ability and his entertainment. A means to have both excellent teachers and cunning professors in all kinds of learning: by the division of colleges according to profession: by sorting like years into the same rooms: by bettering the students' allowance and living: by providing and maintaining notably well learned readers. That for bringing learning forward in her right and best course, there would be seven ordinary ascending colleges for tongues, for mathematics, for philosophy, for teachers, for physicians, for lawyers, for divines. And that the general study of law would be but one study. Every of these points with his particular proofs sufficient for a position. Of the admission of teachers.

42. How long the child is to continue in the elementary, ere he pass to the tongues and grammar. The incurable infirmities which posting haste maketh in the whole course of study. How necessary a thing sufficient time is for a scholar.

43. How to cut off most inconveniences wherewith schools and scholars, masters and parents be in our schooling now most troubled, whereof there be two means, uniformity in teaching and publishing of school orders. That uniformity in teaching hath for companion dispatch in learning and sparing of expenses. Of the abridging of the number of books. Of courtesy and correction. Of school faults. Of friendliness between parents and masters.

44. That conference between those which have interest in children; certainty of direction in places where children use most; and constancy in well keeping that which is certainly appointed, be the most profitable circumstances both for virtuous mannering and cunning schooling.

45. The peroration, wherein the sum of the whole book is recapitulated, and proofs used, that this enterprise was first to be begun by Positions, and that these be the most proper to this purpose. A request concerning the well taking of that which is so well meant.

The occasion of the Publication, and in the English Tongue.

The experience of twenty-two years, and the observation of others still more successful, has satisfied the author that neither he or they have done as much as they could, if they could begin anew with a knowledge of the hindrances in the way, and the remedies for evils executed. The language used (the English) will convey my meaning as well to those who know Latin, and better to those who know it not, who will constitute by far the larger portion of my readers—who will be no Latinists.'

In the second chapter, the author announces his purpose 'to help the whole trade of teaching,' not only 'in the Grammar, but also the Elementarie,'—and especially in the latter, because it is the lowest and first to be dealt with—and as such it is important to settle—'at what time the child is to be set to schoole—what to learne—whether all are to attend, maidens, and young gentlemen—in public or private schooles—of adaptation of wittes, places, times, teachers and orders,' and in dealing with these Positions, I follow nature and reason, custom and experience.

The circumstances of the country, the possibilities under ordinary circumstances, and not the theories of writers, must be regarded in ordering the education of a people.

When Formal Instruction should begin.

'When the child shall begin to learne, must be determined by the strength of witte and hardness of body, in each case, and the continued health of the latter is the main thing to be considered.' 'A strong witte in as strong a bodie,' is the motto of Mulcaster, as it was of Locke ('*a sound mind in a sound body*), two hundred years later, and of Horace (*sans mens in sano corpore*), fifteen hundred years before. The whole training of the school, and especially in its earliest stages, must be based in 'bettering of the body,' and the negligence of the parents for not doing that which in person they might, and in duty they

ought, discharges them almost of the natural love, obedience and gratitude which attaches to children. Nor will it do to let this matter regulate itself; 'the sitting still in school must be exchanged for well appointed exercise,' and 'precocious fruitage is the parents' folly, and the child's infirmitie.'

Branches to be taught.

Chapter V. is devoted to an exposition of the meaning of the Mother Tongue, the ability to read, spell and write the English language, in advance, and, if necessary, to the exclusion of Latin. This is a 'Position' of vital importance. 'To write and read well, which may be jointly gotten, is a pretty good stock for a poor boy to begin the world with all.' 'As cosen germain to faire writing, the ability to draw with pen and pencil' must follow next. 'For pen and penknife, incke and paper, compasse and ruler, will set them both up; and in their young years, while the finger is flexible, and the hand fit for frame, it will be fashioned easily. And commonly they that have any natural towardness to write well, have a knacke of drawing, too, and declaire some evident conceit in nature bending that way.' 'As judgment by understanding is a rule to the minde to discerne what is honest, seemly and suitable in matters of the mind, so drawing with penne or pencile is an assured rule for the sense to judge by, of the proportion and seemliness of all aspectable thinges.' 'And why is it not good to have every part of the body, and every power of the soul, to be fined (polished) to the best,' 'and why ought we not to ground that thoroughly in youth, which must requite us againe with grace in our age?' 'That great philosopher, Aristotle, in the eighth booke and third chapter of his Politicks, and not there onely, as not he alone, joineth writing and reading, which he compriseth under this word γραμματικὴ, with drawing by penne or pencill, which I translate his γραφικὴ, both the two of one parentage and pedigree, as things peculiarly chosen to bring up youth, both for quantitie in profit, and for qualitie in use. There he sayeth, that as writing and reading do minister much helpe to trafficke, to householdrie, to learning, and all publicke dealinges: so drawing by penne and pencill is verie requisite to make a man able to judge, what that is, which he buyeth of artificers and craftsmen, for substance, forme, and fashion, durable and handsome or no: and such other necessarie services, besides the deliteful and pleasant. And as if to anticipate the educational progress of the nineteenth century, he adds to the indispensable programme of the elementary school, the study of Music, both vocal and instrumental—to be begun in childhood when the organs are pliable, and the ear susceptible, and to be practiced all through life, as a medicine for the mind diseased, a lightner of sorrow, and the highest expressions of joy and thanksgiving in all times and in all places. Its abuse in over-indulgence and dissipation is no objection to its true and legitimate use.

Physical Exercises.

The subject of bodily exercises is discussed in the following chapters (from 6 to 34) in all their detail—and with a thoroughness and compass not yet surpassed by our modern gymnastics. It anticipates the hygenic speculations and devices of Jahn, and the indoor muscular practices of Dio Lewis and other advocates of indoor and schoolroom movements. The necessity of a sound body—of robust health, not only to make available great talents and profound learning, but for life's ordinary work by men of ordinary abilities,—the importance of pure air, in the right degree of moisture and temperature, and free from all pestilential vapors,—the attention to clothes adapted to the season, and not interfering with the play of joints and muscles, as well as to diet and drinks, taking those which supply nourishment, and not overload the stomach and fill the system with superfluous humors—all these are dwelt on like a modern physiologist. But to judicious, timely exercises—begun early, and reaching every part of the body, the lungs, the blood, the brains, the bones and muscles. Mulcaster looks for realizing his 'sound wit in a body as strong.' He treats of *Gymnastice*—of exercises athetic for games, martial for the field, physical for the prevention of diseases, and the restoration of health lost or impaired. In his sweep of detail he includes loud speaking, singing, reading,

talking, laughing, and all the modern gymnastics of the voice—dancing, wrestling, scouncing the top, leaping, swimming, riding, shooting, and playing the ball—all the games and exercises of the systematized gymnasium, the playground and the field.

PROJECT OF TRAINING SCHOOLS FOR TEACHERS: "SEMINARY OF MASTERS."

There is no diverting to any profession till the student depart from the college of Philosophy, thence he that will go to Divinity, to Law, to Physic, may, yet with great choice, to have the fittest according to the subject. He that will to the school is then to divert. In whom I require so much learning to do so much good, as none of the other three, (honor alway reserved to the worthiness of the subject which they profess) can challenge to himself more; either for pains which is great, or for profit which is sure, or for help to the professions, which have their passage so much the pleasanter, the forwarder students be sent unto them, and the better subjects be made to obey them, as the schooling train is the track to obedience. And why should not these men have both this sufficiency in learning, and such room to rest in, thence to be chosen and set forth for the common service? be either children or schools so small a portion of our multitude? or is the framing of young minds, and the training of their bodies so mean a point of cunning? be schoolmasters in this Realm such a paucity, as they are not even in good sadness to be soundly thought on? If the chancel have a minister, the belfrey hath a master; and where youth is, as it is everywhere, there must be trainers, or there will be worse. He that will not allow of this careful provision for such a *seminary of masters*, is most unworthy either to have had a good master himself, or hereafter to have a good one for his. Why should not teachers be well provided for, to continue their whole life in the school, as Divines, Lawyers, Physicians do in their several professions? Thereby judgment, cunning, and discretion will grow in them; and masters would prove old men, and such as Xenophon setteth over children in the schooling of Cyrus. Whereas now, the school being used but for a shift, afterward to pass thence to the other professions, though it send out very sufficient men to them, itself remaineth too naked, considering the necessity of the thing. I conclude, therefore, that this trade requireth a particular college, for these four causes. First, for the subject being the means to make or mar the whole fry of our state. Secondly, for the number, whether of them that are to learn, or of them that are to teach. Thirdly, for the necessity of the profession which may not be spared. Fourthly, for the matter of their study which is comparable to the greatest professions, for language, for judgment, for skill how to train, for variety in all points of learning, wherein the framing of the mind, and the exercising of the body craveth exquisite consideration, beside the staidness of the person. . . .

But to turn to my bias again which was the mother and matter to my wish, this college for teachers, might prove an excellent nursery for good schoolmasters, and upon good testimony being known to so many before, which would upon their own knowledge assure him, whom they would send abroad. In the meantime till this come to pass the best that we can have, is best worthy the having, and if we provide well for good teachers, that provision will provide us good teachers.

There remaineth now one consideration in the admitting not of these whom I admit without any exception, for all sufficiency in religion, in learning in discretion, in behavior, but of such as we daily use, and must use, till circumstances be bettered which are in compass of many exceptions. The admitter or chooser considering what the place requireth must exact that cunning, which the place calleth for; the party himself must bring testimony of his own behavior, if he be altogether unknown; and the admission would be limited to such a school in such a degree of learning, as he is found to be fit for. For many upon admission and license to teach in general, overreach too far, and mar too much, being unsufficient at random, though serving well for certain by way of restraint. Thus much for the trainer, which I know will better my pattern if preferment better him; with whom I shall have occasion to deal again in my grammar school where I will note unto him what my opinion is in the particularities of teaching.

BRINSLY.—WEBSTER.—WASE.

PEDAGOGY OF THE SEVENTEENTH CENTURY.

THE upbreak of English Society in the period of the Great Rebellion; the Commonwealth and the Restored Monarchy was attended with much discussion of the principles of education, and the reconstruction of old, and the establishment of new institutions and studies—which, however, did not get consolidated into a permanent and beneficent growth, owing to the rapidity of the political changes, and the almost general settling back of the old foundations, which had been for a time disturbed. Nearly all the educational reforms of the nineteenth century in Great Britain, now known as the New Education, were suggested in the treatises and discussions of the seventeenth century, by Milton, Hoole, Brinsly, Hartlib, Petty, Cowley, Webster, and others. To several of these we have already devoted special chapters, and we will here briefly notice others.

JOHN BRINSLY, the author of *Pueriles Confabulationculæ* in 1617, *Consolations for our Grammar Schools* in 1622, *Ludus Literarius* in 1627, and *Vocabularium Metricum* in 1647, and several religious tracts, was born in Leicestershire, about the year 1587. He was educated in the Grammar School, and for a time was at Oxford, but left before taking his degree, and became schoolmaster, and a non-conformist minister, in which relation he resided in 1636 at Great Yarmouth, Norfolk. He died in 1665.

CHRISTOPHER WASE was born near London in 1645, and was a man of considerable learning, and the author of several books.

Of JO. WEBSTER, the author of *Examen Academiarum*, I have found no account, and infer from the manner in which he speaks of himself, that this was not his real name. His citations and references show extensive acquaintance with classical and university authors and reading, and his strictures on the studies of his day are eminently sound, and his suggestions are now acted upon.

JOHN BRINSLY.—1587-1665.

LUDUS LITERARIUS: OR THE GRAMMAR SCHOOLE; showing how to proceede from the first entrance into learning to the highest perfection required in the Grammar Schooles, with ease, certainty, and delight both to Masters and Schollers; intended for the helping of the younger sort of Teachers and of all Schollers, with all others desirous of learning; for the perpetual benefit of Church, and Common-wealth. London: 1627.

This excellent Treatise of Mr. John Brinsly, of 339 pages, in which "two schoolmasters discourse concerning their functions," is dedicated "to the High and Mighty Prince Henrie, and to the most noble and excellent Duke of York," and has a Commendatory Preface by Joseph Hall, D. D. The latter dwells on the skill of the author "in making the way unto all learning both short and fair! Our grandfathers were so long under the ferule, till their beards were grown as long as their pens; this age hath descried a nearer way; yet not without much difficulty both to the scholars and teacher: now, time, experience and painfulness, which are the means to bring all things to their height, hath taught this author to yet further how to spare both time and pains unto others, without any change of the received grounds."

The following "Contents in general of the chief points aimed at and hoped to be effected by this work," shows a pretty comprehensive survey of the field of linguistic school instruction:

1. To teach Scholars how to be able to read well, and write true Orthography, in a short space.

2. To make them ready in all points of Accidence and Grammar, to answer any necessary question therein.

3. To say without book all the usual and necessary rules to construe the Grammar rules, to give the meaning, use, and order of the Rules; to show the examples, and to apply them: which being well performed, will make all other learning easy and pleasant.

4. In the several Forms and Authors to construe truly, and in propriety of words and sense, to parse of themselves, and to give a right reason of every word why it must be so, and not otherwise; and to read the English of the Lectures perfectly out of the Latin.

5. Out of an English Grammatical translation of their authors, to make and to construe any part of the Latin, which they have learned to prove that it must be so: and so to read the Latin out of the English, first, in the plain Grammatical order; after, as the words are placed in the Author, or in other good composition. Also to parse in Latin, looking only upon the Translation.

6. To take their lectures for themselves, except in the very lowest forms, and first enterers into construction; or to do it with very little help, in some more difficult things.

7. To enter surely in making Latin, without danger of making false Latin, or using any barbarous phrase.

8. To make true Latin, and pure Tully's phrase, and to prove it to be true and pure. To do this in ordinary moral matters, by that time that they have been but two years in construction

9. To make Epistles imitating Tully, short and pithy, in Tully's Latin, and familiar.

10. To translate into English, according to propriety both of words and

sense: and out of the English to read the Latin again, to prove it, and give a reason of every thing.

11. To take a piece of Tully, or of any other familiar easy Author, Grammatically translated, and in propriety of words, and to turn the same out of the translation into good Latin, and very near unto the words of the Author; so as in most you shall hardly discern, whether it be the Author's Latin, or the scholar's.

12. To correct their faults of themselves, when they are but noted out unto them, or a question is asked of them.

13. To be able in each form (at any time whensoever they shall be opposed, of a sudden, in any part of their Authors, which they have learned) to construe, parse, read into English, and forth of the translation to construe and to read into the Latin of their Authors; first, into the natural order, then into the order of the Author, or near unto it.

14. In Virgil or Horace to resolve any piece, for all these points of learning, and to do it in good Latin:

In { Construing to give propriety of words and sense.
Scanning the verses, and giving a reason thereof.
Showing the difficulties of Grammar.
Observing the elegancies in tropes and figures.
Noting phrases and epithets.

15. So to read over most of the chief Latin Poets, as Virgil, Horace, Persius, &c., by that time that by reason of their years, they be in any measure thought fit for their discretion, to go unto the University: yea, to go through the rest of themselves, by ordinary helps.

16. In the Greek Testament to construe perfectly, and parse as in the Latin, to read the Greek back again out of a translation Latin or English; also to construe, parse, and to prove it out of the same. To do the like in Isocrates, or any familiar pure Greek Author; as also in Theognis, Hesiod, or Homer, and to resolve as in Virgil or Horace.

17. In the Hebrew to construe perfectly, and to resolve as in the Greek Testament; and to read the Hebrew also out of the translation. Which practice of daily reading somewhat out of the translations into the Originals, must needs make them both very cunning in the tongues, and also perfect in the texts of the Originals themselves, if it be observed constantly; like as it is in daily reading Latin out of the Translation.

18. To answer most of the difficulties in all Classical School Authors; as in Terence, Virgil, Horace, Persius, &c.

19. To oppose scholar-like in Latin, to any Grammar questions necessary, in a good form of words; both what may be objected against Lillies' rules, and how to defend them.

20. To write Themes full of good matter, in pure Latin, and with judgment.

21. To enter to make a verse with delight, without any bodging at all; and to furnish with copy of Poetical phrase, out of Ovid, Virgil, and other the best Poets.

22. So to imitate and express Ovid or Virgil, as you shall hardly discern, unless you know the places, whether the verses be the Authors' or the scholars'; and to write verses *ex tempore* of any ordinary Themes.

23. To pronounce naturally and sweetly, without vain affectation, and to begin to do it from the lowest forms.

24. To make right use of the matter of their Authors, besides the Latin; even from the first beginners: as of Sententiæ and Confabulationculæ Pueriles, Cato, Æsop's Fables, Tully's Epistles, Tully's Offices, Ovid's Metamorphosis, and so on to the highest. To help to furnish them, with variety of the best moral matter, and with understanding, wisdom and precepts of virtue, as they grow; and withal to imprint the Latin so in their minds thereby, as hardly to be forgotten.

25. To answer concerning the matter contained in their Lectures, in the Latin of their authors, from the lowest forms, and so upward.

26. To construe any ordinary Author *ex tempore*.

27. To come to that facility and ripeness, as not only to translate leisurely,

and with some meditation, both into English and Latin, as before in the Sections or Articles 10 and 2, but more also, to read any easy Author forth of Latin into English, and out of a translation of the same Grammatically translated, to read it into Latin again. As Corderius, Terence, Tully's Offices, Tully's *de natura Deorum*, Apthonius. To do this in Authors and places which they are not acquainted with, and almost as fast as they are able to read the Author alone.

28. To write fair in Secretary (*style of penmanship*), Roman, Greek, Hebrew; as they grow in knowledge of the tongues.

29. To know all the principal and necessary radices, Greek and Hebrew; and to be able to proceed in all the learned tongues of themselves, through ordinary helps, and much more by the worthy helps and means to be had in the Universities.

30. To be acquainted with the grounds of Religion, and the chief Histories of the Bible. To take all the substance of the Sermons, for doctrines, proofs, uses, if they be plainly and orderly delivered, and to set them down afterwards in a good Latin style, or to read them *ex tempore* in Latin, out of the English; to conceive and answer the several points of the Sermons, and to make a brief repetition of the whole sermon without book.

31. To be set in the highway, and to have the rules and grounds, how to attain to the purity and perfection of the Latin tongue, by their further labor and practice in the University.

32. To grow in our English tongue, according to their ages and growths in other learning. To utter their minds in the same both in propriety and purity; and so to be fitted for Divinity, Law, or what other calling or faculty soever they shall be after employed in.

33. Finally, thus to proceed together with the tongues in the understanding and knowledge of the learning, or matter contained in the same. To become alike expert, in all good learning meet for their years and studies; that so proceeding still, after they are gone from the Grammar schools, they may become most exquisite in all kinds of good learning to which they shall be applied.

These things may be effected in good sort, through God's blessing, in the several forms, as the scholars proceed, by so many in each form as are apt and industrious, only by the directions following, if they be constantly observed. If the Makers being of any competent sufficiency, will take meet pains, and if the scholars being set to school so soon as they shall be meet, may be kept to learning ordinarily, having books and other necessary help and encouragements. That so all scholars of any towardliness and diligence may be made absolute Grammarians, and every way fit for the University, by fifteen years of age; or by that time that they shall be meet by discretion and government. And all this to be done with delight and certainty, both to master and scholars, with strift and contention among the scholars themselves, without that usual terror and cruelty, which hath been practiced in many places, and without so much as severity amongst good natures.

How greatly all this would tend to the furtherance of the public good, every one may judge: which yet it will do so much the more, as the Lord shall vouchsafe a further supply, to the several means and courses that are thus begun, by adjoining daily the helps and experiments of many more learned men, of whom we conceive good hope, that they will be ready to lend their helping hands to the perfecting of so good a Work.

The little treatise of Mr. Cootes (*The Schoolmaster*) is highly commended by Mr. Brinsly in his Grammar School, as profitable in teaching to spell and read English, and relieving the grammar master of much tedious work—which should be well done before the pupil enters on foreign tongues. This should be followed by the *Psalms in metre*, then the *Testament*, the *School of Virtue*, and *New School of Good Manners*. He dwells on a glaring deficiency in the grammar schools in neglecting to train their pupils in the

English tongue, "the purity and elegance of which is the chief part of the honor of our nation." One chief means to this end, is reading the best English authors, and continual practice of writing English and translating the Latin author into good readable English.

The author often and strongly enough inveighs against "the continual and terrible whipping," and quotes "Mr. Ascham's" authority against its necessity.

The author closes with a summary of the principal heads of these things which should be kept ever in memory, to be put in practice by the Master continually.

1. To cause all to be done with understanding.
2. To cut off all needless matters, so much as may be, and pass by that which is unprofitable.
3. To note all hard and new words: to observe matter and phrase carefully.
4. To learn and keep all things most perfectly, as they go.
5. To have few formes (*classes*).
6. To discourage none, but to draw on all by a desire of commendation.
7. To stir up to emulation of adversaries, and to use all good policy for one to provoke another.
8. Continual examining (which is the life of all) and chiefly posing of the most negligent.
9. Right pronunciation.
10. Some exercise of memory daily.
11. To have the best patterns for every thing; and to do all by imitation.
12. The Master to stir up both himself and his scholars to continual cheerfulness.
13. Constancy in order.

These were generally premised. To these we may add:

14. To get an Idea or short sum and general notation of every Treatise or Chapter.
15. To parallel all by examples, or to give like examples for each thing, and where they have learned them.
16. To see that they have continually all necessaries.
17. To countenance and prefer the best, to be marks for the rest to aim at, and that all may be encouraged by their example.
18. Maintaining authority, by careful execution of justice in rewards and punishments, with demonstration of love, faithfulness and painfulness in our place, with gravity; working by all means a love of learning in the Scholars, and a strift who shall excel most therein, of a conscience to do most honor and service unto the Lord, both presently and chiefly in time to come.
19. In a word, serving the Lord with constant cheerfulness, in the best courses which he shall make known unto us, we shall undoubtedly see his blessings, according to our hearts.

Mr. Ascham hath these steps to learning: First, Aptness of nature: Secondly, Love of learning: Thirdly, Diligence in right order: Fourthly, Constancy with pleasant moderation: Fifthly, Always to learn of the most learned; pointing and aiming at the best, to match or go beyond them.

Philip Melanchton also, in his Preface before Hesiod, adviseth after this manner: To strive to make Scholars exceeding cunning in every Author which they read. To do this by oft reading and construing over their Authors, causing them to note every thing worthy of observation, with some mark, to run often over those, not regarding how many the Authors are, but how exactly they learn them; chiefly all their sentences and special phrases, that the speech of the children may ever savor of them.

JO. WEBSTER.

ACADEMIARUM EXAMEN: or, THE EXAMINATIONS OF ACADEMIES. By Jo. Webster. London: 1654.

In this little treatise of 110 pages, dedicated to Rt. Hon. Major-Gen. Lambert, the author labors to interest "all who truly love the Advancement of Learning in the Universities of Cambridge and Oxford, and in the purging and reforming of Academies." The Contents embraces eleven chapters, as follows:

I. The general ends of erecting public Free Schools.—II. Division of Academic Learning—School Theology.—III. Humane Learning—Tongues.—IV. Logic.—V. Mathematical Sciences.—VI. Scholastic Philosophy.—VII. Metaphysics, Ethics, Politics, Œconomics, Poesie, and Oratory.—VIII. Custom and Method.—IX. Remedies in Theology, Grammar, Logic, and Mathematics.—X. Helps in Natural Philosophy.—XI. Expedients concerning their Customs and Method.

The author is very severe on the attention paid to the scholastic philosophy, and the almost utter neglect of the mathematics, "the prime and main stone of the whole fabric," and especially its many applications to astronomy, geography, navigation—"one of the most necessary employments and advantages of our nation." Logic—the art of reasoning, "not the parrot-babblement of the schools," physics, natural philosophy and chemistry should be cultivated, and anatomy and physiology should receive attention. Christian Ethics should supersede the moral philosophy of Aristotle. The colleges should vary in their subjects of instruction, and the degrees be conferred according to industry and capacity, and not for certain equal residence. The methods of Comenius and Brinsly are commended, as well as that Baconian philosophy of induction and the English language should receive more attention.

CHRISTOPHER WASE.—1645-1690.

CONSIDERATIONS CONCERNING FREE SCHOOLS AS SETTLED IN ENGLAND. Oxford and London: 1678.

In this essay of 112 pages, dedicated to Henry Clerke, President of Magdalene College, and Dr. Tho. Boucherier, King's Professor of the Civil Law in Oxford, the author in 43 Sections labors to show the usefulness and necessity of a larger number of Free or Endowed Public Schools of a high grade, by considerations drawn from their past history, the condition of certain professions, particularly the clerical, with suggestions for making them more efficient by augmentation of the masters' salaries, by bringing children of the gentry and townspeople into the same school, by excluding scholars who "prove untoward to learning after seven years tryal," by judicious courses of study and the methods of master-builders (like Ascham, Hoole, and William Walker), and by "a training in the Christian religion entire and incorrupt." These schools should be subjected to regular and responsible visitation, and their ends be promoted by a *good library* attached to each, consisting of Dictionaries, and all the "Locks and Keys and Doors of Language," Chronological and Geographical Tables and Charts, and all Orators, Poets, Historians, and books on Common Life, Morals, and Politics. The author closes with the suggestion that arithmetic and writing should have a place in all public Free Schools.

EARLY ENGLISH SCHOOL BOOKS.

The ancient *Primer* was something very different from the school-books to which we ordinarily give the name. For in dames' schools of which Chaucer speaks, children were provided with few literary luxuries, and had to learn their letters off a scrap of parchment nailed on a board, and in most cases covered with a thin, transparent sheet of horn to protect the precious manuscript. Hence the term 'hornbook' applied to the elementary books of children. Prefixed to the alphabet, of course, was the Holy Sign of the Cross, and so firm a hold does an old custom get on the popular mind, that down to the commencement of the present century, alphabets continued to preserve their ancient heading, and derived from this circumstance their customary appellation of 'the Christcross row,' a term so thoroughly established as to find a place in our dictionaries. The Mediæval Primer is, however, best described in the language of the fourteenth century itself. The following language occurs in the introduction to a MS. poem of 300 lines, still preserved in the British Museum, each portion of which begins with a separate letter.

In place as men may se
When a childe t› schole shal sette be
A Bok is hym ybrought,
Nayled on a bord of tre,
That men cal an A. B. C.
Wrought is on the bok without.
V paraffys grete and stoute,
Royal in rose red.
That is set, withouten doute,
In token of Christes ded.
Red lettar in parchymyn,
Makyth a childe good and fyn
Letters to l›ke and see.
By this bok men may devyne,
That Christe's body was full of pyne,
That dyed on wod tree.

After the difficulties of the primer had been overcome, a great deal of elementary knowledge was taught to the children, as in Saxon times, through the vehicle of verse. For instance, we find a versified geography, of the fourteenth century, of which the two following verses may serve as a specimen, though the second is not very creditable to our mediæval geographers:

This world is delvd (divided), al on thre,
Asia, Affrike, and Eu-r-pe.
W l ye now here of A-si-e,
How many londes ther inne be?

The lond of Macedonie,
Egypte the lesse and Ethiope,
Syrie, and the lond of Judin,
These ben all in Asie.

The following grammar rules belong to the fifteenth century:—

Mi lefe chyld, I bownsel the
To form thi vi tens, thou avise the,
And have mind of thi elensoune
Both of noune and pronoun,

And ilk case in plurele
How thou sal end, avise the weil;
And the participis forget thou not,
And the comparison be in thi thought,
The ablative c se be in thi m'nde,
That he be saved in hys kind, &c.

There is something in the last fragment very suggestive of the rod. What would have been the fate of the unlucky grammarian, if in spite of this solemn

counsel, he had failed to have the ablative case in his mind, we dare not conjecture. Our forefathers had strict views on the subject of sparing the rod, and spoiling the child. Thus one old writer observes of children in general:

> To thir playnes mak no grete credence,
> A rodd reformeth thir insolence;
> In thir corage no anger doth abyde,
> Who sparith the rodd all virtue sette asyde

Yet the strictness was mingled, as of old, with paternal tenderness, and children appeared to have treated their masters with a singular mixture of familiarity and reverence. And it is pleasant to find among the same collection of school fragments, a little distitch which speaks of peace-making:

> Wrath of children soe he over gon,
> With an apple parties be made at one.

There is good reason for believing that schoolboys of the fourteenth century were much what they are in the nineteenth, and fully possessed of that love of robbing orchards, which seems peculiar to the race.

In the 'Pathway to Knowledge,' printed in London in 1596, occur the following verses, composed by W. P., the translator from the Dutch of 'the order of keeping a Merchant's booke, after the Italian manner of debtor and creditor:'

> Thirty days hath September, Aprill, June and November,
> Febuarie eight and twentie alone, all the rest thirtie and one.
>
> Looke how many pence each day thou shalt gaine,
> Just so many pounds, halfe pounds and groates:
> With as many pence in a yeare certaine,
> Thou gettest and takest, as each wise man notes.
>
> Looke how many farthings in a week doe amount.
> In the yeare like shillings, and pence thou shalt count.

Mr. Davies, in his key to Hutton's Course quotes the following from a manuscript of the date of 1570:

> Multiplication is mie vexation,
> And Division is quite as bad,
> The Golden Rule is mie stumbling stule,
> And Practice drives me mad.

In 1600, Thomas Hylles published 'The Arte of Vulgar Arithmeticke, both in integrals and fractions,' to which is added *Musa Mercatorum*, which gives the following rule for 'the partition of a shilling into its aliquot parts.'

> A farthing first findes fortie eight
> An halfepeny hopes for twentie foure
> Three farthings seekes out 16 streight
> A peny puls a dozen lower.
> Dicke dandiprart drewe 8 out deade
> Twopence took 6 and went his way
> Tom trip and goe with 4 is fled
> But goodman grute on 3 doth stay
> A testerne only 2 doth take
> Moe parts a shilling can not make.

Nicholas Hunt, in 'The Hand-Maid to Arithmetick Refined,' printed in 1633, gives the rule of proof by nines as follows:

> Adde thou upright, reserving every tenne,
> And write the dighits downe all with thy pen,
> The proofe (for truth I say),
> Is to cast nine away.
> For the particular summes and severall
> Reject the nines; likewise from the totall
> When figures like in both chance to remaine
> Subtract the lesser from the great, nothing the rest,
> Or ten to borrow, you are ever prest,
> To pay what borrowed was thirke it no paine,
> But honesty redounding to your gaine.

Plans of Public High School, New Haven, Conn.

The building erected by the city of New Haven for the accommodation of the Public High School which was opened with appropriate exercises, September 2, 1872, stands upon the lot given to the First School District, which now includes the whole city, by Titus Street, Esq, in 1822, as the site of the (then) new structure for the principal public school, which in 1818 had been organized on the monitorial plan of Joseph Lancaster. It was for many years the most expensive (costing $10,000), and the best school-house in the State, and yet with hardly a single feature in respect to seats and desks, ventilation, warming, and class-rooms, now considered indispensable in a structure for school purposes. Yet in this structure, and on this system as conducted by John E. Lovell, a pupil and friend of Lancaster, most of the best business men of New Haven were educated, and not a few of those who are now distinguished in professional life. A good teacher will make a good school in a barn, and will unconsciously modify any system to realize his own true aims.

The materials used are the 'Philadelphia pressed brick,' trimmed with yellow Ohio stone, on a foundation of granite. The wood-work of the interior is hard pine, unpainted, and trimmed with black walnut.

The dimensions on the ground are 100 feet on Orange street, by 70 feet on Wall. On the north end is a projection 25 feet by 9, which furnishes an entrance and stairway to each floor. In the rear is another projection 22 feet by 14, for stairways and dress-rooms for the teachers. The first story is 10 feet between the floors; the second and third stories are each 13 feet, and the fourth seventeen feet between the floors.

The width of the hall running lengthwise the building is 10 feet, and the transverse halls are 20 feet, which include stairs and dress-rooms for the pupils.

On the first floor are accommodations for the Board of Education, the Secretary of the Board, and the Superintendent of the City Schools, with two class-rooms, each 28 feet by 37; on the second floor are four class-rooms, each 37 by 28 feet; and on the third floor are two class-rooms, 38 by 29, and one large room 38 by 54; and the third floor is occupied by a hall 81 feet by 69, with two ante-rooms. The seven class-rooms are designed to accommodate 400 pupils—100 in the large, and 50 in the six smaller rooms. All the available space above the wainscoting is covered with mastic black surface, 4 ft. to 4½ ft wide.

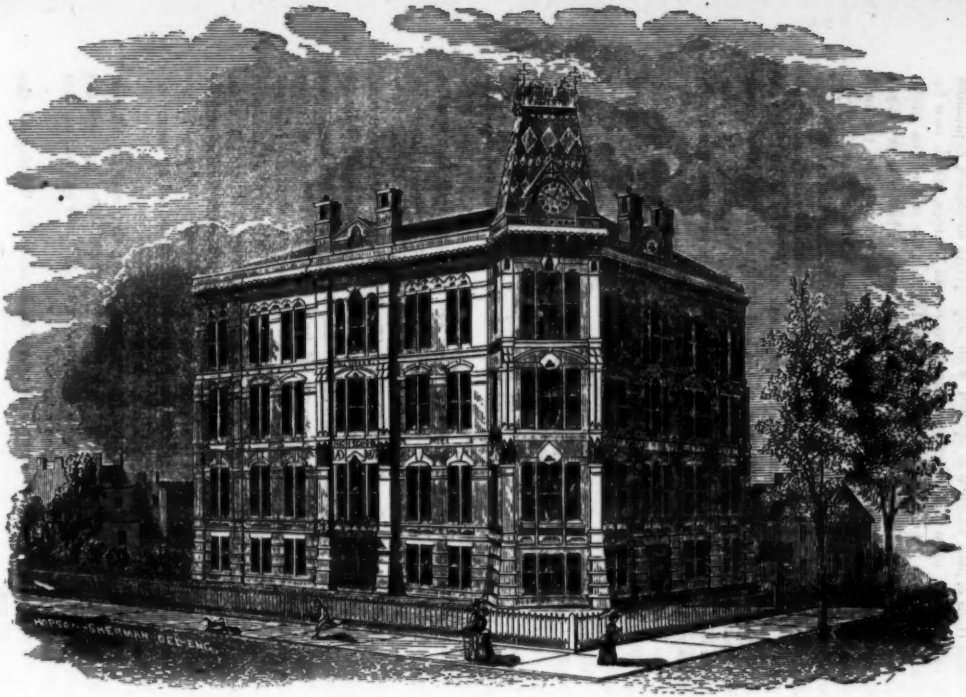
Each class-room is furnished with a single desk and chair for the number of pupils which it is designed to accommodate.

All the class-rooms are in communication with the principal, by means of bells and speaking tubes.

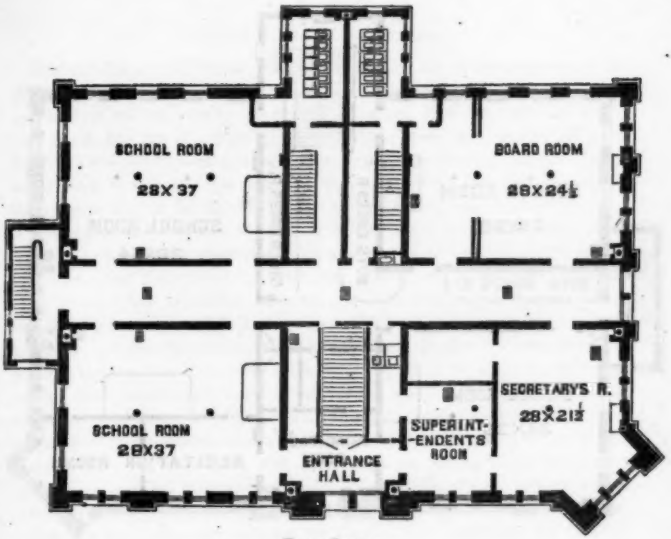
Fresh air, heated in the winter by furnaces (seven) stationed at different points in the cellar, is carried to each room by independent pipes, and the air, vitiated by respiration, escapes by openings at the floor and ceiling, into flues, which discharge above the roof.

Water is carried to each story, and provision is made for lighting all the rooms by gas.

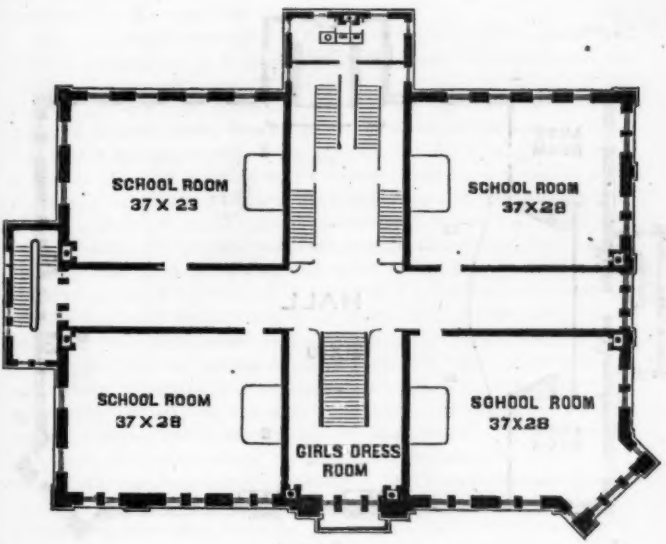
The cost of the building and equipments, exclusive of the ground, was about $100 000.



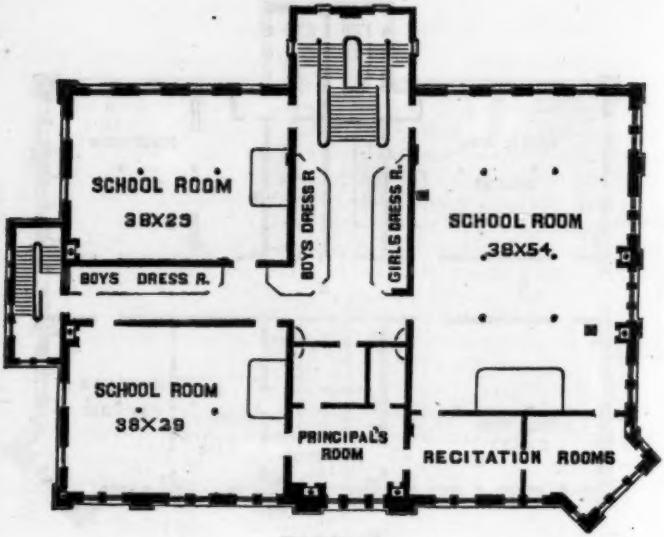
NEW HAVEN HIGH SCHOOL—1872



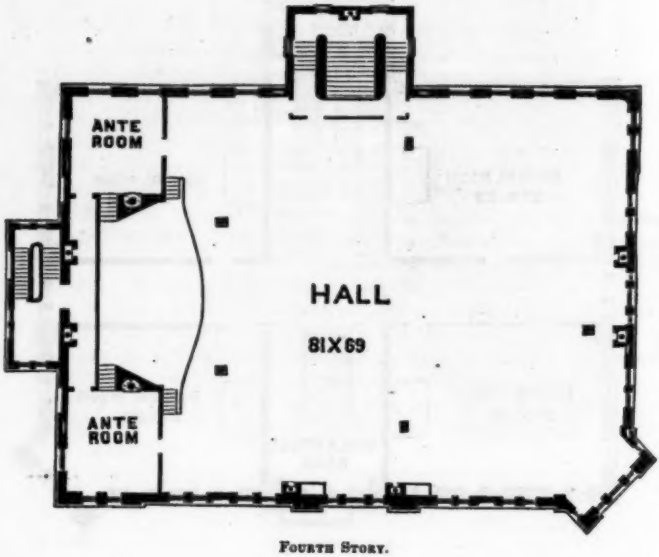
First Story.



Second Story.



THIRD STORY.



FOURTH STORY.

Boston Girls' High School.

The building erected by the City of Boston for the accommodation of the Girls' High and Normal School, was begun in the Spring of 1869, and dedicated for its special uses by appropriate exercises, April 19, 1871—at a total cost (land, $60,206.41; building, $234,563.26; furniture, $15,947.65;) of $310,717.51—the highest figure yet reached in any structure of this class in the United States; but one hundred thousand dollars less than the city of Zurich expended on the building for the Federal Polytechnic University.

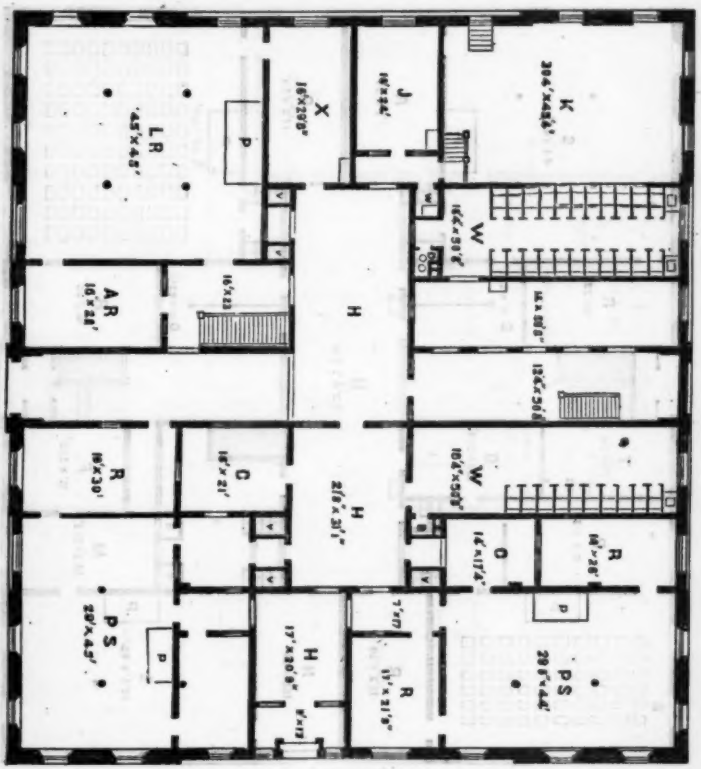
The site has a frontage of 200 feet on Newton and Pembroke streets, and a depth of 150 feet; and the building occupies a space of 140 feet by 131 deep—the unoccupied portions of the lot being graded and paved with brick, at a level of three feet below the sidewalk, and thus bringing the basement floor two feet above the ground line of the base of the building. At the westerly, southerly, and easterly corners of the lot are steps leading from the sidewalks down to the yard; at the northerly corner is an inclined plane for a cart-way, leading down on the north-westerly side of the building to the outer-door of the boiler-room, which is in the northerly corner of the basement. The other entrances to the basement are in the middle of the south-easterly and south-westerly sides, the latter being under the steps leading up to the entrance to the first story, on the Newton street side. The outlines of buildings are broken at the corners by projections eight inches by thirty-two feet on each side or elevation, and a projection fifteen inches by fifty feet in the middle of the Newton street front. The front line of the last named projection is fifteen feet back from the line of the street. The front line on Pembroke street is about eight feet back from the street line.

The nature of the accommodations required in the internal aarangement rendered it impracticable to make any prominent breaks in the outlines of the building; but the slight projections at the corners and in the center, with the breaks in the roof lines, relieve the mass from any appearance of heaviness. The walls of the basement, from the ground line up to the first story, are faced with light-colored granite ashler work, from the Blue Hill quarries, in the State of Maine. The work is dressed with a beveled channel at the joints between the courses, and the upper course at the height of the first floor is capped with a heavy molded belt course. Above the basement the walls are faced with pressed bricks. The windows and entrances are trimmed with light-colored freestone, from Nova Scotia. A belt course of the same material at the height of the second story extends entirely around the building. The openings of the doorways are twelve feet wide by fifteen feet high; the sides are finished with rustic block work, over which are heavy molded archivolts and cornices, and over the cornices are stone balustrades. Over the entrance at each end of the corridor is a semicircular arched window, twelve feet wide, and twenty-eight feet high, with deep stone jambs. On the face of the arch stones the name of the school is cut in bold raised letters. The main cornice is of wood, with copper gutters; the cornice is ornamented with brackets and dentils. The corners and central projection on the Newton-street side are finished with high Mansard roofs. In the center of each street front is a triple Lutheran window, twenty feet wide. On each face of the corner projections is a double Lutheran window. The Mansard roofs are crowned by ornamental

GIRLS' HIGH SCHOOL, BOSTON. 1869—1871.

cast-iron snow-guards. The roof of the main body is what is termed a hipped roof, pitched from each side towards the middle of the building. The main roof is truncated about thirty feet back from the face of the outer walls, above which is a flat, occupying a space about seventy feet by eighty-four feet, and which is surrounded by a wooden balustrade. On the middle portion of the flat roof stands an octagonal structure, thirty feet in diameter, which, in connection with the roof, is designed to be used as an observatory for astronomical observations. The main shaft of the ventilator passes up through the center of the observatory, and terminates above the same in an octagonal cupola, thirty-seven feet high from its base up to the ball of the vane. The body of the cupola is thirteen feet in diameter, and fifteen feet high; in each face is an outlet for air, three feet wide by eight feet high.

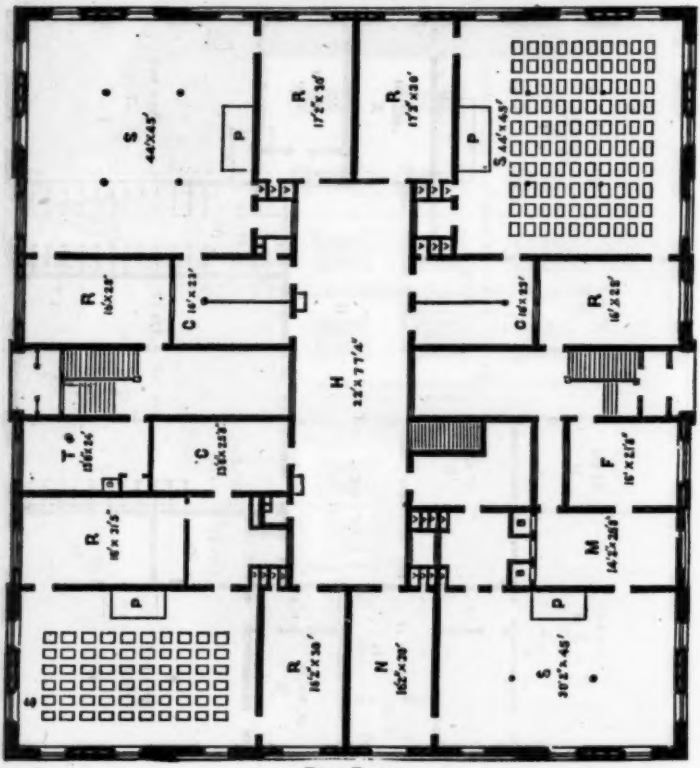
In the westerly corner is the chemical lecture-room, forty-four feet by forty-five feet; around three sides of this room are tables placed about five feet away from the walls, and fitted up with all of the requisite apparatus and appliances,



BASEMENT.

(199)
GIRLS' HIGH SCHOOL, BOSTON. 1869—1871.

at which, and with which pupils may perform experiments. On the fourth side of the room is the lecturers' platform and table; in the middle of the room are settees for seating the class. On the northerly side of and adjoining the lecture-room is a laboratory, sixteen feet by thirty feet. On the easterly side of the lecture-room is a cabinet for minerals, sixteen feet by thirty feet. Adjoining the inner end of the cabinet is a passage and staircase leading to the story above. In the northerly corner is the boiler-room, thirty feet by forty-five feet, in which are three boilers, each three feet six inches in diameter, by sixteen feet long, which supply the steam for heating the building. The room for coals occupies the space between the outside of the building and the line of the street, of the width of the boiler-room, and out to the curbstone under the sidewalk on the Pembroke street side. At the southerly end of the boiler-room is a room for the janitors, sixteen feet by twenty-four feet. On the easterly side of the boiler-room are the water-closets, twenty-two in number, for the High and Normal departments, occupying a space between the side of the

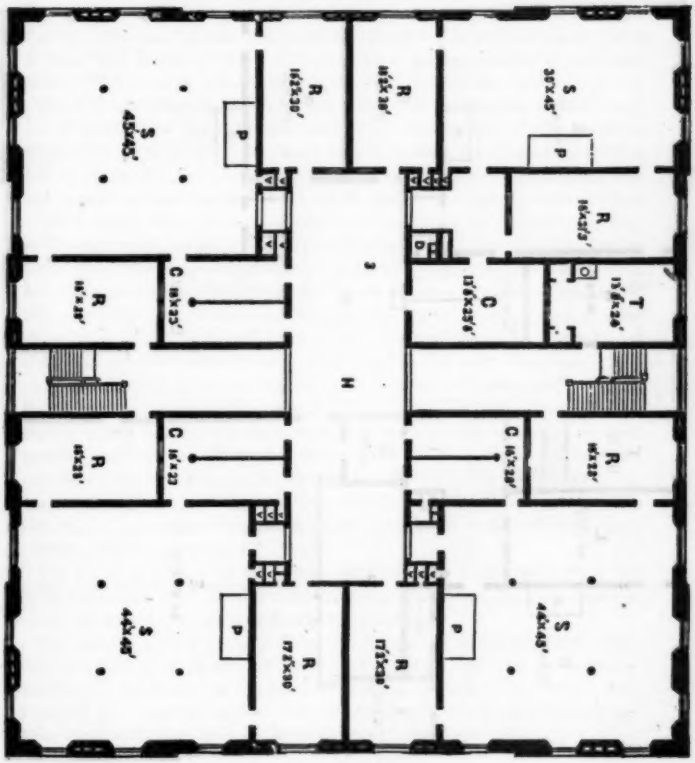


FIRST FLOOR.

boiler-room and side of corridor, about thirty feet wide, and fifty feet long, with efficient means of ventilation. The remainder of the space in the north-westerly half of the building is occupied by the central hall, and a staircase at the Pembroke street end of the corridor.

The whole of the south-easterly half of the basement is devoted to a Model School, with accommodations for about one hundred and fifty primary, and the same number of grammar school pupils.– The entrance, cloak-rooms, water-closets, and all other accommodations for this department, are separate and distinct from those of the other departments. The accommodations consist of a large class-room in each of the two corners of the building, each thirty feet by forty-five feet; connected with each class-room are two smaller rooms, each about sixteen feet by twenty-five feet. The remainder of the space is devoted to cloak-rooms, water-closets, hall and passages.

There are two entrances above the basement, one in the centre of each street front, and approached by flights of stone steps fourteen feet broad, which lead



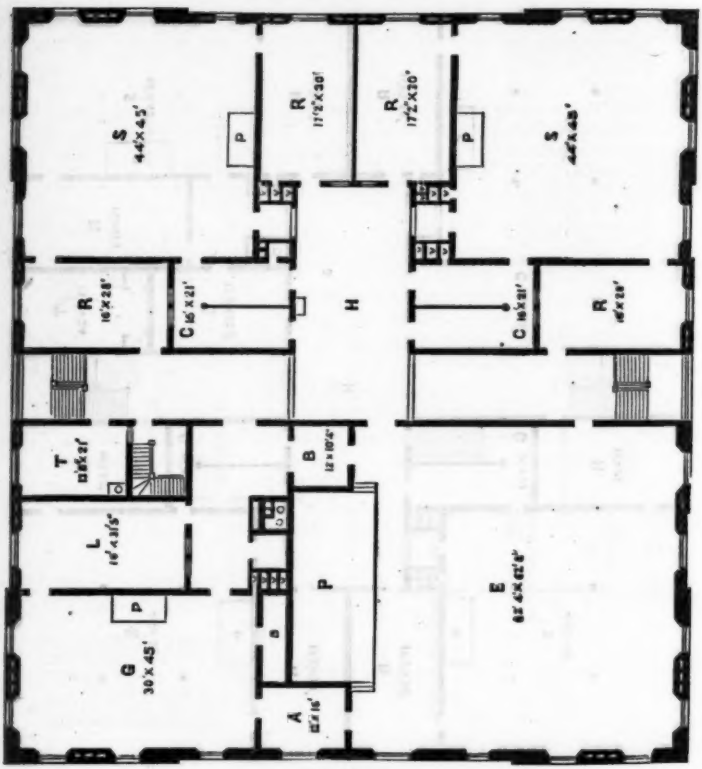
Second Floor.

up to a vestibule on the Newton street side, two feet four inches below the first floor, and on the Pembroke street side, about five feet below the floor.

There are four finished stories, including the basement, which is twelve feet high; the first and second stories are each fourteen feet high; the large hall in the third story is eighteen feet six inches high, the balance of the story is fifteen feet high.

A corridor twelve feet wide extends across the building from the middle of the Newton street or south-westerly side, to the middle of the Pembroke-street or north-easterly side, at the ends of which are the entrances before described, and the staircases leading to the upper stories.

In the middle of the building is a central hall twenty-two feet wide by seventy-seven feet long, crossing the corridor at right-angles; at each end of the hall are two rooms thirty feet long, which, with the hall, occupy the entire length of the building. The hall and corridor divide the building into four equal sections or quarters, which are subdivided as follows: At the left of the



THIRD FLOOR.

entrance on the Newton street, or south-westerly side, is a reception room sixteen feet by twenty-two feet, which is furnished in an appropriate manner with black walnut furniture, and the walls adorned with a portrait, and a bas-relief profile in marble of the late former master, Wm. H. Seavey, and other works of art. Beyond the reception-room is a passage leading from the corridor to the master's room, which is fourteen feet by twenty-seven feet, neatly furnished, and the walls lined with bookcases; this room is connected with the reception-room, and with a room thirty feet by forty-five feet, for the advanced class occupying the westerly corner of the building. The inner portion of this quarter of the building is occupied by a passage leading from the hall to the advanced class-room and master's room; a staircase leading down to the basement story, a cloak-room for the advanced class, master's closets, and the ventiducts for this quarter of the building. At the end of the central hall, and occupying the middle portion of the north-westerly side, are two rooms, each sixteen feet by thirty feet, one of which was designed for a library; the other is a recitation-room. In the northerly corner is a class-room thirty feet by forty-five feet; at the south-easterly side of the class-room is a recitation-room sixteen feet by thirty-two feet, between the inner end of which and the central hall is a large, brick foul-air shaft and chimney, and a passage leading to the class-room, recitation-room, and cloak-room in this quarter of the building. At the right of the entrance on the Pembroke street side is a dressing-room fourteen feet by twenty-four feet, for female teachers, at the inner end of which, and occupying the remainder of the space in this quarter, is a cloak-room fourteen feet by twenty-five feet. At the left of the Pembroke street entrance is a recitation-room sixteen feet by twenty-eight feet, in the easterly corner a class-room forty-four feet by forty-five feet, adjoining which, on the southerly side, and at the end of the central hall, is another recitation-room seventeen feet by thirty feet. The remainder of this quarter is occupied by a cloak-room sixteen feet by twenty-one feet, occupying the space between the side of the central hall and inner end of recitation-room at the left of entrance, and a space about seven feet by fourteen feet, lying between the class-room and hall, and the cloak-room and recitation-room at the end of the hall. The ends of this space are occupied by the ventiducts for this quarter of the building; through the middle is a passage leading from the hall to the class-room. The southerly quarter of this floor has the same amount of accommodations, and is arranged precisely like the easterly quarter last described; and further, the same arrangement is carried through the three stories above the basement in the south-easterly half of the building, and the westerly quarter of the second story; that is to say, a class-room, two recitation-rooms, and a cloak-room, in each quarter, as above described.

The northerly quarter of the second story contains a class-room thirty feet by forty-five feet, with two recitation-rooms, a cloak-room, teachers' dressing-room, etc., as in the northerly quarter of the first story.

The westerly quarter of the third story is devoted to an assembly hall, about sixty-two feet wide by seventy-four feet six inches long. In the northerly quarterly of the third story is a room for drawing, thirty feet by forty-five feet; a cabinet for apparatus, sixteen feet by thirty-two feet; a teachers' dressing-room, cloak-room, etc., as in the same quarter in the stories below.

DECORATIONS OF THE UPPER HALL.

The plan of decorating one or more rooms in our public school-houses with a collection of casts, was laid before the Educational Committee of the American Social Science Association, by one of their number, about two years since. It was recommended by him, and approved by the committee, as a simple but efficient means of introducing an æsthetic element into the educational system of the United States. Casts, if selected to express the highest laws of form and the purest types of beauty, were thought to promise a favorable effect upon the mental and moral training of the young, especially if associated with their studies, that is, their daily efforts to improve themselves.

A special committee was formed to carry the plan into execution. They decided to place a carefully chosen number of casts in a hall of a new school-building in Boston. To this they were led, partly by the character of the building itself, and the facilities of which they were assured on the part of the school committee and the architect, but still more by the character of the school, being the Girls' High and Normal, and therefore comprising just that body of teachers and pupils with whom the experiment might be most favorably tried. The building is on West Newton street, and the hall to contain the casts is that intended for the general gatherings and exhibitions of the pupils. It has been finished at the expense of the city, with special reference to the casts. For a series of slabs from the frieze of the Parthenon, an architrave has been constructed, resting on Doric pilasters. Between these pilasters the walls have been painted of a color suitable as a background, and brackets or pedestals and battered form have been provided for the busts and statues.

The cost of the casts themselves, their packing, transportation, unpacking, and repairing, has been met by the subscriptions of a few members of the American Social Science Association, together with some persons not members. It has been a quiet movement, begun and ended under the competent direction of one gentleman (C. C. Perkins, Esq.,) in particular.

All is now happily accomplished. The casts are in their places, and the work it is hoped they will do has been begun. It remains only to present a list of them, with the sources from which they have been obtained, and their cost, for the information not merely of those who see them, but of those who, though not seeing them, may be inclined to procure others like them, for the decoration of schools in different parts of the country.

List of Casts.

1. FRIEZE OF THE PARTHENON. *British Museum.* This is the chief work of the collection, not only in size, but in character. From models by Phidias and his pupils. The original ran around the outside of the cella or body of the temple, about thirty feet above the base of the wall; and, being under the peristyle, was at some distance from the light. It is known, however, to have been colored and gilded, and therefore much more readily seen than might be imagined. The date is about 435 B. C.

The frieze, of which the larger part is reproduced, represents the great procession on the last day of the national festival called Panathenæa. Starting from the Cerameicus, the procession wound by a long route to the summit of the Acropolis. Nearly the whole population of Attica appears to have joined in it,—some in chariots, some on horseback, some on foot; maidens bearing baskets filled with votive offerings; old men with olive branches, and in the midst a ship, from whose mast hung the peplus, a crocus-colored garment embroidered with mythological figures, the tribute of the Athenian maidens, or rather of the whole Athenian people, to the Goddess Athena. The ceremony of delivering the peplus to the Archon and priestess of the temple, with the Olympian deities seated on either side, is represented in that part of the frieze above the stage in the exhibition hall.

2. CARYATID. *British Museum.* One of six figures supporting the southern portico of the Erechtheum on the Acropolis at Athens, and brought thence to England by Lord Elgin in 1814. Its erect position and straight falling draperies recall the Ionic column it replaced.

3. DIANA. *Louvre.* Known as Diani of Gabii, because discovered in the ruins

of that city near Rome, in the year 1792. Also called Atalanta. The action is fastening the mantle on the right shoulder. The statue probably dates from the fourth century B. C.

4. VENUS. *Louvre.* Called of Milo (the ancient Melos), where it was found in 1820. As the drapery at the back is only blocked out, the statue must have stood in a niche or against a wall. The action has been variously interpreted. One writer thinks the apple of Paris was held in the left hand, while the drapery was sustained by the right; another thinks the left arm and hand supported a shield resting on the thigh, while the right hand was free for the inscription of fallen heroes. It is probably of the fourth century B. C.

5. POLYMNIA. *Louvre.* Found in Italy, and restored at Rome by a sculptor of that city, near the beginning of the present century. The Muse is supposed to be leaning on a rock of Helicon.

6. PUDICITIA. *Vatican.* Found in the Villa Mattei at Rome. The name was applied to it on account of the resemblance to a figure so named upon Roman medals. Also called the Tragic Muse. Also supposed to be a portrait of the Empress Livia. The right hand is a poor restoration.

7. AMAZON. *Capitoline Museum.* Found in the Villa Mattei. The action is passing the bow over the head, as the Amazon arms herself.

8. GENIUS OF THE VATICAN. Found near Rome about a century ago. Thought by some to be a Cupid, and a copy of a celebrated work by Praxiteles; by others, the Genius of Death, as frequently figured on Roman sarcophagi.

9. PSYCHE. *Naples Museum.* Found in the amphitheater at Capua. One critic thinks that it represented Psyche with her hands bound behind her back. It is probably a repetition of a Greek original.

10. DEMOSTHENES. *Vatican.* Supposed to represent the delivery of a Philipic. Niebuhr suggests that it is a copy of the statue erected by the Athenians in memory of their great orator.

11. BONE-PLAYER. *Berlin Museum.* This is thought to have been a portrait, executed near the beginning of the Christian era.

The following are busts:—

12. APOLLO (Archaic). *British Museum.* Of an earlier period than any other work in the collection, probably the beginning of the fifth century B. C.

13. APOLLO (Pourtales). *British Museum.* Formerly in the gallery of Count Pourtales at Paris. It has been supposed to represent the god as the leader of the Muses.

14. ZEUS TROPHONIUS. *Louvre.* This is an imitation, if not an actual specimen of the Archaic style. Zeus was called Trophonius because worshiped at the oracle of that hero in Bœotia.

15. JUPITER. *Vatican.* Found at Otricoli, about forty miles from Rome. The original can not have been sculptured before the first century of our era, as it is of marble from quarries not worked until that period. Of all known heads of the god, this is considered the most Phidian in tone.

16. JUNO. *Villa Ludovisi, Rome.* This head probably formed part of a colossal statue, the work of a Greek sculptor, in the fourth century B. C.

17. PALLAS. *Louvre.* Styled of Velletri, because the statue to which this belongs was found there in 1797.

18. BACCHUS (Young). *Capitoline.*

19. ÆSCULAPIUS. *British Museum.* Found in the Island of Milo in 1828, and supposed to have been executed about 300 B. C. The expression has been remarked upon as befitting the great Healer.

20. HOMER. *Capitoline.*

21. PERICLES. *Vatican.*

22. AUGUSTUS (Young). *Vatican.*

The above were ordered as follows:—

Nos. 1, 2, 12, 13, 19, from D. Brucciano, 40 Russell street, Covent Garden, London; Nos. 2, 5, 7, 9, 11, 14, 17, 22, from Bureau du Moulage, Palais du Louvre, Paris; Nos. 6, 8, 10, 15, 16, 20, 21, from L. Malpieri & G. Candiotti, Rome; Nos 4 and 18 were purchased of Paul A. Garey, 6 Province House Court, Boston.

The President of the Social Science Association, Samuel Eliot, LL. D., presented the collection, with the following remarks:—

Mr. Chairman:—It is my pleasant office to offer, in behalf of all those who have contributed toward placing this collection of casts here, their contribution toward the success and the development of this school. We have thought that while there is enough controversy in the educational world as to the proportion which different studies should take in it, while some of us are very much on one side and some on the other, and not so many of us, perhaps, between the two, with regard to the prominence which should be given to one study above another, there is an opportunity for those of us who believe in its influence to advocate one study not generally advocated, and to press its claims upon the thoughts and the affections of this educated community. Fair as our school system is, and adorned as it is with all the light and beauty that stream in from the past upon the present, there is one ray which has not yet penetrated far, one that comes from the art of the ancient world, one that, if it comes, comes here, as everywhere, fraught with light and benediction. About the place that should be assigned to Greek language or literature in a programme of study there may be a question, but about the place to be assigned to Greek art there is no question, and there can be no question among those who know what that art is, and what power it is susceptible of wielding. If it were only as a mere negation of that high pressure put upon our children; if it were only as a softening element introduced into study that needs to be softened and shaded down,—

'Quam neque longa dies nec pietas mitigat ulla,'—

like the harper who lays his open palm upon the harp to deaden its vibrations, æsthetic education, if it found its place among us, would soften and sweeten the whole course of study. But it is not merely as a negation that art should be welcomed among us; it ought to come full of that positiveness, full of that inspiration which we all stretch out our arms to accept, and open our hearts to bless. Greek art is the expression of the finest culture and the deepest thought that have ever found an abiding place upon this earth. It was the pursuit of the best men in Athens and throughout Greece. It ought to be cherished by us, it ought to be made more of for the lessons, not merely artistic, but intellectual and moral, which it conveys. In its simplicity, its idealism, in its unbroken and unshaken truthfulness it is a teacher of principles which no scholar can learn without being the better for them, and no community cherish without being sanctified by them. If we welcome it here we shall welcome something which will make our school brighter, our home dearer, and our whole lives nobler. We shall welcome something which we can take into our breasts and cherish there, and, while we cherish it, it cherishes us and gives life, and breadth, and purity.

Mr. Chairman, I offer in the name, not merely of the American Social Science Association, but more particularly in the name of those members of the association, and those friends of theirs not members, who have taken part in this work, the collection which we see on and about these walls. It has been carefully chosen, under the guidance of one (Mr. Charles C. Perkins,) who will follow me in explaining his choice. We owe to him, I am free to say, a large share of what will make this collection valuable here, and will lead, as we trust, to its being imitated elsewhere, and I beg the teachers and the pupils of this school to feel that we ask them and depend upon them to help us in this experiment which we are trying. If they value these expressions of art, if they think well of them and speak well of them, if they get that good from them which we believe they will, the ripple which is stirred here to-day will spread far beyond this school and this city, to every part of the country; and there will gradually come into the education of the United States an æsthetic element which it now wants, but which is as sure to come through this experiment, or through some better experiment, as the sun is sure to rise to-morrow.

I beg your permission, Mr. Chairman, in conclusion, to read a part of a letter, which was addressed to me to be read to-day. It comes from the friend who gave this frieze which runs about these walls, a friend who was the first to propose this work, whose sympathy and enthusiasm have encouraged it at

every step, and who ought to be here to-day in the flesh, as I doubt not he is in the spirit, to witness the result of his efforts and his hopes,—Mr. James M. Barnard: "A great interest is felt here," he writes from Italy, "in this movement, particularly in the plan which has been adopted for the public schools by the association. I wish I could be present to rejoice with you in the inauguration. Receive my profound sympathy. Mrs. Barnard unites with me in presenting to the Girl's High and Normal School, through the association, the frieze of the Parthenon, reproduced by Brucciani from the originals in the British Museum." And now, Mr. Chairman, not only the frieze, but the statues and busts become the property of this school; and as long as they stand here, may they stand as silent but not the less effective teachers of all that is good and pure in the human heart, and all that is truest and noblest in human lives.

Mr. Charles C. Perkins, to whom Mr. Elliot referred in his address, was then called upon to explain the frieze and statuary. He said:—

Ladies and Gentlemen:—When I first saw this hall, its walls were bare, its ceiling open to the roof; nothing gave promise of its present aspect. It was like the block of marble in the sculptor's studio, or the blank canvas on the painter's easel,—waiting to be transformed into a "thing of beauty." You will agree with me that it could not have been turned to a better use than this, namely,—to be made a place in which the elevating and inspiring influence of noble forms should be brought to bear upon the minds of the young persons who came hither to be educated.

In the great problem whose solution has exercised the minds of those who wished to see the power of Art brought to bear upon the American people, the question has been how and where to begin. Plutarch relates that Archimedes told Hiero, the tyrant of Syracuse, that if he could cross over into another planet, and thence work his lever, he could move the world. Now we who wish, though in another sense, to move our New World, of whose existence Archimedes never dreamt, have crossed over to the Old World, which is to us as another planet, and have thence applied the potent lever of art. Here we have used it in a small way, by means of a few casts placed around the walls of a single school-room; in the Museum of Fine Arts, we shall use it in a more complete way, by means of a great collection of casts, which will illustrate the history of plastic art from antiquity to the present time. Here we hope to work upon the young,—there to influence persons of all ages and conditions; here we depend upon the slow but sure influence of daily familiarity with a few excellent types upon tender minds,—there we shall expect to sow seed which will bear an abundant harvest in the arts, in manufactures, in manners, and in thought. Form is embodied thought, and an index to the condition of a people as regards intellectual attainment and civilization. An immense amount of the best thought of the ancients has been embodied for us in marbles, bronzes, coins, and gems, and this precious heritage is waiting to enrich us whenever we choose to avail ourselves of it. We have but to desire it, and all the best plastic works of the best periods of art will be brought to our shores in reproductions, which, though of little material value as compared with the originals, will be as potent as they could be to quicken us to a closer observation of nature, to elevate our taste, and to make us judges of beauty when they have made us beautiful in mind. For, as Plutinus says, "only the beautiful in mind can judge of beauty."

The young people who will assemble here are but a fraction of the great public, and yet they may be of great assistance in the work we have at heart. Having learned the value of such an influence as works of art exercise upon those who live in daily contact with them, they will teach it to others. The appetite for beauty nourished here will demand food for its satisfaction at home. Parents and friends will catch the enthusiasm, and like the encircling ripples which break the surface of a lake around the place where a stone has fallen, and widen out until it is everywhere in motion, it will spread until the whole community feels its influence. Have you ever watched a cloud no bigger than a man's hand, as it rose upon the horizon, and gradually widened out until it covered the heavens with blackness? At first the big drops of rain fell slowly from it, then faster and faster in gathering streams, until the parched earth was

deluged with sheets of water. Now this small collection of casts may represent to us the little cloud which promises that beneficent and fertilizing rain of art which is to fall upon this continent. We need it; we thirst for it; and we shall have it. These are the first drops of promise which precede the abundant shower that is to quicken our national life and fertilize the land.

The casts which adorn this school-room were purchased in Rome, Paris, and London. They were selected with peculiar reference to the place in which they were to stand; and though necessarily few in number, combine a great variety of types. The Minerva, the Diana, the Psyche, and the Amazon, are typical representations of virginal beauty; the Juno and Pudicitia of matronly beauty; the Demosthenes, the Pericles, and the Homer, represent the orator, the statesman, and the poet. The Genius of the Vatican is a type of adolescence; the Bone-player a type of grace. These casts also illustrate many styles of Greek art. The Archaic Apollo is an example of the hard, earnest, and realistic style which prevailed in Greece, and notably at Argina, in the beginning of the fifth century B. C. The bust of Jupiter Trophonius is of the somewhat mannered but delicate and refined style, which marks the work of the Archaic sculptors of the Attic school about the same period. The Panathenaic frieze, the Caryatid, the Jupiter, and the Æsculapius, illustrate the school of ideal art founded by Phidias. The Demosthenes is a noble example of the school of portraiture, founded by Lysippus in the fourth century B. C., as is the Genius of the Vatican of that soft, sensuous, but exquisitely beautiful school of sculpture which was founded by Praxitelgs, between the time of Phidias and Lysippus. Lastly, the Pudicitia, the Polymnia, and the young Augustus, illustrate the Greco-Roman school, which flourished at Rome during the early part of the empire. A caste of the Minerva Giustiniani of the Vatican was ordered at Rome, and when made was rejected as imperfect; another was ordered in London, but could not be obtained. "Invita Minerva," what could be done to compel her presence? Thanks to the generosity of Miss Cushman, the Boston Athenæum owned a cast which stands upon the platform; and permission was obtained to transport it hither for this occasion. Thus it happens that Minerva is your guest to-day; and let us hope that many months will not elapse before the present representative of intelligence and cultivation will be replaced by another, already ordered at Rome, as a permanent substitute.

Time matures slowly but surely all suggestions in harmony with human wants, and in the direction of a progressive civilization. 'Why should not the places where both teachers and children pass so large a portion of their time, be made as pleasant and attractive as possible?' asks that devoted laborer for the primary schools of Boston, Joseph W. Ingraham, after doing what he could, in 1848, to adorn the walls of the Sheafe Street Model School building (afterwards known as the Ingraham School), with engravings and vases of dried grasses. 'Why should not these structures be designed by skilful architects, erected on sites in the country commanding the priceless advantage of a fine outlook over hill and meadow, and the near surroundings of green lawn, flower beds, and shrubbery, and in the city at least, adorned with vases, statuettes and engravings?' asks Mr. Barnard, in his address at the dedication of the first decent country school-house erected in Connecticut in 1839. 'Why should not the suggestions of our own Sigourney, in that essay recently prepared at my request and read before the educational convention in Hartford (1838), on the Cultivation of the Beautiful, be at once heeded, and the experiment be ventured on of a more liberal adornment of the dwellings devoted to education?' Let us put more faith in that respect for the beautiful, which really exists in the young heart, and requires only to be called forth and matured to become an ally of virtue and the handmaid to religion. Knowledge itself will be more attractive when standing, like the Apostle with the gift of healing, at the beautiful gate of the Temple. 'Flowers,' says Galen, 'are food for the soul.'

PUBLIC INSTRUCTION IN FINLAND.

HISTORY—AREA—POPULATION—GOVERNMENT.*

THE GRAND DUCHY OF FINLAND, although a portion of the Russian Empire, is governed by its own laws and customs, and has a system of public instruction distinct from that of the empire. Its possession has been the occasion of frequent wars between its neighbors on the east and the west, owing more to its military importance than to the industrial or mineral wealth of the country. The tribes which occupied the territory in the dawn of modern history, were designated *Fenni*, by Tacitus, and *Suomalainen* by themselves—and their country was called *Suomen-maa*, or Land of Marshes. The chief natural features of the country are its myriad lakes, extensive pine forests, and granite hills, which occupy a large portion of its surface. The climate is rigorous; but the agricultural production in barley and rye in the short summers, exceeds the consumption of the inhabitants; and when in the possession of Sweden, Finland was termed the granary of that country.

The aboriginal inhabitants held to their old religious ideas and practices till (about) 1157, when the Swedish Eric IX. first introduced Christian worship with his soldiers, and with the permanent military possession of Sweden, the national church of that government, and the religious teaching of its ministers and bishops followed. Down to 1721, when Peter the Great annexed the province of Wiborg to Russia, the sovereignty of Sweden extended to within thirty miles of St. Petersburg, but by successive cessions and conquests the rule of Russia has been gradually extended until, in 1809, the whole territory east of the Gulf of Bothnia, and north of the Gulf of Finland, to the Arctic Sea, was constituted a portion of the Empire as the Principality, or Grand Duchy of Finland—the territory measuring, from north to south, 780 miles, with an average breadth of 185 miles—an area of 107,575 square miles, and a population, by the last official census (Dec. 31, 1870), of 1,773,612.

The government of Finland differs essentially from that of other portions of the empire—its ancient constitution dating from the year 1772, and modified in 1789, having been preserved by special grant of Alexander I. in 1809, (the date of the treaty of Fredrikshamn), and con-

* *Authorities:* Statistisk Handbok för Finland of K. E. F. Ignatius, 1872. Skolordningen, Folkskole-förordningarne och öfriga gällande författningar rörande skolwäsendet, 1872; and the personal communications of Dr. Felix Heikel of Helsingfors, 1873.

firmed by Nicholas, December 24, 1825, and by Alexander II., March 3, 1855. This constitution provides for a national parliament, after the model of that of Sweden, composed of representatives of the four estates, the nobles, the clergy, the burghers, and the peasants. From 1809 to 1863, the legislative functions of the assembly were practically suspended, and the administration was exercised by the emperor, through a Governor and Senate residing in Finland, and a Secretary of State and Committee on Finnish affairs, residing at St. Petersburg. The governor represents the emperor, and is president of the Senate, and the highest military officer in Finland. The Senate is composed of 18 members, one-half of whom must be selected from the nobility, and are appointed by the Emperor for a term of three years. It is an administrative body, and divided into two departments, viz.: (1) of Justice, including all appeals from the higher and lower courts, and (2) other Public Services (*Ekonomie department*) which are distributed into six bureaus, viz.: *civil service*, (public order, health, post, press, prisons, and statistics); *finance*, (revenue from local taxes imposed by parliament, and customs fixed by the emperor, navigation, mines, manufactures, stamps); *cameralistics*, (public lands, valuation of property, &c.); *military affairs; ecclesiastical affairs*, (the church and schools, and state records); *agriculture*, (including land surveys and records, forests, roads and canals, and schools and societies for the advancement of agriculture). Each department has its president, and each bureau its head or minister. All decrees of the Senate are in the name of the emperor. All bills for the action of parliament are usually first considered and shaped in the Senate. The Secretary of State, assisted by the Consultative Committee on Finnish affairs, prepares all business and communications for the emperor, and is his organ of communication with the Duchy generally. With the exception of the Governor-general all the functionaries of the government must be natives of Finland.

Finland, for purposes of civil administration, is divided into 8 *läns*, (circles or countries), which are subdivided into 51 *härader* (districts for tax purposes), and then again into 249 *Länsmans* districts (for roads, police, and other civil purposes). For ecclesiastical purposes the territory is divided into three (Abo, Borga, Kuopio) dioceses, which embrace a total of 485 parishes with an average of 3,572 persons old and young. The population in 1870 was distributed in the several *Läns* as follows:

Läns.	*Population.* Dec. 31, 1870.	*Geographical* Sq. Miles.	*English* Sq. Miles.	*Inhabitants to Sq. Mile.*
Nylands	168,215	214.07	3,425	49.1
Abo & Bjorneborgs	293,633	446.05	7,137	41.1
Tavastehus	185,900	400.94	6,415	28.9
Wiborgs	276,527	650.95	10,415	26.5
St. Michel	155,169	415.54	6,649	23.3
Kuopio	217,948	812.56	13,000	16.8
Wasa	297,059	755.77	12,092	24.6
Uleaborgs	179,161	3,027.60	48,441	3.7
Total	1,773,612	6,723.48	107,575	16.6

Of the entire population (which in 1870 was less by 25,000 than in 1865, owing to the scarcity of food that prevailed in certain districts for six years in succession, from the destruction of the crops by frost), 1,732,000 are Lutherans, about 40,000 belong to the Russian Greek Church, and about 1,000 are returned as Catholics, Jews, Baptists, Reformers, &c.

By summons of Alexander II., issued Sept. 19, 1863, 1867 and 1872, the four estates reassembled for purposes of general legislation, and in 1869, by an act approved by the emperor, the parliament must be summoned at least every five years.

The four estates recognized by the fundamental law of Finland are:

1. The Nobles (*Ridderskapet och Adeln*) who are graded as follows: (1) Grefvar (*Earls*), of whom there are now (1872) nine families, two having expired from the want of male representatives; (2) Friherrar (*Barons*), of whom there are 44; (3) Ridders, or Adelsman (*Knights*), of whom there are 187.

2. The Clergy, who embrace the three Bishops and 28 pastors, elected by the whole body of resident clergy. To this estate belong professors and teachers, and in the parliament are two members who represent the University, and six who represent the Lyceums and Real Schools, elected by the whole body of regular teachers.

3. Citizens (*Borgarstandet*), or representatives of each incorporated city, and for those with more than 6,000 inhabitants, one for each 6,000—the electors being persons engaged in trade, ship-building, and manufactures, judges, and municipal officers.

4. Peasants or Farmers (*Bondestandet*), or resident landholders in the country—(one for every judicial district of which there are 56), elected by landowners who do not belong to the other three estates.

In the Parliament of 1872 the estates were represented as follows: 110 nobles; 37 clergy and teachers; 38 citizens; and 56 farmers. Each estate meets and votes in its own chamber, each chamber having one vote, and all four must unite on questions involving new or additional taxation, or the fundamental law.

The State revenues, derived from the land tax (2,271,000 marks *); incomes and personal property (1,820,000 *m.*); customs and other indirect taxes (7,600,000 *m.*), and other sources, amounted in 1871 to 19,622,000 marks; while the expenditure for civil administration (4,877,000 *m.*), military affairs (1,974,000 *m.*), public schools of all grades (2,330,000 *m.*), roads, agriculture, manufacture, &c. (3,000,000), or a total of 18,863,000 *m.*, leaving a balance in the treasury of 799,000 marks. The above item of expenditure for public schools (3,330,000 *m.*), includes the sums paid to the university, the polyteknicum, the cadet corps, the agricultural and technical schools; but does not include the amount raised by local taxation, and fees, for the same purposes. The revenues of Finland are expended on its government.

* Finnish *Mere* = 20 cents.

In 1870 a special census of the four largest cities of the duchy was taken, under the schedules and instructions of the Bureau of Statistics, the result of which in reference to Population, Illiteracy, Mother Tongue, and Religion, are given in the following table.

TABLE.—*Population and other Statistics of Cities in* 1870.

Names of Cities.	Population.	Persons who can read and write.	Persons who can read but not write.	Persons below ten years who can not read.	Persons above ten years who can not read.	Persons above ten years who can not read, who were foreigners.
Helsingfors,	32,113	15,871	10,039	4,959	1,244	1,103
Abo,	19,793	7,839	7,527	3,867	560	407
Wiborg,	13,466	5,136	4,723	3,589	18	8
Uleaborg,	7,288	2,874	3,444	925	45	20
	72,660	31,720	25,733	13,340	1,867	1,538

Names of Cities.	Religious Connections.					Mother Tongue.				
	Lutheran.	Greek.	Roman Catholic.	Other Churches.	Jews & Mohammedans.	Finish.	Swedish.	Russian.	German.	Other Tongues.
Helsingfors,	27,279	4,100	425	39	270	8,309	18,322	3,878	562	1,042
Abo,	18,286	1,226	172	33	76	9,594	8,566	1,283	79	271
Wiborg,	9,802	3,120	376	26	142	6,845	2,261	3,257	610	493
Uleaborg,	7,248	40	...	..	...	5,923	1,273	44	23	25
	62,615	8,486	973	98	488	30,671	30,422	8,462	1,274	1,831

1, *Mother Tongue.* Out of the cities the Finish language is largely predominant—only about 250,000 on the southern and western coast speak Swedish, and a few on the eastern border speak Russian. Finish and Swedish is the language of instruction; the Russian is taught as a foreign language.

2, *Religion.* Out of the cities the Lutheran faith is almost universal; a small number of Russians on the eastern border belonging to the Greek church.

3, *Manufactories, mines, etc.* There are 400 manufacturing establishments, producing goods valued at 27,000,000 *marks.* There are mines of iron, copper and tin, producing products to the amount of 7,000,000 *marks.* The shipbuilding and navigation interest is large, including 1,744 sailing vessels and 85 steamers, employing 11,000 seamen.

4, *Communications.* There is a canal connecting the Gulf of Finland with Lake Saima; also short canals connecting other lakes, and a railroad from St. Petersburg to Helsingfors, from which short roads run to different points on the coast.

PUBLIC INSTRUCTION.

Down to the middle of the present century, the school system which prevailed in Finland was in its main features the same as existed in Sweden, of which the country was an integral portion until 1809. Prior to 1611, such schools as existed were attached to the cathedral and monastic establishments, and in that year were for the first time regulated by a State ordinance, and afterwards shared generally the fortunes of the similar schools in Sweden.

In 1630 the first gymnasium was founded at Abo, and in 1640 a university was founded at the same place, by Chancellor Axel Oxenstierna, during the minority of Queen Christina. In 1649, 1693, and 1724, important school laws were passed, and in 1686 an edict was issued by Charles XI., which is still in force in Finland, by which the clergy must every year hold an examination in each parish, to ascertain the ability of the children to read, and their knowledge of the catechism. The same law prohibited the solemnization of marriage between parties who had not been confirmed, which rite could not be administered to persons who could not read, and pass an examination in the principles and doctrines of the Lutheran Church. This law led to the establishment of many popular schools. In 1843 a new school law was issued by the Emperor Nicholas, through the Senate, which was modified by the Acts of 1856, 1862, and 1864; a Normal Lyceum was instituted at Helsingfors for higher school teachers, and a Seminary at Jyväskylä for the popular or primary schools. In 1865 a general law for the popular schools (*Folkskole-förordning*), was passed, to which was added in 1869 and in 1872, laws separating the high public school from ecclesiastical supervision and control, and instituting for all the schools a system of governmental supervision.

The System of Public Instruction in Finland now in actual operation, embraces—

I. Lower, and Higher Popular Schools (*lägre och högre folkskolor*), one or both of which exist in every commune and city. The former either permanent or ambulatory, has existed for several centuries, but the latter only in a public form since 1866.

II. Elementary Schools (*elementarlaroverk*), which impart a general culture superior to that given in the Popular School, and lay the foundation of the scientific instruction which is carried further in the University, the Polyteknicum and other special schools. This grade includes Real Schools, Gymnasiums, called in Finland Lyceums, and the Higher Girls' Schools, all of which in other systems are included under the general term of secondary instruction.

III. The university with the four Faculties of Theology, Law, Medicine and Philosophy, based on the mastery of the studies of the Lyceum.

IV. The Polyteknicum, with its four courses or schools based on the studies of the Real Schools.

V. Special Schools to meet the educational wants of different occupations, and exceptional classes.

VI. Societies and Agencies to promote improvements in Science and Education.

Before entering into any details respecting each of these departments of education, we will note the authorities to which they are all and severally subjected.

By the law of 1869, a State Board of Education (*öfver styrelsen för Skolväsendet*), was instituted, consisting of a President and six members; two of whom must be higher state officers, and the other four must have been engaged in scientific and educational work. To one of the four must be assigned the supervision of common schools,* and to the other three, the higher schools. These four give their whole time to the duties of the Board, and must submit to the Senate every year a statistical statement of the schools, and every third year a full account of the state of education with suggestions of improvement in the organization or details of institutions, and the system.

Beside the General Board, provision is made for special inspectors of the Popular Schools for defined districts, and in each city, for a local school inspector. Each commune (the lowest territorial organization for civil and ecclesiastical purposes) must elect a popular or common school direction or committee, of which women may be members. Each of the higher schools has a special committee elected by the commune or city in which they are located, whose authority does not extend to the appointment of teachers which belongs to the State Board. By these several committees, institutional, communal and state, the schools of every grade are brought under constant inspection, and the Central Board and the Parliament are kept informed of the practical working of the system, and their respective institutions.

I. LOWER AND HIGHER POPULAR SCHOOL.

1. The object of the Lower Popular School as set forth in the law of 1866, is to assist the family in acquiring a knowledge of the mother-tongue, and of the Christian religion, and imparting the elements of arithmetic, penmanship, and singing. Each commune in order to obtain a portion of the government grant, for a Higher Popular School must show that provision is made for instruction in reading, spelling, and the catechism, either in the home, or in an ambulatory or permanent lower school. As to this home and primary instruction, the pastor who is chairman of the communal meeting, must make report to the central authorities at Helsingfors. The ambulatory teacher who is usually a resident of the commune, and paid by the commune, and small fees, gets

* The appointment was given to Rev. Uno Cygnæus, who was commissioned by the government to visit Sweden, Denmark, Germany, and Switzerland, with a view of studying their systems of popular schools, preparatory to a reorganization of the school system of Finland, in which he has taken an active interest. He was the Director and organizer of the first Teachers Seminary at Jyväskyla in 1864.

his meals in the farm-house where the few children assemble. In the cities and villages, the Lower School, whether public or private, is permanent.

2. In the Higher Popular School the subjects of instruction are: religion, reading, writing, geography and history, arithmetic, weights and measures, first principles of natural philosophy, drawing, gymnastics, and singing. Most of these subjects are taught from the reading-book and orally. To be entitled to a distributive share of the government grant, the school must have been taught at least 30 weeks, and 30 hours per week, by a teacher who has been found qualified by the local committee and State Inspector. Preference must be given to a graduate of the Normal Schools, or a teacher who holds a certificate of qualification from a director of the same. In most of this grade of schools, needlework is taught to the girls, and some simple manual work to the boys.

The boys are taught in separate schools, or at separate hours from the girls. The commune must provide school-rooms and residence for the teacher, also ground for a garden, fuel, and the keeping of a cow, in adtion to the money salary, towards which the Finnish goverment appropriates 600 *m.* to every male teacher, and 400 *m.* to every female teacher, for the first ten years of their teaching, which is increased at the rate of 20 per cent. for five years, and 10 per cent. for each subsequent five years, until they have taught thirty years, when they are entitled to a retiring pension for life, equal to the government allowance for that year. An allowance is made in case of sickness. In the employment of a teacher to fill a vacancy, preference must be given to the graduate of a Normal School, or holding the certificates of a Normal School director. The appointing is for life, subject to removal after trial by the higher authorities.

The statistical returns from this grade of schools are not complete. In 1871 there were 190 schools in the rural districts, and 23 in cities. In the rural districts there were 115 male teachers and 75 females.

II. SECONDARY EDUCATION.

By the Act of 1872, all institutions which give both an elementary and a higher instruction either in science or languages, or both, to either sex, were classified as follows: 1. Real Schools. 2. Lyceums. 3. Ladies Schools, all of which, before and in this act, are designated as Elementary Schools (*Elementarlaroverk*).

1. The Real Schools receive their pupils at the age of 9 to 12, to continue their elementary education, and prepare them for the special schools. The subjects of instruction specified in the law are: religion, languages, (Swedish, Finnish, Russian, German, or English), geography, history, mathematics, natural philosophy and sciences, book-keeping, penmanship, drawing, singing, and gymnastics. The pupils continue from two to five years, distributed in classes from 2 to 4, each class occupying one year, except the last, which has two years for the more ad-

vanced studies. In 1872 there was one in each incorporated city, or 33 schools, with 2,212 pupils.

2. The Lyceums include all the old gymnasiums and higher elementary schools, and teach: religion, languages (Swedish, Finnish, Latin, Greek, Russian, German, French), history, geography, mathematics, logic, natural philosophy and sciences, penmanship, drawing, singing and gymnastics. Each institution is organized with four or seven classes, the highest class occupying two years. In 1872 there were ten schools with seven classes, and eight with four classes, and an aggregate of 2,575 pupils.

3. The Ladies' Schools are organized with four classes, except the one at Helsingfors, which has seven classes. The subjects of instruction are the same as in the Real Schools, except the French language takes the place of the English, and book-keeping is omitted, and the Russian language is obligatory at Helsingfors. In 1871 there were seven schools with 753 pupils.

These schools are all under the supervision of the government (*Öfverstyrelsen for Skalvasendet*), and their pupils are examined yearly, at the end of the Spring term, in reference to their promotion, or graduation. The teachers must all, (except female teachers in the ladies' schools), have graduated in the philosophical faculty, or have passed the teachers' candidate examination, and during one year have witnessed the methods, and tested their capacity in the Normal Lyceum at Helsingfors. In addition to their requirements they must have passed satisfactorily the pedagogical examinations in the principles and practice of teaching by the professor of pedagogy in the university.

The salaries of the regular teachers in schools of this grade are:

(1.) In Real Schools, from 2,400 to 3,000 marks, and residence.

(2.) In Lyceums, from 2,800 to 4,600, including residence.

(3.) In Ladies' Schools, from 3,000 to 4,000, including residence for the male teachers; and from 1,600 to 2,400, and residence for female teachers. The principal of each school receives an additional compensation, ranging from 300 to 1,000 marks.

The teacher who has taught 35 years can retire with an annuity equal to his whole salary at that date; and after 30 years, with three-quarters of his salary; and after 25, with the half; and after 20, with one-quarter; and in case of incurable sickness at an earlier period, he is entitled to his pension.

These schools, although public, are not free—the tuition varying in amount according to the subjects of the instruction—in the lower classes of the Real Schools the fee is 12 marks ($2.50) per year, and in the higher classes 24 marks; in the Lyceums and Ladies' Schools, 40 marks a year in every class, except at Helsingfors, where the fee is 80 marks in the Ladies' School. But there are free places in every school for those whose parents can not pay the fees.

III. SUPERIOR INSTRUCTION.

A university was founded at Abo in 1640, which was governed by an ordinance issued in 1655, and which continued in force till 1828, when, in consequence of the disastrous fire of 1827, that destroyed all the buildings, and most of the books and collections belonging to the university, and for reasons more satisfactory to the government than to the people of Abo, it was removed and reorganized under the title of the *Imperial Alexanders-University*, at Helsingfors, which had been made the capital of Finland in 1817. According to its present constitution (fixed by ordinance of 1852), the government of the institution rests with the Chancellor (*Kanzler*), and Consistorium. The former is the eldest son of the Emperor, who is represented at Helsingfors by a vice-chancellor, who in turn is represented in the internal management of the university by a Rector, who is designated by the Chancellor every three years, out of three who are elected by all the regular professors. The Consistorium, of which the rector is president, is composed, for the economical purpose, of the 12 senior professors; and for the filling of vacant chairs, appointments to scholarship and stipendiums, and the regulation of scientific matters generally, of all the regular professors.

There are four faculties, viz.: Theology, with four regular professors; Jurisprudence, with 4 regular, and 1 extraordinary professors; Medicine with six ordinary and two extraordinary professors; Philosophy, which is divided into two sections—historico-philological section with 10 ordinary and 3 extraordinary, and the physico-mathematical section, with 7 ordinary and 1 extraordinary professors. Each Faculty awards its own diplomas, and has its own Dean appointed by the Chancellor for three years. The Rector and four Deans are a Commission, or Board for Discipline. Every candidate for a regular professorship must hold the degree of doctor in that Faculty, and write and defend publicly a thesis on the scientific aspect of some subject which he will be obliged to teach, and in which he has made original research. To have obtained the degree of doctor, he must previously have been master of arts, and have submitted to a second examination, including the production and defense of a written disquisition. For the position of professor *extraordinary*, the Chancellor can recommend such candidates as have obtained the degree of doctor, and give evidence of learning and ability. For *docents*, candidates who show satisfactory credentials to the Consistorium, and for *lectors* and special instruction in modern languages, gymnastics, drawing and music, the Chancellor can make appointments. The ordinary *professors* must give 4, and the other professors and teachers at least two lectures a week, for the regular salary received by them.

To become university students by matriculation, the candidates must bring evidence of the final examination of the Lyceums, and also pass an examination conducted by a committee of *docents*, designated by the Consistorium, and enroll himself in one of the four faculties, and one of

the six *nations*, into which the students are divided. These nations are designated according to the division of the duchy from which their members come—each nation having a supervision of the morals of its members, and holding weekly meetings for literary exercises; and their disciplinary power extends to the exclusion of a refractory member for a period not exceeding two years from the university, and from Helsingfors. Each nation taxes its members for necessary expenses, both for its special purposes, and for the general purposes of the six nations acting in concert or as a *Student-corps*. The corps owns a building (*Student-hus*), erected by voluntary subscription from the whole country, in which the ladies of Finland took a general interest. In this Students-House are rooms for the meetings of the Nations and of the Faculties, with a reading-room supplied with the leading periodicals of different countries, and a library of 15,000 volumes. In this building is a *restauration* only for members of the university, and a large hall for public concerts and festive occasions,—each nation holding one every year. At the head of each nation is a professor, designated by the chancellor for three years, called *inspector*, and a vice-president who is elected by the members out of the graduates belonging to the nation, for the same term, and called *curator*.

In the spring term of 1872 the resident attendants were 621, (exclusive of 150 who were registered, but absent for various reasons from Helsingfors), distributed as follows by nations and faculties.

Nations.	Faculties.					
				Philosophy.		
	Theology.	Jurisprudence.	Medicine.	His. and Philology.	Math. and Physics.	Total.
Nylandska	4	42	11	33	35	125
Savolaks-Karelska	16	37	4	20	28	105
Tavastländska	11	16	4	16	22	69
Westfinska	22	26	8	32	37	125
Wiborgska	6	27	1	12	11	57
Osterböt-niska	25	33	11	44	27	140
Total	84	181	39	157	160	621

The whole number of professors and instructors in the same term was 60 (with eight places vacant), viz., 25 regular professors, 5 extraordinary, 8 lecturers, 19 docents, and 3 special instructors, (music, drawing, and gymnastics). The regular professors are paid from 5,000 to 8,000 marks; the rector receiving 4,000 additional, and the inspectors of nations, and deans of faculties, 1,200 each. The professors extraordinary receive on an average about 4,500 marks; and the docents are paid from 2,000 to 3,000 marks, and the lecturers and special instructors from

2,100 to 2,700 marks, with an increase of salary for extra services. All salaries are paid out of the university chest, and no fees are collected from the students in any faculty. The total income of the university for 1870, was 1,162,158 marks; derived as follows: direct from the government, 407,890 marks; income from property of the university, 166,241 *m*; other sources, (including custom dues, about 400,000), 588,022 *m*.

The university of Helsingfors is well supplied with buildings, and their appropriate equipments. 1. The University-house, in which are the lecture rooms, halls, and offices, fronts on the Senate-place, opposite to the Senate-house. 2. The Library, in which there are 120,000 volumes. 3. Chemical Laboratory, erected in 1870, with all the modern improvements. 4. Anatomical Museum. 5. Astronomical Observatory. 6. Meteorological and Magnetic Observatory. 7. Botanic Garden and Conservatory. 8. Gymnastic Halls. 9. Students'-house, in which, besides the accommodation for the meetings of the Nations, and Faculties, there is a library of 15,000 volumes. In the University-house is the Russian Library, devoted exclusively to Russian and Polish literature. In addition to the collection and facilities of illustration indicated by the buildings in which they are placed, there are the Mineralogical and Geological Cabinets, the Zoölogical Collection, the Ethnographical and Historical Museum, Collections of Coins and Medals, Physico-apparatus, &c.

IV. SPECIAL SCHOOLS.

1. The education and professional training of teachers, and their improvement, are provided for as follows:

(1.) The law of 1866 provides for three Seminaries for the Popular School teachers, of which two are now (1872) in operation; one at Jyväskylä, with two departments, one for males and the other for females; and the other at Ekenäs for female teachers only. The course extends through four years, the last being devoted to practice in the model schools and kindergarten attached. Candidates must have completed their eighteenth year, and on the successful completion of the course, the graduates have the preference to the first vacancies to be filled. In 1872 there were 154 pupils at Jyväskylä, and 80 at Ekenäs. Besides the regular pupils, practical teachers can attend to particular subjects in which they are deficient, and witness and take part in the instruction of the Model Schools. Tuition is free, and a stipendium or allowance is made by the State towards the expenses of board, books, &c.

(2.) In 1864 a Lyceum was established at Helsingfors for the double purpose of a model in organization and methods for this class of institutions, and to serve as a normal school for candidates for teachers in the same, and placed under the charge of the Professor of Pedagogy in the University (Z. Cleve). To this institution resort teacher-candidates after having made their examination at the University, and spend one year in pedagogical study and practice under the direction of the Professor and the Chief-teacher (öfverlärare) in the subjects of religion, history, mathematics, and languages. During the year they receive a small allowance (*honorarium*).

2. The *Polyteknicum* at Helsingfors, which has been in existence since 1847, but organized on its present basis in 1872, provides special courses of instruction for

(1.) Civil Engineers, in reference to the practical requirements of railroads and canals.

(2.) Mechanical Engineers, and Builders.

(3.) Architects.

(4.) Practical Chemists and Mining Engineers.

The pupils must be at least 14 years of age, and have gone through a Real School, and each course occupies from 4 to 6 years, including the time spent in the Preparatory Course. The present corps of instruction includes 16 teachers, with an attendance of 81 pupils, besides 25 who attend certain classes, but belong to the university.

3. Technical Real Schools (at Abo, and Nikolaistad or Wasa), provides special instruction for pupils over 12 years of age, who are destined for the mechanical trades. The course in each occupies 4 years.

4. Agricultural Institutes—one at Mustiala, established in 1837, with 12 teachers in 1871; and 9 smaller schools established at different periods since 1858.

5. Navigation Schools—six, one in each of the principal sea-ports—three of which were established in 1812, and all are kept from the middle of October to the end of April, during the suspension of navigation.

6. Military School—at Fredrikshamn, first established in 1780, with a three years' course, besides a preparatory course of three years in the ordinary elementary studies. This school belongs to the *Cadet Corps* of the Russian system of Military Schools, and the graduates pass into a higher school of special service.

7. Deaf mutes—there are now four schools (of which the first was established in 1858), at Abo, Kuopio, Pedersöre, Borgo, with 107 pupils under 10 teachers. These schools are established and aided by the government, and payments are made by parents, if able, and if not, by the communes.

8. Blind—there are two schools (one at Helsingfors, established in 1866, and the other at Kuopio, opened in 1870), and supported by the government. The number of pupils does not exceed forty.

9. Sunday Schools—these are not conducted on the American plan for religious instruction to children of all classes, but are for ordinary school instruction for adults whose early education has been neglected. In 1870 there were 32 (one in each city) schools, with 2,352 pupils, and entirely supported by the cities.

10. Evening Schools, Drawing Schools, &c.—There are special schools for instruction in technical drawing, but we have no information as to their location, number or character.

11. Orphan children are not gathered into asylums, but are distributed in families, to which they are assigned, too often on a competitive economical scale of the cost of their maintenance.

V. SOCIETIES OF EDUCATION, LITERATURE, AND SCIENCE.

1. A Teachers' Association was organized in 1863, in pursuance of a vote at a general meeting of the teachers in the elementary schools held that year at Tavastehus. This association has its central department at Helsingfors, and branches in several other cities. All teachers, parents, and other interested persons, males and females, may be members of it by paying an annual fee of 6*m*. Meetings are held once a month, and reports of the discussions are printed in the monthly journal of that association (*Tidskrift för Pedagogiska Föreningen i Finland*).

The teachers of the popular schools meet, in convention, on the call of the supervisor of the common schools in the State Board of Education, who is *ex officio* chairman, every three years, for discussion of educational matters, lectures, and addresses. The teachers of the elementary schools have a fund for the aid of families of deceased members.

2. Finish Literature Society (*Finska litteratur sällskapet*), organized 1831, has had great influence on the development of Finish literature, and on investigations in the Finish language, history, and antiquities. It has three committees, of history, literature, and language; and of its Journal (*Suomi*) 29 large volumes have appeared, besides 67 volumes of other publications. It had in 1872 a fund of 130,191*mk.*, not including its stock of books, valued at 99,883*mk.*, library, and collections.

3. Finish Society of Science (*Finska Vetenskapssocieteten*), organized 1838, consists of 31 members, most of them professors at the university, and has three divisions, mathemat-physical (7), natural sciences (10), and historico philological (14). The publications embrace 37 volumes, and it has literary connection with 96 foreign societies; among these are nine in America. It is aided by government.

4. Zoölogical and Botanical Society, founded in 1821; Medical Society, founded in 1835, and its published Journal numbers 33 volumes; Juridical Society, founded in 1862. Each society has a special library.

5. Society of Fine Arts, founded in 1846, and aided by government grants; Antiquarian Society, founded in 1870. Both have collections.

6. Bible Society, founded in 1812; Missionary Society, in 1859; Prison Association to reform criminals, and aid discharged prisoners.

VI. AGENCIES OF INFORMATION AND PROGRESS.

The progressive development of instruction, and all national interests in Finland is provided for: (1,) By the annual and tri-annual reports of the State Board of Education, already noticed. (2,) By the labors, collections, and publications of the Bureau of Statistics established by the government in 1865, to collect and disseminate information respecting the movements of population, and all departments of industry, as well as educational and scientific institutions, and to keep up a correspondence and interchange of documents with similar bureaus in other countries. (3,) By special reports from University graduates, and eminent workmen in different industries, who receive stipendiums to enable them to visit other countries to study their schools, and workshops.

IMPERIAL ALEXANDER UNIVERSITY AT HELSINGFORS.

From a catalogue of officers, teachers, and students of the Imperial Alexander University of Finland for the spring term of 1873; and a specification of lectures and exercises for the academical year from Sept. 1, 1872, to May 31, 1873, we gather the following particulars: It was established at Abo, Sweden, in 1640 by Chancellor Oxenstierna during the minority of Queen Christina, and removed to Helsingfors in 1828, by order of Alexander I., who came into possession of Finland by treaty of Fredriksham in 1809.

I. UNIVERSITY GOVERNMENT.

His Imperial Highness, the Grand Duke ALEXANDER ALEXANDROWITSCH, *High University Chancellor.*

The Earl ALEXANDER ARMFELT, *Assistant Chancellor.*

The Baron KASIMER VON KOTHEN, *Vice Chancellor.*

Professor A. MOBERG, *Rector.*

Professor Z. TOPELIUS, *Assistant Rector.*

II. INSTRUCTION.

I. FACULTY OF THEOLOGY.

A. F. GRANFELT, *Prof. of Dogmatics and Morals:* from 1 to 2 on Mondays and Tuesdays, on *Christian Dogmatics;* and on Thursdays and Fridays, on *Christian Morals.*

A. W. INGMAN, *Prof. of Biblical Exegesis:* from 12 to 1 on Mondays and Tuesdays, on *Paul's Pastoral Letters;* on Thursdays and Fridays, on *Ezekiel.*

C. G. VON ESSEN, *Prof. of Pastoral Duties:* from 11 to 12 on Tuesdays and Fridays, on *Pastoral Duties;* 9 to 11 on Mondays, Wednesdays and Thursdays, Exercises—*Catechetical and Homiletics.*

H. RABERGH, *Prof. of Church History:* from 5 to 6 *p. m.* on Mondays and Tuesdays, on *History of the Church in Second Century;* on Thursdays and Fridays, *Religious Movements in the 17th and 18th Centuries.* Reviews on Saturday.

II. FACULTY OF JURISPRUDENCE.

A. W. LILJENSTRAND, *Prof. of Public Economy:* Absent on scientific inquiries.

K. G. EHRSTRÖM, *Prof. of Criminal Law and History of Law:* every day, 12 to 1.

R. A. MONTGOMERY, *Prof. of Civil and Roman Law:* every day, 1 to 2.

— — ————, *Prof. of Cameralistics:* vacant.

J. O. FORSMAN, *Prof. Extraordinary:* Thursdays and Fridays, 6 to 7, *Conversion of Swedish Law Terms into Finish, &c.*

III. FACULTY OF MEDICINE.

F. J. VON BECKER, *Prof. of Physiological Chemistry and Pharmacology:* every day, 12 to 1.

K. F. VON WILLEBRAND, *Prof. of General Pathology and Clinic:* Tuesdays and Fridays, 9 to 10, and Mondays and Thursdays, 8 to 10, in the hospital.

O. E. A. HJELT, *Prof. of Pathological Anatomy:* Tuesdays & Fridays, 12 to 2.

J. A. ESTLANDER, *Prof. of Chirurgic Clinic:* Mondays and Tuesdays, 10 to 11, Thursday and Fridays, 10 to 12, in the hospital.

J. A. J. PIPPINGSKÖLD, *Prof. of Midwifery and Children's Diseases:* Mondays and Tuesdays, 12 to 2.

— — ————, *Prof. of Physiology:* vacant.

— — ————, *Eye Diseases:* temporarily filled by Prof. von Becker.

G. A. ASP, *Special Dissector.*

Docents.

Private instruction and hospital treatment, with explanations, are given by S. O. Wasastjerna, K. G. Hällsten, L. A. Krohn, J. A. Florin, M. G. J. Stenbäck, and F. Saltzmam, all eminent physicians in special diseases.

IV. FACULTY OF PHILOSOPHY.

(a.) *Historico-Philological Section.*

J. J. W. LAGUS, *Prof. of Greek:* from 12 to 1 every day, *Plato's Phaedo, Pindar's Olympian,* and *Demosthenes' Olynthian, Euripides Iphigenia in Tauris.*

Z. J. CLEVE, *Prof. of Pedagogy and Didactics:* from 1 to 2 every day, on *School Management.*

G. Z. FORSMAN, *Prof. of Universal History:* from 5 to 6 on Mon. and Tues., *History of 18th Century;* and Thurs. and Fri., *The Federal System.*

Z. TOPELIUS, *Prof. of Finish, Russian, and Scandinavian History:* from 6 to 7, *History of Finland after* 1157.

A. E. AHLQVIST, *Prof. of Finish Language and Literature.*

A. F. NORDQVIST, *Prof. of Russian:* from 5 to 6, *History of Literature and Grammar.*

K. G. ESTLANDER, *Prof. of Esthetics and Modern Literature:* from 5 to 6 on Mon. and Tues., *History of Swedish Literature;* and Thurs. and Fri., *Esthetics.*

K. G. T. REIN, *Prof. of Philosophy:* from 6 to 7 every day, *Psychology.*

— — ————, *Prof. of Oriental Literature:* vacant.

— — ————, *Prof. of Latin:* vacant.

A. W. BOLIN, *Prof. Extraordinary of Philosophy:* from 5 to 6 on Wed. and Sat., the *Attic Philosophy.*

E. A. STRANDMAN, *Prof. Extraordinary of Oriental Languages:* from 9 to 10 every day.

F. J. PETERSEN, *Prof. Extraordinary of Latin:* from 11 to 12 every day, on *Tibullus and Livius;* Wed. and Sat., from 4 to 7, exercises.

Docents.

J. L. F. Krohn, *Finish;* A. O. Freudenthal, *Old-Scandinavian language;* E. Böök, *Pedagogy;* O. Donner, *Sanscrit and Comparative Linguistics;* K. A. R. Tötterman, *Semitic languages;* J. J. F. Perander, *Philosophy.*

(b.) *Physico-Mathematical Section.*

A. MOBERG, *Prof. of Physics.* Rector of the University.

L. L. LINDELÖF, *Prof. of Mathematics:* from 1 to 2, *Higher Algebra and Analytic Geometry.*

K. N. A. KRUEGER, *Prof. of Astronomy* from 10 to 11 on Wed. and Sat., *Spheric Astronomy;* exercises in observations.

S. O. LINDBERG, *Prof. of Botany:* from 9 to 11 on Mon. and Tues., *Morphology, and the Masses in the North.*

F. W. MAKLIN, *Prof. of Zoölogy:* from 11 to 12 every day.

J. J. CHYDENIUS, *Prof. of Chemistry:* from 5 to 6½ Mon. and Thurs., practical work in laboratory.

— — ————, *Prof. of Geology and Mineralogy:* vacant.

A. J. MALMGREN, *Prof. Extraordinary of Zoölogy:* from 11 to 12 on Wed. and Sat., *Vertebrates of the North.*

Docents.

F. J. Wiik, *Geology and Mineralogy;* H. A. Wahlforss, *Chemistry;* K. S. Lemström, *Physics;* A. F. Sundell, *Physics;* J. P. Norrlin, *Botany;* J. R. Sahlberg, *Zoölogy.*

V. UNIVERSITY LECTURERS.

K. A. Gottlund, *Finish Language and Literature;* B. F. Godenhjelm, *German;* F. L. Martinson, *Russian;* Earl G. J. P. Armfelt, *French;* K. G. Borg, *Finish;* H. Paul, *German;* S. P. Dahlbeck, *Mercantile Science;* E. W. Palander, *Russian;* P. T. Stolpe, *English.*

VI. SPECIAL INSTRUCTORS.

F. W. Bergholm, *Gymnastics and Fencing;* A. von Becker, *Drawing;* F. R. Faltin, *Music.*

Note.—All of the Professors have at least the degree of Doctor in their respective faculties, and most of them have received evidence of distinction in other departments of science, none of which are appended to their names, as republished in the above list.

The catalogue for the spring term of 1873 contains the names of 700 matriculated students (including one female, Maria Tabetschulin, entered as born in 1852) present, and excluding over 100 students matriculated but not in residence. To be matriculated in any faculty, the aspirant must pass an examination on all subjects required for graduation in the classical lyceums, and if in the faculty of medicine, he must have graduated in the philosophical faculty.

The lectures in any faculty can be attended by persons not matriculated, and many of them are largely attended by ladies.

There is no enforced curriculum, or residence required for an examination for a degree, after matriculation. The examination for degrees varies according to the faculty and the degree.

In the philosophical faculty there are two degrees—that of Master, and that of Doctor. To obtain the first, the candidates must pass satisfactorily in five subjects, in one of which he must rank in the highest out of three grades of merit. The time usually required to master these subjects is from 4 to 6 years, but these need not have been spent in continuous residence. To obtain the degree of Doctor, the aspirants must be Master, and pass in three subjects, and then write and print a thesis, and publicly defend the same in one of the halls of the university, before the professors of the faculty.

In the other faculties there are two degrees, that of Candidate and that of Doctor. To obtain the latter, the aspirant must have the diploma of Master of Philosophy and of Candidate, and write and defend a thesis; and to become Doctor of Medicine, he must, in addition, have practiced two years in the hospitals.

Every three years there is a Commencement or Promotion Day, of all candidates for any degree in the philosophical faculty. Each young master is then crowned with laurel and awarded his diploma in the presence of all the *jubelmagistrar* (graduates of fifty years ago), and the young doctors receive each a doctor's hat. These festivities are quite popular, and attended by the older graduates, and the relations and friends of all the young, enlivened with spirited addresses, and closed with a grand ball in the evening to the special gratification of the ladies.

Besides these learned degrees, there are examinations for special professions, for ministers, lawyers, teachers, etc., which are required for obtaining any official appointment. The aspirants for these are not obliged to take any philosophical degree before entering their respective faculties.

Postscript.

DR. FELIX HEIKEL, who is now in this country, on one of the *stipendiums* mentioned at the close of page 221, and to whom the undersigned is indebted for the information embodied in the foregoing article, will be greatly obliged to any school officer or teacher for any communication he may choose to make to the accompanying circular, addressed to him. Care of

HENRY BARNARD,
P. O. BOX U,
HARTFORD, CONN.

COMMON SCHOOLS AND PUBLIC INSTRUCTION.

DEVELOPMENT FROM 1800 TO 1870.

INTRODUCTION.

By common or public schools in this chapter is understood that class of educational institutions which the State provides or secures for all its children, in the rural districts as well as in the crowded city, wherever a human being is to be found on its territory capable of receiving that formal instruction, which it is the avowed purpose of these schools to impart, as essential to the healthy, physical, moral, and intellectual growth of each individual, and to the performance of every day business and the universal duties of citizenship. It is common, because it is the instruction, which the community owes to all its citizens for their good and its security. It is public, because the school is established by the State through agencies of its providing, conducted according to the rules of its authorization, supported by funds protected or furnished by its legislation, accessible to the children of all citizens upon terms of equality, and subject to such inspection as the law may institute. Though common it is not necessarily gratuitous; it may be free or cheap—but it can not be common if the cost is beyond the reach of the poorest, or the quality is below the acceptance of those who know what good instruction is. Although public, it is not beyond legal control. It is everywhere subject to such limitations as to age, attendance, studies, books, and teachers as the State may prescribe; but it must exist by force of law, general or special, and be managed by agents who have their authority direct or indirect from legal provisions, and its privileges must be open to all children on equal terms. It is no longer limited in its range of instruction to the few elementary studies, or to mere children. Studies which formerly belonged to the academy or college are now parts of the curriculum in the higher classes or grades of the common school, especially in cities and large villages.

Although originating at different times, and projected after different models, and modified by differing conditions of nationality, occupation, and religious opinions or practices, the American Common, or Public School, however widely separated in territory,

is now subjected to the same social and political influences, and is fast approximating to a common organization, and to similar, and almost identical systems of administration, instruction and discipline. It is doubtful if the institution attains its highest efficiency and broadest usefulness, by this legal uniformity. Large bodies of children will be thrown out of its influence altogether; bitter antagonisms between bodies of citizens will be engendered; and the teaching profession will not find that field and stimulus for individual expansion and original methods and special adaptations, which greater liberty of instruction, and more diversified preparation and administration would create. It is not impossible that the recent rapid approach to uniformity in organization, administration, instruction and discipline, will be arrested and modified by the independent action of State and city systems, as soon as each becomes again more subject to peculiar local influences.

The constitutional provision of any State is indicative only of the views of a comparatively few men on the subject of schools and education at the time of its adoption, and is mainly serviceable in protecting funds specially appropriated to these purposes from being devoted to other objects, and in giving the friends of these interests a firm ground to stand on in their advocacy of the same. The constitutions and school acts since 1865 in the States recently engaged in the rebellion, and prostrated in its suppression, have been adopted for the protection of the enfranchised colored population, and are not in harmony with the former habits and present convictions of a large majority of the old voters. It will take years before this great interest of schools and education is adjusted to the new relations of parties, and firmly established in the habits of society.

We shall now proceed to give a comprehensive survey of the progressive development of common or public schools in each State, and at the same time indicate at least statistically, the condition of the State in respect to other educational institutions and agencies. For convenience of reference we shall present the States in their alphabetical order and not in the more logical order of the chronological establishment and development of schools in the same. To appreciate the greater or less rapidity and efficiency of the movement in different parts of the country, we shall indicate the date of settlement, the organization of the government, the growth of population, and the taxable property of each State. The latest statistical results will be given in the tables appended from the last report of the United States Commissioner of Education.

ALABAMA.

Alabama belonged to the State of Georgia till 1802, when by cession it became part of the Territory of Mississippi until 1817, when it was organized as an independent Territory, and admitted a State in 1819, with a population in 1820 of 127,901 which had increased in 1870 to 996,992 (475,510 colored), on an area of 50,722 square miles and taxable property returned of $157,770,387.

The earliest constitution of Alabama (1819) ordains that 'schools and the means of education shall forever be encouraged,' and the General Assembly is directed to protect (1,) the land grants of the United States for the use of schools within each township; and (2,) the Seminary lands 'for a State university for the promotion of the arts, literature, and science.'

The constitution of 1867 ordains the appointment of a Superintendent of Public Instruction,—elected at the same time and in the same manner as the governor, and of a Board of Education, consisting of the Superintendent and the governor *ex-officio*, and two members elected for a term of four years, for each congressional district. The Board of Education is declared a body corporate and politic, 'with full legislative powers in reference to the public educational institutions of the State, and its acts when approved by the Governor, or when reënacted by two-thirds of the Board in case of his disapproval, shall have the effect of law, unless repealed by the General Assembly.' This Board of Education is constituted a Board of Regents for the State University, and when sitting as such, has power to appoint the president and faculty. Of the Board of Regents, the president of the University is, *ex-officio*, a member for consultation. To the support of public schools the constitution continues the appropriation of all lands and other property donated to the State by the United States and individuals for educational purposes, and 'one-fifth of the aggregate annual revenue of the State, and of any specific tax which the General Assembly may levy upon all railroad, navigation, banking and insurance companies, foreign or domestic, doing business in the State.' The peculiar legislative and administrative school authorities provided by the State in the constitution of 1867, has not had thus far, a favorable field, or sufficient time to develop its legitimate results.

The attempts to establish an efficient system of public schools, based on the original U. S. township land grants (16th section), by ordinary legislation, from the first State law of 1823 down to 1854, entirely failed, except in Mobile and a few other cities which

followed the example of New Orleans. In the year last named, to give efficiency to previous laws, a State Superintendent was appointed, additional resources were provided by setting aside the income of the U. S. Surplus Revenue fund deposited with the State, and the avails of certain swamp lands, and a direct appropriation of $100,000 out of the aggregate annual State tax. Under the active labors and legislative reports of the Superintendent, the holding of Teachers' Institutes, the meetings of a State Educational Association, the circulation of monthly issues of an Educational Journal, an intelligent public opinion was being created, and school officers were being educated to their work, when the war of Secession arrested the work of peace. The annihilation of all personal property, and the revolution of the old social and industrial system of the South which followed, has left a *debris* to be cleared away before any general system of education adapted to the new order of society can be organized and put in efficient operation.

Under the legislative authority vested by the constitution in the Board of Education, and under the administration of a Superintendent of Public Schools, elected by the people for four years, a system has been instituted which in most of its features corresponds to that which was growing up out of the legislation of 1854, and for its support the superintendent in his report for 1871 estimates that the sum of $700,000 will be available in 1872.

The census of 1870 returned 77,139 in school attendance, out of 342,976 of the school age (5 to 18 years); and 349,771 persons over 10 years who could not read, and 383,012 who could not write. Out of 2,969 schools of all kinds, with 75,866 pupils, 57 are returned as classical colleges and academies, with 3,218 pupils, and 2,812 public schools, with 67,000 pupils.

ARKANSAS.

Arkansas was organized a Territory in March, 1819, and admitted a State in 1836, with a population in 1840 of 97,574, which had increased in 1870 to 484,471 (122,169 colored), on an area of 52,198 square miles, with taxable property returned at $94,168,843.

The constitution of 1836 ordains that the General Assembly, in consideration that 'knowledge and learning generally diffused throughout a community are essential to the preservation of a free government,' shall provide by law for the school lands, and 'encourage intellectual, scientific, and agricultural improvements.' The State received 886,460 acres of land for common schools, and 46,080 for a university, but the legislature did not come up to the

above requirements of the above fundamental ordinance, and no serious, or at least no successful attempt was ever made to inaugurate a system of public schools. In 1854 the Secretary of the State, who was *ex-officio*, State Commissioner of Common Schools, reported only 40 public schools, and complains of 'the indifference that pervades the public mind on the subject of education.' Owing to this indifference, and fraudulent and defective legislation, the munificent land grants of the general government have been squandered, and the permanent school fund from these sources in 1870 was $35,192, instead of $2,000,000 or $3,000,000, as might have been realized under honest and judicious management.

The constitution of 1868 ordains that 'the General Assembly shall establish and maintain a system of free schools for the gratuitous instruction of all persons in the State between the ages of five and twenty-one years,' and for their supervision, 'a superintendent and such other officers as may be necessary, shall be appointed.' A State university, 'with departments for instruction in teaching, in agriculture and the natural sciences shall also be established and maintained.' 'To support these institutions, the proceeds of all school lands and other property before donated, or which may be donated to the State for educational purposes, shall constitute a school fund, the annual income of which, together with one dollar *per capita* annually assessed on every male inhabitant over the age of 21 years, and so much more of the ordinary annual revenue of the State as shall be found necessary, shall be faithfully appropriated to the free schools and universities, and to no other purpose whatever.'

In view of these provisions, a school system was established in 1869, the authorities of which are: (1,) a State Superintendent, elected every four years; (2,) a Circuit Superintendent, appointed by the Governor for each judicial district, of which there are ten; (3,) a State Board of Education, composed of the State and Circuit Superintendents; (4,) a single trustee for each school district, and (5,) a city Superintendent for each incorporated city. The Circuit Superintendent gives his entire time to the interests of the schools, holds a Teachers' Institute in his district every year, examines all candidates for the office of public school teacher, and issues three grades of certificates—the first of which is valid in his district for 2 years, the second for 1 year, and the third for 6 months.

The report of the Superintendent to the Governor at the close of 1870, made a very fair exhibit of schools, teachers, and expenditures compared with any thing before published. In the two

years 1869 and 1870, 657 new school-houses have been built, making in all 1,289; of 182,474 children (white and colored) between the ages of 5 and 21, 107,908 have attended school of some kind; 2,537 schools had been taught by 2,302 teachers, of whom 944 attended the 41 Teachers' Institutes which had been held. The entire sum expended for the public schools was $583,844, of which $334,952 was from direct tax.

The *Arkansas Journal of Education* was established in 1870, and made the organ of the State Board in 1871. A State Teachers' Association was organized in 1869, and has held three annual meetings. The Peabody Fund furnished aid in 1870 to the amount of $9,450.

The national census for 1870 returns 2,969 schools of all kinds, under 3,008 teachers, of whom 992 were females. Of these schools 1,744 were public, with 1,966 teachers and 72,004 pupils. Under the head of classical, professional and technical institutions, there are 8 colleges (*so-called*), 46 academies, 1 school of theology, 1 of medicine, and one for the blind and deaf mutes.

These statistics returned for some States would be significant, but names are not things, or at least schools, in the light which official reports throw on their actual condition in Arkansas, especially when the same census returns 111,799 persons over 10 years old who can not read, and 133,339 who can not write.

CALIFORNIA.

California was settled by the Spanish as early as 1769, and became part of the territory of the United States by treaty with Mexico in 1848, and was admitted into the Union in 1850, with a population of 92,597, which in 1870 had increased to 560,247, on an area of 198,181 square miles, and with taxable property returned at $269,644,068.

The constitution of 1849 provides for the election by the people of a superintendent of public instruction, and enjoins on the legislature 'the establishment of a system of common schools, by which a school shall be kept in each district at least three months in each year,' and deprives each district which neglects to do so, of its share in the interest of the public fund during such neglect. The proceeds of all lands donated by the United States Government for school or university purposes, including 500,000 acres donated for internal improvements, are to be set aside inviolably and without diminution for such purposes and no other. Under this injunction and wise legislative counsels, a system of

public schools was at once established, and within the last ten years has been developed into proportions and efficiency, especially in the large towns, which may challenge comparison with any in the country. Without noticing the successive enactments, many of them important, by which the system was developed, we find in the constitution, and revised school law the following features:

1. A State Superintendent, elected for a term of four years.

2. A State Board of Education, consisting of the Governor, the State Superintendent, the Principal of the State Normal School, the Superintendent of the city and county of San Francisco, and of the respective counties of Sacramento, Santa Clara and San Joaquin, and two professional teachers holding State certificates of competency and experience, nominated by the State Superintendent and elected by the Board. To this Board is assigned the duty of 'adopting a course of study, and rules and regulations for all public schools, to prescribe a uniform system of text-books, and a list of books suitable for school libraries, and to grant diplomas to teachers and regulate their examinations.'

3. A County Superintendent for each county, elected at the general election, to hold office for two years, who must visit all the schools in his county at least once a year, distribute and see to the enforcement of all regulations and circulars of the State Board, hold Teachers' Institutes, keep on file the State Educational Journal, and all printed reports and documents of the Superintendent, and all reports of school officers and teachers, as well as an official record of his own doings and of the county board of examination, on the penalty of a forfeiture of $100 from his official salary in case of failure.

4. Three trustees for each school district, one elected each year and holding office for three years, to whom the local management of the school, as to teachers, books and school-houses belongs, subject to the regulations of the State and county officers.

The law provides for a State Normal School, Teachers' Institutes, and State and County Boards of Examination composed of teachers, exclusively. It also deals specifically with many points which are left doubtful or discretionary in other States, such as: a gradation of schools in primary, grammar and high; a limitation of school hours for children under eight years to four hours, and for all schools to six hours, and a school month to twenty school days, or four weeks of five school days; making the parents of pupils liable for damages to school property of any kind; making profanity and vulgarity good cause for suspension, and continued

willful disobedience and open defiance of the teacher's authority, good cause for expulsion; exempting all teachers from professional employment on days as may be declared public holidays, State or national; the necessity of teachers attending the Institute for their county, and of the State Superintendent subscribing for a copy of an Educational Journal in which the official circulars, decisions and laws relating to schools are published, for each county and city and district officer. Teachers are enjoined 'to instruct their pupils in the principles of morality, justice, and patriotism, and to train them up to a true comprehension of the rights, duties, and dignity of American citizenship.'

The State Board in 1873 adopted and prescribed a uniform graded course of study for all the schools of the State—and this course it is the duty of county superintendents, local school trustees, and teachers to enforce. The course is based on an organization of the lower schools into three grades. The third or lowest grade has four divisions or classes, and the second and first grades have each two divisions—the eight divisions corresponding, we suppose, with the first eight school years, from six to fourteen. These three lower grades are followed by an advanced or high-school grade, with three divisions or classes.

The course for the first division includes reading, spelling, printing, arithmetic, object lessons (definitely prescribed), and language (oral). In the second division, writing is substituted for printing, and composition (sentence-making), and local or home geography are added. This course is continued to the sixth division, when grammar (oral) is added. The course for the seventh and eighth divisions includes reading, spelling, penmanship, arithmetic, physiology (oral), natural philosophy (oral), composition, grammar, geography, and the history of the United States. The advanced course includes nearly all the branches of study usually taught in high schools.

Evening schools for adults, as well as for children who have passed the ordinary limits of school attendance, and a free public library, are recognized as part of the system of public instruction.

According to the official reports, there were in 1870, 1,354 public schools, under 1,687 teachers (961 females), maintained at a total expenditure of $1,290,585, of which $847,229 was raised by tax. The productive capital of the school fund is $2,000,000.

The census of 1870 returned 24,877 persons over 10 years old who could not read, and 312,716 who could not write.

CONNECTICUT.

Connecticut on becoming a State continued the educational policy commenced in the colonial law of 1650, and much earlier in the original towns, which composed both the colonies of Connecticut and New Haven—in all of which schools were instituted within *one year* after the first settlements were made, viz., in Hartford in 1637, and in New Haven in 1639—the first settlers came as a community and a church, with their families, pastors, teachers, and craftsmen, and at once entered on the business of administering churches and schools, as well as of homes, farms, shops, and roads.

At the beginning of this period the system of public instruction embraced (1.) a common school in everyneighborhood where at least twelve children could be gathered for elementary instruction; (2.) an endowed grammar school, or academy, in the county town, or one or more private schools for classical instruction in all the large parishes of the State; (3.) a college for superior instruction at New Haven, with special reference to the ministry, and the 'learned professions' of law and medicine. The common school authorities were: (1,) a school committee (of three persons) for each school society (which corresponded to the parish—and of which there was one or more for each town), which looked after the financial affairs; (2,) a district committee, appointed by the society, for each district, to employ the teacher and look after the local matters; and (3,) school visitors, (of which the clergyman was always a member).

In 1795 school districts were authorized, by a vote of two-thirds of all the qualified voters, at a special meeting called for that purpose, to lay a tax to build a school-house and procure a site, and by subsequent acts, especially the acts of 1810, 1837, 1839, and 1853, they were clothed with corporate powers and general authority to lay taxes for all school purposes.

In 1795 the avails of the sale of lands in Northwestern Ohio, known as the Connecticut Reserve (because reserved by the State in its deed of cession to the United States in 1782), of all claims to territory beyond its own western bounds, was appropriated to the support of schools, and thus the policy of a permanent State school fund was inaugurated, which is now a part of the school policy of every State. Wisely applied, a school fund gives efficiency to the weak portion of a school system, and equalizes the burden of taxation between the rural and urban towns.

In 1799 a thorough revision of the school laws was had, on the

basis of which substantially the schools remained for a half century. By its provisions the powers before exercised by the towns was conferred upon school societies, with territorial limits and corporate powers as ecclesiastical societies, sometimes co-extensive with a town, in some cases part of a town, and in other cases made up of two or more towns, as might be convenient for public worship, which mainly determined their formation. So long as ecclesiastical societies determined the religious activity of the people, no detriment to the schools ensued, either in respect to support or supervision. The societies were authorized to appoint visitors, whose duty it was 'to examine instructors at any of their meetings; to displace such as were found deficient in any requisite qualification, or would not conform to their regulations; to superintend and direct the instruction of youth in letters, religion, morals, and manners; to appoint at their discretion public exercises for the youth; to visit the schools twice, at least, during each season of schooling, at which two or more should be present: and particularly to direct the daily reading of the Bible by such youths as are capable of it, and the weekly instruction in some catechism by them approved, and recommend that the master conclude the exercises of each day with prayer; and continue in office during the pleasure of the society.'

In 1810 the expenses of keeping a district school above the amount of public money was apportioned according to the number of days' attendance of each person at school, which is the origin of the Connecticut Rate Bill system, although the system of parental payments had been the practice of this State from the beginning, and under it a lively interest in school matters had secured universal instruction no where else realized.

In 1820 an act was passed providing that the appropriation of $2 upon every $1,000 of the tax list of every school society (the regular State tax for schools) should not be made obligatory whenever the income of the school fund amounted to $62,000, which it did next year; and from this date the fund operated injuriously to the schools by relieving the towns of the obligation and the habit of school taxation, and limiting instead of increasing the resources of the districts, or throwing the increasing expenses of the schools on the rate bill of the scholars. From this date the income of the fund was appropriated to the several societies and districts, according to the number of persons over 4 and under 16 years of age, which necessitated an official enumeration of children, and thus made known the requirements of the districts for school accommodation and pecuniary means.

In 1827 an agent was employed by the Hartford School Society to visit the different parts of the State and collect statistics of schools, and almost every year henceforward the details of school improvement were discussed in conventions, until 1837, when, on motion of Henry Barnard, member of the House from Hartford, the school visitors and the society committee were required to make returns to the comptroller respecting the condition of the schools in certain specified particulars; and in the year following, the same work was done by Mr. Barnard by circulars addressed to school visitors and teachers.

In 1836 the State's proportion of the United States Surplus Revenue (amounting to $764,670) was received by the State and deposited with the towns, on condition that at least one-half of its entire income should be devoted to the promotion of education in the common schools. In 1855 the entire income was required to be appropriated to the same object.

The State exercised a direct supervision of the common schools for the first time in 1838, when, on motion of Mr. Barnard, a Board of Commissioners of Common Schools was instituted, with a secretary as its executive officer. The duties of the Board were mainly to collect and disseminate information and awaken public interest in behalf of the schools, and the means of popular education generally.

In 1839, by an act drawn up by the Secretary of the State Board, who was chairman of the House Committee on Education, the school districts were authorized to tax themselves to the amount of $30 for the first year, and $10 for each subsequent year, for school libraries, and to associate for the purpose of supporting a union or high school; school societies were authorized 'to maintain common schools of different grades to secure the free, equal, and careful instruction of all the youth thereof, and to distribute the school money to the districts according to the actual attendance in each;' and the school visitors to appoint a special committee to examine teachers, visit schools, and exercise all the duties of the whole Board, and receive compensation for their time. In 1841 these and other provisions were incorporated into the revised school code.

In 1842 the act constituting the Board of Commissioners was repealed, but the powers of the secretary were assigned in 1845 to the Commissioner of the School Fund, who was made *ex-officio* Superintendent of Common Schools. During this period the former Secretary of the Board of Commissioners prepared all the official circulars and the annual reports to the legislature, and in

1849 was made superintendent, in virtue of his office as principal of the State Normal School.

In 1847, the Superintendent of Common Schools was authorized to employ suitable persons to hold schools of teachers in the several counties, similar to those held in 1839–40. In 1848 this provision was made permanent, and these meetings were called Teachers' Institutes. From that date, on an average, one institute has been held in each county, with an aggregate attendance of at least 1,000 teachers every year.

In 1849, an act to establish a State Normal School was passed, and placed under the direction of a Board of Trustees, who located the same at New Britain, in consideration of the offer of a suitable building, and facilities for model and practice schools. Thus was consummated an enterprise which had been presented by Prof. Olmstead in 1816, advocated by Thomas H. Gallaudet in 1824, and urged in various ways by others in every year subsequently

In 1854, towns were required to raise by taxation a sum equal to one cent on the dollar on their grand lists (as made up at that time), for the support of schools, and to distribute the amount to the several school societies within the towns.

In 1856, school societies were abolished, and their property and obligations were transferred to towns, which, by the revision of 1872, must maintain public schools in every organized school district, or, in case school districts are abolished, a sufficient number of good public schools of different grades in various parts of the town, which shall be open to all children over four years of age, residing within the same, without distinction of race or color.

In 1858 and 1862, attempts were made to graduate the rate of tuition according to the grade of the school; but in 1868 the town tax was increased to an amount sufficient to make the schools free.

In 1871, an annual appropriation was made from the State treasury of a sum equal to fifty cents for each person between the ages of 4 and 16, to be paid with the dividends of the school fund, and which in 1872, was increased to one dollar and fifty cents for each person aforesaid.

I. The system of Common Schools in Connecticut is administered by (1,) State Board of Education, composed of the Governor, Lieut. Governor, and four persons, one from each Congressional district, and charged with the general supervision and control of the educational interests of the State, with special power to prescribe what books shall be used, but not to require any book to be changed oftener than once in five years; to prescribe the form

of all school reports; to establish and manage a State Normal School, and hold conventions of teachers; and to appoint a secretary, whose business it is made to exercise a general supervision over the public schools, to visit different parts of the State for the purpose of awakening and guiding public sentiment in relation to the practical interests of education, to collect school-books, apparatus, maps, and charts as can be obtained without expense to the State, and to report, annually, to the board on the condition of the Normal schools and other public schools of the State.

(2,) A Board of School Visitors for each town, of six or nine members, as the town may determine, who prescribe regulations for the management, studies, classification, and discipline of the public schools; examine candidates and issue certificates of qualifications to such as they find qualified. If authorized by the towns, this board may employ the teachers for the schools; visit the schools through one or more of their members, called an acting visitor or visitors; and report to the town and the board, annually, and when required.

(3,) A committee of each district, charged with all matters of local management, unless the same shall have been transferred by the town to the school visitors.

II. The law designates certain branches in which the teachers must be found qualified to teach, and which any parent may require his child, if properly qualified, to receive instruction, viz., reading, writing, arithmetic, and grammar thoroughly, and the rudiments of geography, history, and drawing. There are no limitations or specifications as to the studies which may be introduced into schools of a higher grade which the towns are authorized to establish.

III. From the year 1650, it has been made by law the duty of all parents and guardians of children 'to bring them up in some honest and lawful calling, and to cause them to be instructed,' originally 'to read the Holy Word of God and other good laws of the colony,' but by existing statute 'in reading, writing, English grammar, geography and arithmetic.' By the existing law, 'any child between the ages of 8 and 14 must attend some school, public or private, or be instructed at home, at least three months in each year, unless the physical or mental condition renders such instruction inexpedient. And no child under 14 can be employed to labor in any business, whatever, unless he has attended school three months out of the twelve preceding, under a penalty of $100 for each offense. Each city or town may make all needful regulations con-

cerning habitual truants from school, or children under 16 years of age found loitering during school hours, with prescribed modes for their arrest, penalties, and for repeated convictions, their sentence to the State Reform School, and in case of girls, to the Girls' Industrial School. To carry out these provisions relative to children engaged in factory labor, the State Board appoint an agent who visits the localities, confers with employers and teachers, and thus, without actually appealing to penalties, secures the enforcement of the law. But the statistics of the Secretary's report for 1872, and the national census of 1870, show that the aim of the law—universal school attendance, and universal elementary instruction at home or at school, are not now reached. The census shows that there were 29,616 persons over 10 years old, of all races, who were returned as illiterate—over 19,000 who could not read, and over 29,000 who could not write. Of the 29,616 thus returned, 27,913 were white, and of these 5,678 were native born. Out of 131,748 persons over 4 and under 16 years of age in January, 1872, only 83,874 were registered as scholars in public schools in the summer of 1872, and 94,787 in the winter of 1872. If to these we add 9,029 in private schools, it leaves 11,947 not in any school, public or private.

IV. The support of common schools comes from: (1,) State treasury—income of State School Fund, and a sum equal to $1.50 for every child between the ages of 4 and 16; (2,) town treasury—income from town funds, and such portion of the town tax as may be necessary to keep the public school, according to law; (3,) district treasury—income from local funds, and property taxation; (4,) voluntary contributions to prolong the schools.

In 1872, there were 166 towns; 1,521 school districts, with 1,638 schools, classified into 2,348 departments, under 2,477 teachers (2,240 females), of whom 580 had not taught before; the State School Fund, $2,043,375; Town Deposit Fund, $763,661; Local School Funds, $150,000; valuation of taxable property, $322,553,488. The income in 1872 was, from permanent funds, $178,655; from town and district taxation, $1,127,707; State treasury, $199,414; from other sources, $60,267,—total $1,442,669.

The educational institutions of the State in 1872 consisted of (1,) 1,638 common schools; (2,) 170 academies, seminaries, and high schools of secondary instruction; (3,) 3 colleges, 8 professional and special schools (1 teaching, 3 theology, 1 law, 1 medicine, 1 science applied to engineering, agriculture, and architecture, 1 art—industrial and ideal, 1 deaf mute, 1 imbecile), and 290 private schools.

DELAWARE.

Delaware, which first assumed an independent jurisdiction in 1776 (although settled in 1627), had in 1790 a population of 59,096, which had increased in 1870 to 125,015, with an area of 2,120 square miles, and taxable property valued at $64,787,223.

Delaware was the first State to ratify the Federal constitution (1789), and one of the earliest to ordain by constitution (1792) that 'the Legislature shall, as soon as conveniently may be, provide by law for establishing schools and promoting arts and sciences.' But the act of 1796 'to create a fund sufficient to establish schools,' and all subsequent acts of 1797, 1816, 1817, 1821, 'to increase the fund or pay the tuition of poor children,' or of 1829 'to provide for free schools,' or of 1830 and 1832, 1833 and 1835 supplementary and additional thereto, or of 1837 appropriating the income of the U. S. Surplus Revenue Fund for the benefit of the school districts, and all subsequent acts (1852, 1857, 1858, 1861) have failed to go to the root of the matter by making it obligatory on the towns or hundreds to establish and maintain public schools, not for the poor, but for all classes, and to raise by tax on the taxable property of such town or hundred, a minimum sum for the support of such schools, and then subjecting teachers to an examination, and the schools to regular visitation, by a committee responsible to the State and to the local community for the performance of their duties. From this general remark should be excepted the city of Wilmington, in which a system of public schools has been maintained under a special act of the Legislature, by which the school interest is committed to a board elected by the citizens, with power to establish schools and provide money for their support, by requisition on the city authorities. Down to 1872, no provision was made by the State for education of the colored children, but by the aid of citizens, and the Freedmen's Bureau, 29 schools were maintained with 2,104 pupils at an expense of $11,000.

According to the national census of 1870, out of a school population (5 to 18 years of age) of 40,807, only 19,965 were returned at school in the year previous, and out of the total population (125,015), 19,356 persons over 10 years could not read, and 23,100 could not write. According to the same census there were 326 public schools under 388 teachers, with 17,835 pupils; 9 academic institutions under 63 teachers and 859 pupils (including 2 classed as colleges with 15 teachers, of whom 8 are females, and 137 pupils, of whom 120 are females; and 38 private and parochial schools, with 59 teachers and 1,881 pupils.

FLORIDA.

Florida, although settled earlier than other portions of the Union, was not admitted into the United States until 1845, with a population in 1850 of 87,442 (39,300 slaves), which had increased in 1870 to 187,748, on an area of 59,248 square miles, and taxable property returned at $32,480,843.

Although the constitution adopted in 1839, and that of 1865 throw their protection around lands granted 'for the use of schools and seminaries of learning,' not much seems yet to have come of the lands (amounting to over 1,000,000 acres), or to have been done for schools, until under the act of Jan. 30, 1869, by which (1,) a Superintendent of Public Instruction is appointed for the State, and (2,) County Superintendents for each county. This is a good beginning in administrative authorities.

According to the national census of 1870, out of a school population (5 to 18 years of age) of 63,807, 12,778 were returned as attending school in the year previous. Of this number, 8,254 were white and 4,524 colored. Out of the entire population (187,748), 66,238 persons over 10 years of age could not read, and 71,803 could not write, with taxable property to the valuation of $32,480,843, and school lands yet undisposed of. A better exhibit may be anticipated in 1880 over 1870, when the census returned 377 public schools, with 14,000 pupils; 10 academies, with 580 pupils, and 141 private schools, with 1,500 pupils.

GEORGIA.

Georgia was settled in 1773, and had in 1790 a population of 82,548 (29,264 slaves), which had increased in 1870 to 1,184,109 (545,142 colored), on an area of 58,000 square miles, with taxable property valued at $227,219,519.

This State was one of the earliest to assert in its fundamental law (constitution of 1777), that 'schools shall be erected in each county, and supported at the general expense of the State,' and to make liberal appropriations to endow seminaries of learning. In 1783 the legislature donated 1,000 acres of land to each county for the support of free schools, and in the year following, 40,000 acres for the endowment of a university, and in 1792, one thousand pounds for the endowment of an academy in each county. In the preamble of the charter creating the University of Georgia in 1785, are these words: 'as it is the distinguishing happiness of free governments that civil order should be the result of choice, and not necessity, and that the common wishes of the people become

the laws of the land, their public prosperity and even existence depend very much on suitably forming the minds and morals of their citizens. * * It should be among the first objects of those who wish well to the national prosperity, to support the principles of religion and morality, and early to place the youth under the forming hand of society, that by instruction they may be molded to the love of virtue and good order. Sending them abroad to other countries for an education will not answer.' To give effect to the last suggestion, in the same year it was enacted that 'if any person or persons under the age of sixteen years, shall, after the passage of this act, be sent abroad without the limits of the United States, and reside there three years for the purpose of receiving an education under a foreign power, such person or persons, after their return to this State, shall for three years be considered and treated as aliens, in so far as not to be eligible to a seat in the legislature or executive authority, or to hold any office, civil or military, in the State for that term, and so in proportion for any greater number of years as he or they shall be absent as aforesaid.' The legislature at this period was in earnest, and comprehensive in its educational policy, but in spite of numerous laws and liberal appropriations designed to provide free elementary instruction for the poor, to establish at least one endowed academy in each county, and a university for higher and professional learning for the whole State, the hindrances incident to a new country, with its productive resources not developed, to a population settled and settling not in villages or groups, but in independent and isolated plantations, and more than all, to a radically unrepublican constitution of society, these laws failed to accomplish their beneficent objects.

The provisions of the amended constitution of 1798, reordained in that of 1839, that 'the arts and sciences shall be promoted,' and 'the General Assembly shall provide effectual measures' for elementary as well as higher institutions, did not establish free schools, provide competent teachers, awaken public interest, or keep the legislature informed of the exact state of education in different parts of the State. The national census of 1840, while it showed the existence of 11 colleges (so designated) with 622 students, and 176 academies with 7,878, and only 601 primary schools with 15,561 pupils, for a white population of over 400,000, of whom 30,717 persons (increased to 42,000 in 1850), over 20 years of age were returned unable to read and write. In 1843, and again in 1854 and 1856, after a personal visit of the writer of this

article, and correspondence with prominent citizens, a plan was devised to create a system of common schools, open alike to rich and poor, supported by public tax, State and local, and administered by district, county, and State commissioners. The plan met with favor in the legislature both in 1854 and 1856, but failed in spite of the eloquent appeal of Hon. W. H. Stiles, Speaker of the House, 'Let us, by the passage of this bill, inaugurate a system of common schools in Georgia. In the name and in behalf of 150,000 Georgians, between 5 and 20 years of age, who are growing up in ignorance of the duties and relations of civilized life, I demand it. In the name of 42,000 of my countrymen, over the age of 20 years, who are daily hurrying to the grave without being able to read for themselves the way of eternal life, I demand it. In the name and in behalf of the whole State, which we proudly call the 'Empire State of the South,' I demand it. And in what, pray, does her empire consist? In lands and tenements, in fields and stocks, in railroads and copper mines, but not in that which exceeds them all, in cultivated intellect. It is an empire of matter, and not of mind, of darkness and not of light. Enlighten this darkness, efface from her escutcheon that foul blot of illiteracy which the census discloses, or never call her again the Empire State.'

The census of 1870 disclosed a progressive increase of illiteracy; the events of the war, having added the entire black race at once to the number of citizens, and the ranks of the illiterate, making 468,593 persons over 10 years of age who could not read.

In 1870 a system was established, with the following officers:

(1,) A State Board of Education, consisting of the Governor and other State officers, acting through a State School Commissioner. To this Board is given the apportionment of any State appropriation, and supervision.

(2,) A County Board of Education, consisting of a member for each militia district. By this Board a County School Commissioner is elected, who thus becomes a member, and its secretary. To this Board belongs the examination of teachers the inspection of schools, and the imposition of a tax.

(3,) School Trustees for each militia district, which has been made a school district. This Board manages the school, and reports to the County Commissioner.

(4,) The city school authorities of Augusta, Columbia and Savannah, instituted by special acts, by which graded systems of public schools are established for the respective cities and the counties of which they form part.

ILLINOIS.

Illinois became one of the United States Dec. 3, 1818, with a population in 1820 of 55,211, which had increased in 1870 to 1,680,637, on an area of 55,410 square miles, and with taxable property valued at $482,899,575.

By an ordinance dated Aug. 26, 1818, the convention which framed the State Constitution accepted a proposition contained in act of Congress passed April 18, 1818, as a condition precedent of the admission of the people of the Illinois Territory, and to be obligatory upon the United States, viz., 'That section numbered 16 in every township shall be granted to the State for the use of the inhabitants of said township for the use of schools; that five per cent. of the net proceeds of public lands within the State and sold by Congress after the first day of January, 1819, shall be reserved for the following purposes, viz., two-fifths for making roads leading to the State, and the residue shall be appropriated by the Legislature of the State for the encouragement of learning, of which one-sixth part shall be exclusively bestowed on a college or university.' 'That 36 sections, or one entire township, to be designated by the President of the United States, together with the one heretofore reserved for that purpose, shall be reserved for the use of a seminary of learning, and vested in the Legislature of said State to be appropriated solely to the use of such seminary.'

Much legislation has been had on the management of the funds growing out of the lease and sale of the lands thus donated, and the controversy over the possession of portions of the avails of the United States reservations paid over to the State, has not yet ceased. The capital of these funds in 1871 was as follows: School Fund, $613,363; College or University Fund, $156,613; Seminary Fund, $59,839; County School Fund, $348,285; Congressional Township Fund, $4,868,555; Surplus Revenue Fund, $335,592;—*Total*, September 30th, 1872, $6,382,248.

The first general school law was passed in 1825, 'to provide for the establishment of free schools,' with the following preamble: 'To enjoy our rights and liberties we must understand them; their security and protection ought to be the first object of a free people; and it is a well established fact that no nation has ever continued long in the enjoyment of civil and political freedom, which was not both virtuous and enlightened; and believing that the advancement of literature always has been, and ever will be, the means of developing more fully the rights of man; that the

mind of every citizen in the republic is the common property of society, and constitutes the basis of its strength and happiness; it is, therefore, considered the peculiar duty of a free government like ours, to encourage and extend the improvement and cultivation of the intellectual energies of the whole.'

The upward and onward movement of common schools in Illinois dates from the legislation of 1854, for which preparation had been made by long and persistent individual and associated labor. Among these should be mentioned the seven founders (particularly Baldwin, Turner, and Sturtevant,) of the Illinois College from 1829; the *Ladies' Association for Educating Females*, founded at Jacksonville in 1833; the *Illinois Institute of Education*, founded at Vandalia in the same year; the *Illinois State Educational Society*, founded at Springfield in 1841; the *Northwestern Educational Society*, begun in 1845; the *Industrial Education Conventions*, from 1851; the *Teachers' Association*, countywise from 1845, and culminating in the State Associations in 1853; the publications of the *Common School Advocate* in 1837, the *Illinois School Advocate* in 1841, the *Prairie Farmer*, and *Illinois Teacher* in 1853; to which should be added the example of Chicago, which city led off in 1853–54 in the employment of a superintendent.

In 1854 provision was made for the election by the people of a Superintendent of Public Instruction, to hold his office for two years, and whose whole time should be devoted to the supervision of the common schools, to conferences with teachers and school officers, to public addresses in the different counties, and to the advancement of public education generally. He was specifically required to make a report every year, and in the year following his election, to report to the Legislature by bill 'a system of free school education throughout the State, to be supported by a uniform *ad valorem* tax upon property to be assessed and collected as the state and county revenue is assessed and collected.'

In 1855 a bill for the thorough organization of the common schools was drawn up by the superintendent, the basis of which was the principle of state and local taxation for educational purposes, and a series of school officers for local and general administration to secure uniformity and efficiency in the schools. The bill became a law, and under it were: (1,) A State Superintendent of Public Instruction, elected by the people. (2,) A School Commissioner for each county, elected by the township boards of education in that county. (3,) A Board of Education for each

township. Provision was made for county school conventions and Teachers' Institutes, and an examining committee for each county. No school could receive any portion of the state or local school moneys unless it had been kept for at least six months for the equal and free instruction of all persons. The law has been modified and revised from time to time, and the system of public instruction has been extended by the addition of new institutions until it has reached a high degree of efficiency in the School Law of 1872.

The State now requires and secures official returns from all institutions established, incorporated, or aided to any extent out of public funds, and of the school attendance of all its children and youth, and the causes of the neglect of any person growing up in illiteracy, either white or black. Provision is made to protect the public schools against the employment of incompetent persons as teachers, by providing a State Normal University and three other normal schools, 119 county teachers' institutes and associations, besides the advice and co-operation of school officers, and then the thorough examination by experts of all applicants in a range of specified studies as extensive as was ever before inserted in the qualifications of common school teachers, viz., orthography, reading in English, penmanship, arithmetic, English grammar, modern geography, the elements of natural science, the history of the United States, physiology, and the laws of health, which the law declares must be thoroughly and efficiently taught; vocal music and drawing may be insisted on when deemed expedient by the directors. And these studies may be extended at the discretion of the Board of Education in all large cities.

The school authorities are:

(1,) State Superintendent, elected by the people for a term of four years, who is the legal adviser of all school officers and teachers, and who must address the county superintendents by circular on all points touching the system, and the organization, instruction, and discipline of schools, and report annually to the Governor on the condition and improvement of the common schools and all other educational institutions of the State.

(2,) County Superintendent, elected by the voters of each county to hold office for four years, who must visit at least once in each year every school in his county, and note the method of instruction, the branches taught, the text-books used, and the discipline, government, and general condition of the schools. He shall give

such directions in the science, art, and method of teaching as he may deem expedient and necessary, and shall be the official adviser and constant assistant of the school officers and teachers of his county, and shall faithfully carry out the advice and instructions of the State Superintendent. He shall encourage the formation and assist in the management of county teachers' institutes, and labor in every practicable way to elevate the standard of teaching, and improve the condition of the common schools of his county. In all controversies arising under the school law, his advice shall first be sought, and all appeals to the State Superintendent must be taken up on the statement of facts certified by him. In case of failure of any township officers to provide the authorized information and statistics, he can employ a competent person to examine all books and papers, and obtain and furnish the same.

(3.) Township Trustees for each township (one elected each year for a term of three year), who must secure an efficient school in each legally constituted district, for a period of six months in each year, and a High School when so ordered by the town.

(4,) District Directors, one for each district, into which a township may be divided, who must, among other items, report the names of persons over 12 and under 21 residing in the district unable to read and write, and the causes of such neglect. To this office is committed the power of levying a tax on the property of the district to continue the school for not less than 5 or more than 9 months, and to excuse the attendance of children under 12 years for more than four hours each day.

(5.) City Boards of Education—for any district having two thousand inhabitants by the census of 1870, six members, and three additional members for every additional ten thousand inhabitants, with all the powers of taxation and management given to other city systems.

In 1872 there were 11,156 common schools (9 high, 651 graded, and 10,414 ungraded,) with 672,782 pupils under 20,285 teachers (11,459 females), in 10,979 school-houses (cost, with ground and apparatus, $18,373,880); 58 academies and colleges; 20 professional and special schools (4 teaching, 2 law, 2 medicine, 2 agriculture, 1 blind, 1 deaf mute, 2 commercial, 1 art), and 700 private schools. With all these institutions there is much left undone. According to the census of 1870, with a school population of 818,766 persons (between 5 and 18 years), there was a total attendance of only 542,225; and 86,368 persons who could not read, and 133,584 (90,505 natives) who could not write.

INDIANA.

Indiana was organized as a Territory in 1800, and admittted as a State in 1816, with a population in 1820 of 145,750, which in 1870 had increased to 1,680,637, with a valuation for taxable purposes of $663,455,044.

The history of education in Indiana commences with the Act of Congress of 1804 providing for the sale of the public lands, which directed that the Secretary of the Treasury should select a township of land in several portions of the northwestern territory for the use of seminaries of learning, and that the section numbered sixteen in each and every township should be reserved for the use of schools. No application of these lands was, however, made until 1816, when Congress passed an ordinance to enable the people of the Indiana Territory to form a constitution and be admitted into the Union. That ordinance provided that one township of land, in addition to the one heretofore reserved, should be granted to the State of Indiana for the use of a seminary of learning, and that the sixteenth section in every township, and where that had been otherwise disposed of, other lands in lieu thereof should be granted for the use of schools. The proposition was accepted, and after the admission of the State of Indiana into the Union, a State University was established at Bloomington in Monroe county, and the proceeds of the sales of the two townships were directed to be funded, and the income thereof annually applied to the support of the institution.

The constitution of 1816 makes it the duty of the General Assembly 'to provide by law for a general system of education, ascending in regular gradation from township schools to a State University, where tuition shall be gratis and equally open to all.' This duty is reaffirmed in the constitution of 1851, with provision for the election of a superintendent, and a consolidation and enlargement of the Common School Fund, which is declared to consist of:

(1,) Congressional Township Fund and land; (2,) United States Surplus Revenue Fund; (3.) Saline Fund and land belonging thereto; (4.) Bank Tax Fund; (5.) County Seminaries' Fund, and fines assessed for breaches of the penal laws; (6,) Swamp Land Funds; (7,) Common School Funds held by counties.

The aggregate of these funds in 1870 amounted to $8,259,241, and the income from the same to about $400,000, which was increased by property and capitation tax to the sum of $1,810,866.

The first school law was enacted in 1821, which underwent many revisions and modifications, without producing efficient common schools, and leaving Indiana behind most of the other States, in 1840, when according to the national census (out of a population of 988,416), there were 70,540 persons over 20 years of age who could not read or write, of whom less than 1,000 were returned as native born. Under the energetic appeals of 'One of the People' (*Prof. Caleb Mills of Wabash College*,) addressed from year to year, from 1840 to 1848, to the people of Indiana, as a sort of supplement to the Governor's message, the Legislature was finally aroused to efficient action, and in 1848 an act to provide a system of free schools was passed. It having been left with the counties to repeal or adopt its provisions by popular vote for its respective town ships, many counties adhered to the old defective system, but the constitution of 1850, and the school law of 1855, brought up the legal requirements to a higher and a uniform state, and from that time the schools have been under agencies which have constantly improved the quality of the instruction given, although they have not prevented an alarming amount of illiteracy, viz., 76,634 persons over 10 years of age who could not read, and 187,124 who could not write, according to the census of 1870.

The system is now administered by: (1,) State Superintendent; (2,) State Board of Education, composed of State Superintendent, president of State University and State Normal School, and the superintendents of the three largest cities; (3,) County Commissioners, one for each of the 92 counties, who visit the schools of their respective townships, hold institutes, and appoint; (4,) District Superintendents, who hold office for three years, and examine all candidates for teaching; (5,) Township Trustees, who may, among other powers, introduce the study of the German language into any school where the parents of 25 children demand it.

In 1870, out of 619,627 children between the ages of 5 and 21, 462,527 attended in the 8,759 district and high schools (including 34 cities), taught by 11,846 teachers (4,722 females), and maintained at a cost of $1,810,866, in 8,827 school-houses, valued, with lots and equipments, at $7,262,639.

The State Normal School at Terre Haute was opened in 1870, with model and practice schools attached. In the same year 4,033 teachers, in 46 counties, attended teachers' institutes. The State Agricultural and Mechanical Art College at Lafayette, which takes the name of Purdue College in consideration of liberal donations of a citizen of that name.

TABLE.—*Population, Taxable Property, Schools, Illiteracy, &c.*

States.	Area in Square Miles.	Population in 1870.	Taxable Property in 1870.	National Census of 1870. Schools of all kinds. Number.	Teachers.	Pupils.	Cost.	Number of Persons over 10 years of age, who Can not read.	Can not write.	Persons between 5 and 15.	State Statistics of 1872. No. of Public Schools.	Permanent School Fund.	School-houses, ground, and equipments.	Cost of Public Schools in 1872.
Alabama	50,722	996,992	$156,770,387	2,969	3,364	75,866	$976,351	349,771	383,019	342,976	2,500	$2,000,000	$500,000	$700,000
Arkansas	52,198	484,471	94,168,847	1,978	2,297	81,526	681,902	111,799	133,339	165,492	1,900	500,000	400,000	600,000
California	188,981	560,247	269,644,068	1,548	2,444	85,507	2,946,308	24,977	31,716	137,129	1,400	3,000,000	2,000,000	2,000,000
Connecticut	4,750	537,454	322,553,488	1,917	2,928	98,021	1,856,279	19,680	20,616	138,962	1,600	2,800,000	3,000,000	1,503,617
Delaware	2,120	125,015	64,787,223	375	510	19,577	212,712	19,350	23,100	30,807	330	300,000	200,000	200,000
Florida	59,268	187,748	32,480,843	377	482	14,670	154,569	68,238	71,803	63,897	400	300,000	200,000	80,000
Georgia	58,000	1,184,109	227,219,519	1,880	2,432	66,150	1,253,299	418,553	468,593	407,516	300	300,000	200,000	700,000
Illinois	55,410	2,539,891	492,899,575	11,835	24,056	767,775	9,970,009	86,368	133,584	818,766	11,156	6,382,948	18,373,880	7,000,000
Indiana	33,809	1,680,637	663,455,044	9,073	11,692	464,477	2,499,511	86,634	127,134	567,175	8,759	7,282,639	8,000,000	4,000,000
Iowa	55,045	1,194,792	302,515,418	7,496	9,319	217,654	3,570,093	24,115	45,671	394,646	7,716	3,174,578	6,764,551	3,365,000
Kansas	81,318	364,399	92,125,861	1,689	1,955	59,892	787,226	16,369	24,550	108,710	3,400	1,000,000	2,845,226	1,700,950
Kentucky	37,680	1,321,011	407,544,294	5,149	6,346	245,139	2,538,429	249,567	332,176	454,539	5,068	2,540,000	500,000	1,000,000
Louisiana	41,346	726,915	254,371,430	592	1,902	60,171	1,199,184	237,184	276,158	236,114	600	1,340,000	500,000	800,000
Maine	35,000	626,915	204,953,780	4,723	6,986	162,636	1,106,303	13,486	19,032	175,588	4,000	317,902	2,644,264	1,112,373
Maryland	11,124	780,894	423,834,918	1,779	3,267	107,384	1,998,215	114,100	185,499	244,454	1,500	1,000,000	2,000,000	1,200,000
Massachusetts	7,800	1,457,351	1,417,127,376	5,726	7,561	269,337	4,817,939	74,935	97,742	371,820	5,076	2,182,419	17,539,718	3,594,186
Michigan	56,451	1,184,059	272,242,917	5,595	9,559	266,627	2,550,018	34,613	53,127	358,530	5,500	2,700,000	6,234,797	4,000,000
Minnesota	83,531	439,706	84,135,332	2,479	2,886	107,266	1,011,769	12,747	24,413	142,665	2,700	2,831,000	1,700,000	4,000,000
Mississippi	47,156	827,922	177,298,892	1,564	1,798	43,451	780,339	291,728	318,310	278,999	3,450	1,000,000	200,000	500,000
Missouri	65,350	1,721,295	566,129,969	6,750	9,028	370,337	4,340,805	146,771	222,411	577,203	7,347	3,271,581	4,000,000	2,000,000
Nebraska	75,995	122,993	36,584,656	796	840	17,614	270,560	2,365	4,861	34,523	1,050	1,000,000	800,000	363,000
Nevada	104,125	42,491	25,740,973	53	84	2,373	110,493	727	872	5,337	53	500,000	200,000	100,000
New Hampshire	9,280	318,300	149,065,200	2,542	3,355	64,677	574,298	7,618	9,926	78,766	2,492	300,000	1,870,060	468,000
New Jersey	8,320	906,096	624,868,971	1,843	3,869	129,800	2,982,250	37,057	54,657	262,862	2,597	1,556,880	500,000	2,003,000
New York	47,000	4,382,759	1,964,001,185	13,020	28,918	862,022	15,936,783	163,501	239,271	1,230,988	12,500	7,000,000	23,466,266	9,000,000
North Carolina	50,704	1,071,361	139,378,622	2,161	2,692	64,958	635,892	339,749	397,690	359,930	1,398	1,632,000	200,000	800,000
Ohio	39,964	2,665,260	1,167,731,097	11,952	23,589	790,795	10,344,648	92,720	173,172	845,971	14,201	4,000,000	17,168,196	5,293,221
Oregon	95,274	90,923	31,798,510	637	696	32,503	248,022	2,609	4,427	29,400	600	1,000,000	100,000	150,000
Pennsylvania	46,000	3,521,951	1,243,367,852	14,872	19,522	811,863	9,698,119	131,798	222,356	1,076,040	16,000	.....	18,689,624	8,345,072
Rhode Island	1,306	217,353	213,570,353	561	951	32,596	565,012	15,416	21,921	55,775	720	250,000	1,000,000	465,253
South Carolina	34,000	705,606	183,913,337	750	1,103	36,249	577,953	265,892	290,379	233,915	700	.....	200,000	500,000
Tennessee	45,600	1,258,520	257,673,792	2,794	3,587	125,831	1,650,692	290,549	364,697	429,509	2,000	2,400,000	500,000	800,000
Texas	274,356	818,579	149,734,792	548	706	23,076	414,840	129,423	221,703	294,851	500	2,267,971	100,000	300,000
Vermont	10,212	330,551	102,548,528	3,064	5,160	32,913	707,292	15,185	17,706	89,831	3,000	....	1,965,387	526,000
Virginia	38,348	1,225,163	365,439,917	2,024	2,697	60,019	1,155,585	300,913	445,803	366,812	3,695	1,505,069	287,672	903,318
West Virginia	23,000	442,014	140,538,273	2,443	2,858	104,949	698,061	48,802	81,490	150,844	2,303	250,000	2,527,744	600,000
Wisconsin	53,924	1,054,670	333,447,568	4,943	7,965	344,014	2,600,310	35,031	55,441	354,016	5,300	2,482,771	3,295,268	2,174,771
Total	1,984,467	38,115,332	13,646,948,450	141,629	220,028	7,178,737	95,533,170	4,438,206	5,552,488	12,045,443	144,971	70,417,038	150,194,573	72,968,271

IOWA.

Iowa was organized as a territory in 1838 and admitted into the Union in 1846, with an area of 55,045 sq. m., and a population in 1850 of 192,214, which has increased to 1,191,792 in 1870, with taxable property valued at $302,515,418. The constitution of 1846 provides for the inviolability of the school and university funds, and the election by the people of a superintendent of public instruction, to hold his office for three years, directs the General Assembly to encourage intellectual, scientific, moral, and agricultural improvements, and provide a system of common schools, by which a school shall be kept up and supported in each school district at least three months in every year. The amended constitution of 1857 goes into much detail, respecting the powers of a 'Board of Education for the State of Iowa,' to which was given 'full power to legislate and make all needful rules and regulations in relation to common schools, and other educational institutions aided from the school or university funds, subject to the revision and repeal of the General Assembly.' Power was reserved to the General Assembly to abolish or reorganize the Board of Education at any time after 1863, and provide for the educational interests of the State in such manner as shall seem to them best and proper. The action of the Board, instituted according to the provisions of this constitution, did not prove acceptable to the people, and in 1864 the school system was reorganized by the General Assembly.

By the act of 1863 and its subsequent amendments the school authorities are: (1,) State Superintendent, elected by the people for two years; (2,) County Superintendents, one for each county, elected for two years; (3,) Township Board of Directors, made up of three or more sub-directors for each township, who have the management of the township school fund; and (4,) Sub-director for each sub-district, for the local management of the school.

According to the report of 1871, there were 1,260 district townships, 344 independent districts (cities and villages), and 7,716 sub-districts, with 7,823 schools, of which 289 are graded, in which were 40 high schools; out of 460,629 school population (between 5 and 21 years) 341,938 attended school during the year, under 14,070 different teachers, at an aggregate salary of $1,900,893, in 7,594 school-houses, erected at a cost of $6,764,551, in which was school apparatus to the value of $104,359. In 1871, 7,500 teachers met in 76 teachers' institutes. According to the census of 1870 there were 24,115 persons over 10 could not read, and 45,671 (24,979 natives) could not write.

KANSAS.

Kansas organized as a Territory in 1854, was after many tribulations, admitted as a State in 1859, with an area of 91,318 sq. m., and a population in 1860 of 107,206, which had increased in 1870 to 364,399, and a taxable property of $92,125,861. Total value of farms and live stock in 1870 was $126,992,538.

The constitution adopted in 1858, provides for a superintendent of public instruction for the State, and one for each county, and directs the legislature to 'encourage the promotion of intellectual, moral, scientific and agricultural improvement by establishing a uniform system of common schools, and schools of higher grade, embracing normal, preparatory, collegiate and university departments. 'The proceeds of lands donated by the United States or the State for the support of schools, and the 500,000 acres granted to the new State in 1841, and all estates of persons dying without heirs or will, and such per cent. as may be granted by Congress on the sale of lands in this State are made a perpetual school fund, which shall not be diminished, the interest of which with such other means as the legislature may furnish by tax or otherwise, shall be inviolably appropriated to the support of common schools.' 'Provision shall be made by law for a State University for the promotion of literature and the arts and sciences, including a normal and agricultural department,' and 'no religious sect or sects shall ever control any part of the common school or university funds of the State.'

Schools are organized on the basis of cities (incorporated by general law), and of the congressional township distribution of territory. Each city by general law has a board of education somewhat differently constituted, but all with full powers to establish and maintain public schools according to its population, while each congressional township, embracing an area of six miles square, is constituted one school district. Each district is divided into sub-districts of any convenient size, by the county superintendent. Each sub-district elects a director, and all the directors of sub-districts constitute a school district board for the township, with power to levy taxes, locate, and erect school-houses, employ teachers for the schools of the township, and with power to erect a higher school for the older children of all the sub-districts.

The school authorities are: (1.) State Superintendent, elected for two years, with the usual powers; (2.) County Superintendents, one for each county, elected for two years, with power to divide the congressional townships into districts, examine (when associated

with two competent persons appointed by the County Commissioners, who together constitute a County Board of Examiners,) teachers, hold institutes, and generally administer the system for the county; (3,) Township Boards, composed of a director from each sub-district into which the township district is divided; (4,) District Boards, composed of the director, clerk, and treasurer; (5,) City Boards of Education, charged with full powers of local management of public schools in the several incorporated cities.

According to the report of the superintendent for 1872 there were 3,419 sub-districts, containing 165,982 persons between the ages of 5 and 21 years. Of this number 106,663 were enrolled in the public schools, with an average daily attendance of 61,538 pupils under 3,835 different teachers (2,048 females), to whom was paid for their services $596,611, The entire expenditure on account of public schools in 1871 was $1,701,950, of which $217,810 was received from the State (interest from the permanent fund and taxes), $22,680 from county funds, $822,644 from district tax, and $431,382 from tuition and other sources. The total number of school-houses for 3,419 organized districts was 2,437, valued, with lots and apparatus, at $2,845,262. Beside the public schools there are two State Normal Schools (at Emporia and Leavenworth), with buildings erected at a cost of $140,000.

Out of section 16, and 36 in each township, and the 500,000 acres (total nearly 3,000,000 acres), only $759,095 has yet been converted into a permanent school fund. The university received 46,000 acres, out of which only $10,000 has yet been realized as a permanent fund. The grounds and improvements have cost $164,000, mainly contributed by the city of Lawrence. The Agricultural College receives $90,000 from Congressional grants, out of which $189,745 have been realized, leaving land unsold estimated at $180,797, or a total of $378,542. The State University was crippled at the start by the incorporation of two denominational institutions (Baker University and Washburne College), on which $200,000 have already been expended.

The census of 1870 returns a school attendance of 63,183, out of a school population (between the ages of 5 and 18) of 108,710, with 16,369 persons 10 years of age who could not read, and 24,550 who could not write. In the table of schools there were 1,663 public schools (1 normal, 4 high, 1 grammar, 118 graded, 1,539 ungraded), with 1,955 teachers; 2 universities with 13 teachers (1 female), and 292 students; 5 special schools (1 agricultural, 2 commercial, 1 blind, 1 deaf mutes), with 277 pupils.

KENTUCKY.

Kentucky was settled from Virginia, of which it was part until 1791, when it was admitted as a State, with a population of 73,077, which in 1870 had increased to 1,321,011. In its educational and economical policy it followed the mother State—relying on colleges, academies, and private tutors for families who could pay, and making no general provision for common schools until 1821, when a Literary Fund was established out of one-half of the clear profits of the Bank of the Commonwealth.

From 1783 to 1798, upward of thirty academies and seminaries, including Transylvania Seminary, were incorporated, and in the year last named, a general law appropriating all vacant and unappropriated land in a large section of the State to the endowment of these higher institutions was passed, with a preamble setting forth that 'it is expedient for the public happiness that those persons whom nature hath endowed with genius and virtue should be rendered by liberal education worthy to receive and able to guard the sacred deposit of the rights and liberties of their fellow-citizens, and to aid and accelerate this most desirable purpose, by institutions for their education, is one of the first duties of every wise government.' By this and subsequent acts, creating at least one such seminary of liberal education in each county, 6,000 acres of public lands, and in 1820 all fines and forfeitures in the several counties, were appropriated to these institutions.

In 1821, in the act to create the Literary Fund, the county courts were instructed to lay off their respective counties into any number of school districts, not less than four, nor more than sixteen, in each; and the tax commissioners were directed to take down in their book of taxable property the number of all children in each school district as above established, and communicate the same to the county auditor. The clerks of the county courts and the auditors were instructed to communicate the boundaries of the districts and the number of children to a State Board, consisting of six commissioners, to enable them 'to digest a plan of schools of common education suited to the condition of the State.' This Board presented, in 1822, a report drawn up by Amos Kendall, at that time a teacher in Frankfort, and containing valuable letters from Thomas Jefferson, John Adams, James Madison, Robert Y. Hayne, and others, respecting common schools in their respective States. The plan was not adopted, and in its stead, in 1825, a system of private schools was established by incorporating any

number of persons not less than five, who may choose to associate together to establish a school in their neighborhood for the sake of having their children educated, with power to purchase and hold a site of two acres, erect a school-house, and elect trustees to manage the same. The teachers of these schools were required to make return of the number of pupils, courses of study, and books used.

The law of 1821 was made slightly efficient by the act of 1830, 'to establish a uniform system of public schools,' in which this provision occurs, 'any widow or *femme sole* over 21 years of age, residing and owning property subject to taxation for school purposes in any school district, shall have the right to vote, either in person or by written proxy; also infants so situated may vote by proxy.' The law of 1830 was one of the fruits of the manifold labors of Rev. Benjamin O. Peers, a native of Kentucky, and graduate of Transylvania University, who, upon completing his theological studies at Princeton, established at Lexington in 1827 the *Eclectic Institute*, in which he aimed to embody the views of Pestolozzi, Fellenberg, and Rensellaer; and in the year following, the Mechanics' Institute, the objects of which were elaborately set forth in an introductory address in which he fortified his views with copious extracts from Lord Brougham on popular education, and the publications of Gallaudet and Carter on the education of teachers and the better supervision of schools. But the most timely and practical effort of Mr. Peers was a Letter printed in the Report of the Committee on Education to the legislature, in which he embodies the results of his personal visits to the schools of Massachusetts, Connecticut, and New York, and his conference with eminent school men of those States (Clinton, Flagg, Carter, and Gallaudet,) on the true uses of a State School Fund, which he sets forth to be, to prepare and pay well qualified teachers, to stimulate local and parental effort, and to secure thorough and intelligent supervision. That Letter, and his other publications to make known the objects of his Institute, and the views of eminent educators of our own and other countries, exerted great influence throughout the Western States. He employed Philip Neff, a pupil and teacher of Pestalozzi in his institute, and his Journal (1822) was one of the earliest of our educational periodicals.

In 1838 an important act to establish a system of common schools was passed, by which a Board of Education was instituted, of which the Superintendent of Public Instruction, appointed by the Governor with the consent of the senate, was made a member and the executive officer. By this law the State was divided into

districts, and the income of the small permanent fund was increased by a tax of two cents (made three by popular vote in 1850) on every one hundred dollars of taxable property in the State, designed, according to a subsequent act (1845), 'to encourage and aid the citizens to organize and maintain common schools.'

In 1852 the Superintendent was instructed to report a plan for creating the profession of teaching, and in 1854 the legislature made provision for the education of 150 teachers in the State University at Lexington. But the difficulties of a sparse population, and the peculiar social and industrial habits of the people made a system of common schools impossible, and the schools never got such a lodgment as to materially modify the habits of the State except in Louisville, where the graded system was truly efficient, its public high school, teachers, and superintendence comparing favorably with these features in any city. This system was organized in 1829 by the establishment of a central monitorial school, free of expense to all the children of the city under 16 years of age. The monitorial portion was abolished in 1840. Louisville was the first city to establish night schools as part of its system, and to appoint a superintendent, Rev. (now Dr.) James Freeman Clark, to visit the schools and report quarterly of their condition.

According to the report of the State Superintendent for the year ending June 30, 1871, there were 5,117 school districts, in which 5,068 schools were taught to 120,866 pupils, at an expense to the State (about $156,000 income of school funds, $802,000 avails of State property tax,) of $968,176, to which will be added next year the avails of "a rate bill assessed on each patron of the school, according to the number of children and length of time actually sent by each." The State tax is about 2 mills on each dollar of taxable property, which, according to the census in 1870, was $469,544,294.

The census of 1870, out of a school population (5 to 18) of 454,539, returns 181,225 persons in attendance in the year previous; and out of the entire population (1,324,011) 249,567 persons over 10 years who can not read, and 321,176 who can not write. According to the same census there were in 1870, 5,149 schools of all kinds in operation; 4,727 public schools, viz., 1 normal, 23 high, 19 grammar, 88 graded, 1,596 ungraded, with an aggregate of 218,440 pupils; 137 classical academies and colleges (including two universities), with 12,088 pupils; 15 professional and special schools, 2 law, 4 medicine, 5 theology, 1 agricultural, 8 commercial, 1 blind, 1 deaf mutes, 1 idiotic.

LOUISIANA.

Louisiana was admitted a State in 1812, with a population in 1810 of 76,556, which had increased to 726,915 in 1870, with an area of 41,346 square miles, and taxable property to the value of $254,371,890.

While in a territorial organization, the University of Orleans was instituted, and provision was made for a college in the city of New Orleans, and at least one academy and one public library in each county, and for the support of the same, $50,000 was to be raised annually. In 1808 authority was given to institute elementary schools in each parish, which in 1819 were placed under police juries, and in 1821 under five trustees appointed by the police jury of each parish, from the resident landowners; and the sum of $800 was appropriated annually to each parish for such schools, which could be increased by a local tax on the property of the parish. In 1833 the Secretary of State was made Superintendent of Public Education, and required to submit to the Legislature annually a report on the condition of schools, academies, and colleges.

In 1839 special authority was given to the Second Municipality of New Orleans to establish a system of public schools supported by a tax on the property, which system was organized in that year on a plan submitted by Henry Barnard of Connecticut, to whom the position of superintendent was tendered before the schools were opened, and again in 1849.

In the constitution of 1845, it is ordered that a superintendent of public education shall be appointed, and that free public schools shall be established throughout the State supported by taxation on property, and that all lands donated by the United States shall constitute a perpetual fund, on which the State shall pay an annual interest of six per centum for the support of such public schools. In 1847 an act 'to establish Free Public Schools' for all white children between the ages of 6 and 16, provided for the appointment of a State Superintendent, and of a superintendent for each parish, and the collection of a tax of one mill on the dollar of the taxable property of the State, and establishment of a State School Fund out of a consolidation of all land grants (786,044 acres for common schools,) and individual donations made for educational purposes. To these revenues was added in 1855 a capitation tax of one dollar on each free white male inhabitant over the age of twenty one years. The almost insuperable diffi-

culties of a sparse population, divided socially by race and occupation, made a system of common schools almost impossible out of New Orleans, and Baton Rouge, and the larger villages.

In the constitution of 1868 it is ordained that 'the General Assembly shall establish at least one free school in each parish, and provide for its support by taxation or otherwise.' 'All children between the years of 6 and 21 shall be admitted to the public schools or other institutions of learning sustained or established by the State in common, without distinction of race, color, or previous condition. There shall be no separate school or institution of learning established exclusively for any race by the State of Louisiana.' Provision is made for the election by the qualified voters of the State, of a Superintendent of Education, to hold his office for four years, and to receive a salary of $5,000 per annum. In the spirit of these provisions, a system of public schools was inaugurated in 1870, which with abundant means, has encountered almost insuperable obstacles from the prejudices of race and the disturbed condition of the public mind. 'Colored citizens are willing to receive the benefits of the schools, but have not the knowledge or experience required to establish and manage a system; the white citizens are opposed to mixed schools.'

The school authorities are: (1,) a State Superintendent; (2,) State Board of Education, composed of the State and six Division Superintendents; (3,) a Superintendent for each Judicial District, of which there are six; (4,) Parish Directors, composed of one member for each jury board; (5,) Town and City Boards. The means of support consist of (1,) Free School Fund, $1,193.500; (2,) Seminary Fund, $138,000; (3,) State tax of two mills levied on property, $468,035; amount of poll tax, $112,668.

The general agent of the Peabody Fund in 1870 appropriated $13,800 in aid of schools in 28 different localities, which contributed the sum of $41,445 to the same. Among the schools thus aided was the Peabody Normal Seminary for the State at large at New Orleans. These amounts seem small compared with the State appropriation of $600,000.

The census of 1870 returns a school attendance of 51,259, out of a population (persons from 5 to 18 years) of 226,114; and 592 schools of all kinds, viz., 178 public, (1 normal, 5 high, 4 grammar, 60 graded common, and 108 ungraded common), with a total of 25,088 pupils; 36 classical academies and colleges (including 2 universities), with 4,357 pupils; 10 special viz., 1 law, 1 medicine, 1 theology, 1 blind, 1 deaf mutes, and 4 commercial.

MAINE.

Maine was settled under the colonial jurisdiction of Massachusetts, and acted under the school legislation of that commonwealth, until 1820, when it was admitted as a State, with a population of 298,335, which had increased in 1870 to 626,915.

The constitution of 1820 makes it the duty of the legislature 'to require the several towns to make suitable provision at their own expense, for the support of public schools, and to encourage and suitably endow academies, colleges and seminaries of learning within the State; *provided*, that no donation, grant, or endowment shall at any time be made by the legislature to any literary institution, unless at the time of making such endowment the legislature shall have the right to grant any further powers to alter, limit, or restrain any of the powers vested in any such literary institution as shall be judged necessary to promote the best interests thereof.' The first school law distinct from that of Massachusetts was passed in 1821, by which each town was required to raise by tax on the polls and estates of the citizens a sum of money, which in the aggregate would amount to at least 40 cents for each inhabitant. This sum, increasing from year to year with the population was apportioned among the several school districts into which each town was divided, for the support of public schools, equally free and accessible to all the childern between the ages of 4 and 21 years, under the local care of an agent appointed by the town for each district, and the general supervision of a superintending committee for the whole town in the matter of teachers and studies. These fundamental principles were slightly altered in 1822 and 1825, by which the election of the agent was left, on the vote of the town, to the district; and the towns of Portland in 1825, Bath in 1828, Bangor in 1832, and all other towns in 1834, were allowed to dispense with a district agent and put all their schools under one board.

In 1825, the selectmen of the several towns were required to make returns to the Secretary of State, once in three years, as to the number of districts, the number of scholars of school age, and the number in actual school attendance, the length of time the schools were kept, and the amount expended in each. Maine was thus the second State to require such returns, and which became henceforth the basis of all school discussion.

In 1828 a permanent State School Fund was commenced by setting apart the sales of twenty townships of the State lands for

that purpose;* and the principle of a graded school by the employment of a master and assistants in the same district was recognized. After much discussion in local and State conventions, and in the legislature from 1838 to 1846, in the year last named, a State Board of Education was instituted; and in 1847 the teachers were required to keep a register, and return the same at the close of the school to the town school committee, who were required henceforth to make the statistical return to the Board of Education.

In 1835 the first educational association was formed, and in 1838 the State Teachers' Association was organized. In 1846 the first Teachers' Institute was held; in 1863 a State Normal School was opened at Farmington, and a second at Castine in 1865; and in 1869 the office of County Supervisors was established, and $16,000 appropriated for their salaries.

According to the revision of 1871, the administration and supervision of common schools is committed to: (1,) State Superintendent, appointed by the Governor and council, for three years or during the pleasure of the executive, to exercise general supervision, advise and direct town committees, obtain and disseminate information respecting the schools of the State and other States and countries, awaken and sustain a popular interest in school matters, hold annually a State educational convention, and an institute of teachers in each county, prescribe the studies that shall be taught (reserving to town committees the right to prescribe additional studies), act as superintendent of the State Normal School, and report annually to the legislature. (2,) County Supervisors, appointed by the Governor, on the recommendation of State Superintendent, for each county, for three years, an assistant of the State Superintendent, and together with him constituting a State Board, to meet at least once a year during the session of the legislature for the purpose of conferring with the educational committee of that body, and maturing plans for the following year to promote and elevate the public schools. (3,) Town Superintending School Committee, of three members, elected one each year for a term of three years, who examine, after public notice of time and place, all candidates for teaching

* In 1784 the legislature of Massachusetts directed the committee charged with the sale of eastern lands to reserve, in each township conveyed, 200 acres for the use of the ministry, 280 for the first settled minister, 280 for the grammar school, and 200 for the future appropriation of the General Court. This resolve was modified in 1785 so as to require a reservation of five lots of 320 acres each, in every township six miles square, one for each of the purposes above specified. This resolve in the articles of separation in 1818, became applicable to all grants and sales of land made by Massachusetts or Maine. The present practice in Maine is to reserve in each township 1,000 acres for the use of schools, which, after the township is settled, form a school fund for the town. Down to 1834 more than half a million acres of land had been donated by the State to incorporated academies, and nine townships of land to two colleges.

in reading, spelling, writing, English grammar, geography, history, arithmetic, and other studies usually taught in public schools, and particularly in the school for which he is examined, and also his capacity for the government thereof; and employ teachers for the several districts, prescribe regulations for the studies, books, discipline, and returns of all the public schools. (4,) District Agents, one for each, where the town is divided into districts.

The support of public schools is derived from (1,) State School Fund, the income of which, and all money received by the State from the tax on banks, together 'with a mill tax for the support of common schools, assessed and collected as other State taxes, and paid out according to the number of scholars in each;' (2,) Town Tax, not less than eighty cents for each inhabitant, exclusive of the income of corporate school funds, or revenue from the State, or devise, bequest or forfeiture to the use of schools; (3,) District Tax, for site, construction, and equipment of school-houses, and for graded schools, not exceeding the sum received from the town.

There are two State Normal Schools, to which the State appropriates $8,000; and normal departments in Maine Central Seminary at Pittsfield, and in Oak Grove Seminary at Vassalborough. Institutes were held at eighteen different localities.

In 1872 the total cost of 4,000 common schools was $1,307,592, to which the towns voted by tax $717,719, and the State distributed from the permanent fund ($317,902), $18,788, the savings banks tax, $120,000, school mill tax, $224,530, a total from the State treasury of $363,350; districts to build school-houses, $131,799, continue schools, $13,154; balance by the State.

According to the census of 1870 the whole number of schools of all kinds was 4,723, with 6,986 teachers (2,320 males, 4,556 females), and 162,636 pupils, out of a school population (5 to 18 years) of 175,488; 13,486 persons over 10 years of age could not read, and 19,052 could not write.

Since the above summary was prepared, the office of county supervisor has been abolished, but the superintendent in his report for 1872 advocates its restoration in the form of a State Board, made up of two commissioners from each congressional district—each commissioner doing the usual duties of county school officers, and together constituting a board, of which the State superintendent should be *ex-officio* the secretary. Without some intermediate authority for examining teachers, and inspecting schools, independent of the towns, and subordinate to the State superintendent, the system will lack efficiency.

MARYLAND.

Maryland was first settled in 1634, had in 1790 a total population of 319,728, which had increased in 1870 to 780,894, on an area of 11,124 sq. m., and with $423,834,919 of taxable property.

The constitutions of 1776 and 1851 are silent respecting education; that of 1864 prescribed even the details of organization and the amount of taxation ('not less than ten cents on each hundred dollars of taxable property, until the existing School Fund has been increased to $6,000,000 by the accumulating avails of an annual tax of five cents on the taxable property, when the annual State tax for school purposes shall be reduced to five cents'). These provisions in the revision of 1868 gave way to three brief articles, by which it is made the duty of the first General Assembly 'to establish by law a thorough and efficient system of free public schools, and to provide by taxation or otherwise for its support,' and to continue the system of public schools established by and under the constitution of 1864, until the end of the first session of the General Assembly held after 1868.

In 1671, an act passed the upper house of the assembly 'to found and erect a school or college in the province of Maryland, for the education of youth in learning and virtue,' which in the lower house was returned with a message asking that the place for the college might be named, and 'that the schoolmasters of such school or college should be qualified according to the Reformed Church of England, or that there be two schoolmasters, one for the Catholic and one for the Protestant children, and the Protestants shall have leave to choose their schoolmaster;' and 'the Lord Proprietor be pleased to set out his declaration as to what privileges and immunities shall be enjoyed by scholars brought up or taught at such schools.'

In 1694, and again in 1696, a 'petitionary act for free schools' was addressed to his Most Excellent Majesty, asking 'for His Majesty's princely royal benediction and aid in the establishment of schools and colleges of universal study; and for the propagation of the gospel and education of youth within the province in good manners and letters,' especially for 'free school or schools or places for the study of Latin, Greek, writing, and the like,' with 'one master, one usher, and one writing master or scribe to a school of one hundred scholars, more or less, according to the ability of said free school,' and that 'the Most Reverend Father in God, Thomas, by the grace of God, Archbishop of Canterbury, and

Metropolitan of all England, may be chancellor, and to perpetuate the memory of your Majesty, the first, at Anne Arundel town, be called King Williams school or college, and be managed by certain trustees nominated and appointed by your Sacred Majesty,' and so on 'until each county of the province shall have one free school, and apply so much of the revenues to each school as they shall deem most expedient, not exceeding 120 pounds per annum.' Under this and subsequent acts in 1715, 1717, 1723, and especially of the last, a 'free school,' inadequately endowed, was established in each county, 'the trustees were to have perpetual succession, the schoolmasters were to be members of the Church of England, of pious, exemplary lives, and capable of teaching well, grammar, good writing, and mathematics; for which they were to be allowed the use of the 100 acres of land attached to the school, and £20 per annum, paid out of the county allowance.'

From an advertisement in the Gazette, February, 1774, it would appear that families were supplied with private teachers after a peculiar fashion. 'To be sold, a schoolmaster, an indented servant that has got two years to serve.' John Hammond, near Annapolis. N. B. 'He is sold for no fault, any more than we are done with him. He can learn book-keeping, and is an excellent scholar.'

The Revolution freed nearly all the clergymen of the English Church, who had attached themselves to the side of the mother country, from their clerical services, and most of them eked out a precarious support for many years by receiving pupils into their families, and setting up private schools.

The earliest law for general education was the act of 1825, 'to provide for the public instruction of youth in primary schools,' by which a State Superintendent was appointed to digest and report a system; and County Commissioners, to divide up the counties into school districts, for which three trustees were to be elected by the qualified voters; and Inspectors for the visitation of the schools and examination of teachers. Two reports were made by the superintendent,* which were occupied with the details of the monitorial system and the plan of a central school for teachers, which at that date was attracting much attention, and had been officially noticed and commended by Governor Clinton to the legislature of New York. The office was abolished in 1828, and not revived till 1865, in pursuance of a provision of the constitution of the year previous.

* Littleton Dennis Teackle, the original mover in the legislature of the resolution, on the 28th of Dec., 1825, to 'appoint a committee to procure the necessary information, and devise a plan of public instruction for all the youth of the State, on which the stability of the government, and the wealth and happiness of the people mainly depend.'

The avails of the school fund continued to be distributed through the County Commissioners, and the capital was increased by the amount of the U. S. Surplus Revenue Fund. The great result of the movement of 1825 was the permanent establishment of public schools in the city of Baltimore, which in 1870 included 102 day schools (1 college for boys, 2 high schools for girls, 37 grammar, 60 primary, and 2 unclassified schools), with 21,795 pupils, under 511 teachers, besides 6 evening schools, and 13 schools for colored children—a total of 121 schools, 571 teachers, and 24,673 scholars.

The act 'to establish a uniform system of public instruction' of 1865, vested its supervision and control in a State Board of Education, and in a board of school commissioners for the city of Baltimore and each county, embraced a series of schools from the neighborhood or primary, and township grammar, to a county high school and a State normal school, and directed that 'every child in the State between the ages of 8 and 14 years, without fixed employment, shall attend school at least six months in each year, and that no child under the age of 14 years shall be employed in any business, unless such child has attended some school six months of the year preceding.'

In 1868 the impulse which had been given to school agencies was arrested, and a reaction, both in legislative and administrative activity, followed, from which the State has not yet recovered. Under the judicious management of the president (Prof. Newell, principal of the State Normal School) of the Board of State School Commissioners, which took the place of the State Board of Education in the law of 1865, further reaction has ceased. According to the report of 1871, there were 1,390 schools, with 80,829 (including scholars in Baltimore city, 115,683) pupils, under 1691 (2,269, including Baltimore) teachers, at a total expenditure for school purposes of $727,111, and including the sum expended in the city of Baltimore, of $1,079,295.

By the census of 1870, out of a school population of 244,454, there was a school attendance of 105,435, and 114,100 persons over 10 years of age who could not read, and 135,499 who could not write. Of the whole number of schools (1,779) returned, there were: 1,487 public (3 normal, 10 high, 49 grammar, 159 graded, and 1,266 ungraded); 53 classical academies and colleges, including two universities; 19 professional and special schools (1 law, 2 medicine, 4 theology, 1 agricultural, 3 commercial, 1 blind, 1 deaf mutes, 6 art and music); and 220 private schools.

MASSACHUSETTS.

Massachusetts was first settled in 1622, and had by the first national census in 1790, a population of 378,717, which had increased in 1870 to 1,450,350, on an area of 7,800 square miles, with taxable property to the valuation of $1,417,127,376.

Massachusetts, in the constitution of 1780, was the earliest State to throw the protection of a fundamental ordinance around funds appropriated to educational purposes, and particularly of Harvard College, 'in which many persons of great eminence have, by the blessing of God, been initiated into those arts and sciences which qualified them for public employment both in church and State; and whereas the encouragement of the arts and sciences, and all good literature, tends to the honor of God, the advantage of the christian religion, and the great benefit of this and the other United States of America,' it is declared that all powers, rights, privileges, immunities, and facilities shall be continued, and all gifts, legacies, &c., are confirmed; and then follows a section drawn up by John Adams, and adopted by the convention, unanimously.

Wisdom and knowledge, as well as virtue, diffused generally among the body of the people, being necessary for the preservation of their rights and liberties, and as these depend on spreading the opportunities and advantages of education in various parts of the country, and among the different orders of the people, it shall be the duty of the legislatures and magistrates, in all future periods of this commonwealth, to cherish the interest of literature and the sciences, and all seminaries of them, especially the university at Cambridge, public schools, and grammar schools in the towns; to encourage private societies and public institutions, by rewards and immunities for the promotion of agriculture, art, sciences, commerce, trades, manufactures, and a natural history of the country; to countenance and inculcate the principles of humanity and general benevolence, public and private charity, industry and frugality, honesty and punctuality in all their dealings; sincerity, good humor, and all social affections and generous sentiments among the people.

Among the articles of amendments ratified by the people in 1857, are the following: 'No person shall have the right to vote, or be eligible to office under the constitution of this commonwealth, who shall not be able to read the constitution in the English language and write his name,' unless prevented by physical disability from complying with the requirement, and unless he already enjoys the right to vote. 'All moneys raised by taxation in town and cities for the support of public schools, and all moneys appropriated by the State for the support of common schools' 'shall never be appropriated to any religious sect for the maintenance exclusively of its own schools.'

Before passing to the school legislation of Massachusetts as a State, we will cite a few of the earlier provisions which mark the character of the public schools in New England generally.

The earliest legislation of Massachusetts respecting schools, and 'the good education of children,' bears date 1642, which, with various modifications as to details, kept the following objects steadily in view, viz., the exclusion of 'barbarism' from any family, by making it the duty of the selectmen of every town, in the several precincts and quarters where they dwell, to have a vigilant eye over their brethren and neighbors,' 'to see that they teach their children and apprentices by themselves and others so much learning as may enable them to read the English tongue, and the capital laws, upon penalty of twenty shillings for each neglect therein,' 'to learn some short orthodox catechism without book,' and 'to breed and bring them up in some honest lawful calling, labor, or employment, either in husbandry, or some other trade profitable for themselves and the commonwealth, if they will not, or can not train them up in learning to fit them for higher employments;' and, should parents 'continue negligent of their duty in the particulars above mentioned, whereby children and servants become rude, stubborn and unruly, the selectmen, with the help of two magistrates, shall take such children or apprentices from them, and place them with some masters for years—boys till they come to twenty-one, and girls to eighteen years of age complete—who will more strictly look into and force them to submit unto government, according to the rules of this order, if by fair means and former instruction they will not be drawn into it.'

To enable parents to have places where their children and apprentices may be sent to be taught, it was enacted the same year (1642), 'that every township within this jurisdiction of fifty householders, shall appoint one within their town to teach all such children as shall resort to him, to write and read, *whose wages shall be paid either by the parents or masters of such children*, or by the inhabitants in general, by way of supply, as the major part of those who order the prudentials of the town shall appoint; provided, those who send their children be not oppressed by paying much more than they can have them taught in other towns.'

In addition to this elementary school, every town of one hundred families, 'shall set up a grammar school, the masters thereof being able to instruct youths so far as they may be fitted for the university,' and the towns which neglect to set up such school any one year, must pay five pounds per annum to the next nearest school.

In Plymouth Colony, the provision for schools was not so early, and the requirements for a grammar school were extended in 1677 to towns of fifty families and impose on 'those who have the more

immediate benefit thereof by their children's good and general good, shall make up the residue (over the twelve pounds in current merchantable pay to be raised on all the inhabitants of such town) necessary to maintain the same,' and every town of seventy families which neglected to maintain a grammar schools shall 'allow unto the next town which does, the sum of five pounds collectable by constable on the warrant of any magistrate in this jurisdiction.'

The requisition for admission to the University was not very formidable, and yet we fear that from the present method of classical study, candidates, however skilled in grammatical niceties, might fail to enter Harvard on the following requirements of 1654: 'When any scholar is able to read Tully, or such like classical Latin author, *extempore*, and make and speak true Latin in verse, and prose *sou* (*ut aiunt*) *Marte*, and decline perfectly the paradigms of nouns and verbs in the Greek tongue, then may he be admitted to the College, nor shall any claim admission before such qualifications.'

On this basis of the duty of parents to give their children, at least an elementary education, and of every town, large or small, to provide the place and teacher where their children could be taught; and of every large town to maintain a teacher competent to fit the same for the university; and of the State to encourage such university, 'that learning might not be buried in the graves of the fathers,' and that some of their sons might be fitted every year for higher employment in church and state, the system of public instruction in Massachusetts has been built up and extended to meet the wants of successive generations. The town grammar school feature, occasionally suspended in some towns, and superseded by the academy and private school in others, has kept the common schools up to the requirements of the rich and the educated, and saved the district schools from becoming common in the worse sense, or being regarded as the schools exclusively of the poor, or of those only who knew what constituted the conditions of a good education in respect to house, studies, and teachers, but of all, rich and poor, the more or the less intelligent, in the city as well as in the country.

The first revision of the school laws after the revolution was in 1789, by which it is provided 'that towns of fifty families are required to sustain schools wherein children are taught to read and write, and instructed in the English language, arithmetic, orthography, and decent behavior, for a term equal to one school of six months in each year; every town of one hundred families, twelve months; every town of one hundred and fifty families, eighteen

months; and every town of two hundred families, twelve months, and in addition thereto sustain a school wherein is taught the Latin, Greek, and English languages for twelve months in each year.' It is also 'made the duty of the president, professors and tutors of the University at Cambridge, preceptors and teachers of academies, and all other instructors of youth, to take diligent care, and to exert their best endeavors to impress on the minds of children and youth committed to their care and instruction, the principles of piety, justice and a sacred regard to truth, love to their country, humanity and universal benevolence, sobriety, industry and frugality, chastity, moderation and temperance, and those other virtues which are the ornament of human society, and the basis upon which the republican constitution is structured; and it shall be the duty of such instructors to endeavor to lead those under their care into a particular understanding of the tendency of the before-mentioned virtues to preserve and perfect a republican constitution, and to secure the blessings of liberty as well as to promote their future happiness, and the tendency of the opposite vices to slavery and ruin.'

By the act of 1789, 'in consequence of the dispersed situation of the inhabitants of several towns,' the children and youth can not be collected in any one place for their instruction,' such towns were authorized 'in town meeting called for that purpose, to determine and define the limits of school districts.' In this provision and the supplementary law of 1800, authorizing district taxation for school-houses, originated the district system, which Mr. Mann pronounced the most 'disastrous feature' of the school legislation of Massachusetts; and from the deteriorating influence of which the State has only quite recently escaped into a graded system for the whole town. The act of 1789 excludes from the town grammar school all children 'who have not in some other way learned to read the English language by spelling the same,' and admits as teachers only those who are university graduates, or have a certificate of qualification from a learned minister of the town, and give satisfactory evidence of good moral character.' 'Ministers and selectmen are required to see that the youth regularly attend the school, and once at least, every six months, visit and inspect the schools, inquire into the regulations and discipline thereof, and the proficiency of the scholars therein.' 'That the greatest attention may be given to children in the early stages of life, to the establishing of just principles in their tender minds,' and right habits of reading; 'no person shall keep school without

a proper certificate from the selectmen, or a committee duly appointed by each town or district, and the minister, if there be one in the place, on the forfeiture of twenty shillings to the informer and the poor of the place.' Whether under master or mistress, 'a sense of piety and virtue, and decent behavior,' as well as reading, and writing if contracted for, were made the staple of primary instruction. The Act of 1789 was so carefully drawn and the school policy so well established, as to call for slight legislation only, for more than thirty years.

In 1800, with modifications in 1802 and 1815, districts were compelled to provide suitable houses for the schools, if not by their own votes, then under the direction of the town, on the application of four residents of the district neglectful in this particular.

In 1825, the legislature appointed commissioners 'to digest and prepare a system for the establishment of one or more institutions for instruction in the practical arts and sciences for that class of persons who do not desire, or are unable to obtain, a collegiate education.' This proposition grew out of the discussions which followed the establishment of Mechanics' Institutes in England, Fellenberg's Schools at Hofwyl, and the Rensellaer School at Troy—and the want, long and widely felt, of some essential modification of the studies of the academies and colleges of the country. The report of the commissioners in 1826, and the supplementary report of 1827, anticipates by a quarter of a century the whole movement for the 'new education,' 'the agricultural and mechanical art colleges,' and 'the scientific schools.' The plan proposed was defeated by existing and endowed institutions.

In 1826, towns were authorized to choose a school committee to superintend the schools, to visit and inspect the town and district schools, to examine and approve teachers, to determine class books, and provide the same for such whose parents may be unable to pay for the same; and for the first time to make returns thereafter, each year, to the Secretary of State (whose duty it is made to furnish appropriate blanks) of the number of schools, pupils, and teachers, their wages, and cost of each public school in the town.

In 1826 was issued the first volume of the *American Journal of Education*, by William Russell, a native of Scotland, and in 1822 a teacher in New Haven, where he issued one of the earliest contributions.

In 1827, a select committee of the House, to whom was referred a memorial of James G. Carter, praying for aid to enable him to establish a 'Seminary for the instruction of School Teachers,' reported favorably; but the bill not becoming a law by the want of

one vote in the Senate, Mr. Carter established such a seminary in Lancaster, as a private enterprise, in the same year; and in 1830 a similar seminary was established at Andover, with the expectation that Mr. Gallaudet, of Hartford, would become its principal, but was opened under the direction of Rev. S. S. Hall, who had been a teacher of teachers in a private seminary in Concord, Vermont, from 1822, and whose lectures read to his pupil-teachers, were published in 1829 under the title of '*Lectures on School-Keeping*,' almost the first contribution to this department of American literature.

In 1827, the school laws were thoroughly revised, by which, among other modifications, 'in each town of fifty families the teacher or teachers must be employed, must be of good morals, and competent to instruct children in orthography, reading, writing, English grammar, geography, arithmetic, and good behavior, for at least six months in the year;' and in towns of one hundred families, the following branches must be added—history of the United States, book-keeping by single entry, geometry, surveying, and algebra; and in every city or town of four thousand inhabitants, the master shall be able to teach, in addition, the Latin and Greek languages, history, rhetoric, and logic.' All towns are authorized to raise by tax any amount of money they may think necessary for the support of schools. Each town may, in addition to the school committee, appoint one person for each district in the town, a resident of the district, to be called a prudential committee, or they may authorize the districts to choose their own committee. The committee are forbidden to prescribe books favoring any particular religious sect.

In 1829, the first public effort to educate the blind was made in Boston, by the incorporation of the New England Asylum for the Blind, and turning over to its use any unexpended balance of the State's appropriation for deaf mutes.

In 1830, the American Institute of Instruction was formed at Boston, composed of members from all parts of the country, and incorporated by the legislature of Massachusetts in 1831, and in 1835, through the influence of James G. Carter, (who more than any other one man was the mover in all the advanced legislation of the State from 1830 to 1838), was aided by an annual grant of $350 to meet the expense of the publication of the annual volumes, which now amount to 42.

In 1834, provision was made for a State School Fund (out of the sale of lands in Maine, and claims of the State on the govern-

ment of the United States for military services, to which have since been added other sources), which was originally limited to $1,000,000, but from time to time the maximum was raised, until in 1872 the capital was $2,233,366. In the same year the employment of children under the age of fifteen years, in any manufacturing establishment was forbidden, unless such child had attended some public or private school taught by a teacher qualified according to law, at least three of the twelve months next preceding, on a forfeiture of $50 for each offense, for the use of the common schools in the town. This provision has been modified from time to time, until now the main object of school attendance, the elementary instruction of such children, is secured.

In 1836, the school laws were revised, and appear in the statutes under the title of 'Public Instruction.' In this revision the school committee are required to include in their annual school returns the number and attendance in all private schools and academies. 'No apportionment of the income of the school fund can be paid to any town which does not make the return required by law, or raise by taxation, for the wages of teachers only, a sum equal to one dollar for each person belonging to such town between the ages of 4 and 16.' This sum has been increased until it now stands at $1.50 for each person between 5 and 15.

In 1837, the legislature authorized the expenditure of $20 for each district for the purchase of a district school library. To supply the want of books suitable for this purpose, the State Board caused to be prepared a selection of books, entitled 'The School Library,' consisting of two series, one for children 10 and 12 years of age and under, and the other for advanced scholars and their parents. This action of the Board, however, met with considerable opposition, as being meant to control the reading facilities of the public, and the enterprise, after reaching thirty volumes, was abandoned by them. To encourage districts in the purchase of school libraries, the State appropriated to each district of sixty children between the ages of 4 and 15 years, the sum of $15 towards the purchase of the same; and for districts having over sixty children, the sum was increased proportionately to the number. In 1843, any town or city in the commonwealth was authorized to raise and appropriate to school libraries a sum equivalent to $15 to each grouping of sixty children, which in 1851 was extended to maintaining a public library for the use of the inhabitants of the town, and providing the same with suitable rooms under proper regulations for its government; and to appropriate annually

a sum not exceeding fifty cents for each of its rateable polls in the year next succeeding that in which such appropriation is made.

Social libraries may be established by seven or more proprietors associating themselves into a corporation for the purpose of establishing, extending, or enlarging such library. According to the returns of 1872, there were 60 city and town libraries, with an aggregate of 500,000 volumes, beside 265 social libraries, with 643,866 volumes.

In 1837, school districts were authorized to raise money to establish and maintain a common school library and apparatus for the use of the children therein, to the amount of $50 for the first year and $10 for each succeeding year. This provision has been modified until now all towns and cities may establish libraries by tax.

In the same year, in place of a State Superintendent, as asked for, a Board of Education was instituted, to consist of the Governor, Lieutenant-Governor, and ten persons, holding their offices respectively for eight years, whose duty it was made 'to submit to the legislature in a printed form, annually, an abstract of the annual school returns made by the town committees; 'to appoint a secretary, who, under their direction, shall collect information of the actual condition and efficiency of the common schools, and other means of popular education, and to diffuse as widely as possible through every part of the commonwealth, information as to the most approved and successful methods of arranging the studies and conducting the education of the young, to the end that all children who depend upon common schools may have the best education which they can be made to impart; and to submit annually to the legislature a detailed report of all its doings, with such observations as their experience and reflection may suggest upon the condition and efficiency of our system of popular education, and the most practicable means of improving and extending it.' Of this board, Horace Mann, at the time an eminent lawyer, and president of the State Senate, was made Secretary.

In 1838, the school committee are required 'to make annually a detailed report of the condition of the several public schools, designating particular improvements and defects in the methods or means of education, to be read in open town meeting, or be printed and distributed for the use of the inhabitants, deposited in the office of the clerk of the town, and an attested copy transmitted to the secretary with the official return required by law.' The committee must also 'select and contract with the teachers in the town and the districts,' unless the town shall determine otherwise in

respect to the districts; must enter in a record-book all their proceedings, and deliver over the same, at the expiration of the year, to their successors in office; shall fill up all the blanks and answer the inquiries in the form of return prescribed by the State Board, and cause the school register prescribed by said Board to be faithfully kept in all the town and district schools.' The committee thus charged with new and important duties are required to be paid 'one dollar each per day, and such additional compensation as the town may allow.' In the same year, the secretary in addition to his other duties, is required 'to attend in each county a meeting of teachers, school committees, and friends of education generally, and diligently apply himself to the object of collecting information of the condition of the public schools of such county, of the manner in which school committees fulfill the duties of their office, and the condition of the districts in respect to teachers, pupils, books, apparatus, and methods of education, in order to furnish requisite material for the report of the Board.'

In the same year, the establishment of special institutions for qualifying teachers for common schools, first systematically presented by Thomas H. Gallaudet and James G. Carter in periodicals in 1824–5, and issued in pamphlet form in the year following, and subsequently advocated almost every year in educational conventions and addresses, and particularly after 1835 by Rev. Charles Brooks—was secured by the offer of the sum of $10,000, by Edmund Dwight, of Boston, then a member of the State Senate and of the Board of Education, on the condition that a like sum should be appropriated by the State for the same object. The offer was accepted, and the sum of $10,000 appropriated by the State, and both sums placed at the disposition of the Board of Education; and three schools were opened at Lexington, Bridgewater, and Barre. The former was subsequently removed to West Newton, and still later to Farmingham, and the latter to Westfield. In 1853, a fourth school was opened in Salem, and in 1872, a fifth was established in Worcester. A city normal school was opened in Boston, in 1853; and various other special trainining schools exist in other cities.

In 1839, every school averaging 50 scholars was required to employ a female assistant, and contiguous districts were authorized to associate for the purpose of maintaining a Union school for the older children of such associating districts. This (and a similar Act in Connecticut of the same year) is the germ of the whole system of Union and Graded schools which now prevails in every State.

In 1840, a vigorous attempt was made in the legislature to reverse the policy of a State provision for educating teachers, by returning to Mr. Dwight the gift made by him to the State, for this purpose, and to abandon all State supervision of schools; and at one period it was anticipated by Gov. Everett, and Mr. Mann, that the proposition would succeed by a small majority in both Houses.

In 1841, the town of Springfield appropriated the sum of $1,000 as a salary for the Superintendent of Public Schools, to be selected and appointed by the town committee. This office was filled by the appointment of S. S. Green, afterwards Professor in Brown University, and was an important step in the improvement of school supervision in Massachusetts. Several other towns followed the example of Springfield. But in Lowell the right of the town to appoint such officer was contested, which led to the passage of an Act in 1854 requiring the school committee to appoint a superintendent wherever the town or city shall so determine, and gradually the practice of appointing a superintendent has extended to all the cities and many large towns. In Boston, after the subject had been discussed for years in the School Committee and City Council, the office was created in 1851, and filled by the appointment of Nathan Bishop, at that time occupying the same position in Providence (since 1839,) the earliest officer devoting his whole time to the work, in the United States.

In 1842, the sum of $6,000, annually for three years was appropriated to continue the Normal Schools which were for the first time designated State institutions; and the policy of district school libraries was extended to towns and cities.

In 1845, an important decision was made by the Supreme Court, by which the right of all towns to vote such sums of money for the support of town schools, and to make the public schools as good, as long, and as numerous as in the exercise of an honest discretion they may deem it expedient, was affirmed. In this case the town of Newburyport had provided for the support of all the schools, including the town grammar school, required by law, and also voted to raise money for the support, and did support a Female High School for the purpose of teaching book-keeping, algebra, geometry, hygiene, mental, moral, and natural philosophy, the Latin and French languages, and other higher branches than were taught in the grammar schools of the town. The court held this to be a town school within the meaning of the revised statutes, and the money for its support could be legally raised by tax.

In 1846, Teachers' Institutes, which had been held by Mr. Mann for the first time in 1845, by aid of $1,000 given by Hon. Edmund Dwight, were provided for by an appropriation of $2,000 from the school fund, since increased to $3,600.

In 1847, cities and towns were authorized to appropriate money for the support of schools for the instruction of adults in reading, writing, English grammar, arithmetic, and geography; and in the same year the offer of Theodore Lyman to aid in the establishment of an institution for the instruction, employment, and reformation of juvenile offenders, was accepted, and the State Reform School at Westborough was begun; and an annual appropriation made to furnish books to the inmates of the State Prison, which was afterwards extended so as to secure instruction in reading and writing to all prisons and houses of correction.

In 1848, wherever a suitable site for a school-house can not be secured by voluntary purchase, the same may be condemned for public uses, and the owner properly indemnified. In the same year an appropriation was made for training and teaching idiotic children of indigent parents for three years, which resulted in the establishment of the institution for that class at South Boston in 1851. In the same year, any county association of teachers holding any annual meeting of not less than two days, for the express purpose of promoting the interest of public schools, was entitled to twenty-five dollars from the State. Two or more towns were authorized to unite in the establishment of a high school.

In 1849, all willful interruptions and disturbances of schools were punishable by fine and imprisonment, and provision was made for the preservation of all school reports and other documents in the school libraries; and the State Library was made the office of the Board of Education, and the secretary made librarian, with instructions to provide for the display of apparatus, &c. A copy of Barnard's *School Architecture* was furnished to each town, and an annual appropriation of $150 was made to the State Teachers' Association. In 1850, the Board of Education was authorized to receive donations and bequests for educational purposes, and did receive a bequest of $10,000 from Henry Todd, for the State Normal Schools.

In 1850, physiology and hygiene were added to the branches to be taught, and teachers were required to be examined into their abilities to teach the same. Towns were authorized to abolish school districts, and take possession of the property of the same, and provide for the erection of school-houses at the common expense

of the town. In the same year, cities and towns were authorized 'to make all needful provision and arrangements concerning habitual truants, and children not attending school, without any regular lawful occupation, growing up in ignorance, between the ages of 6 and 15 years.' The Board of Education was authorized to furnish a copy of either Webster's or Worcester's large Dictionary of the English Language to every school district, and every school, except primary. In the same year, provision was made for an Agricultural College, which did not take form and location till Congress made, in 1862, the Agricultural and Mechanical College land grant.

In 1851, the Board of Education was authorized to employ two or more suitable persons to visit the towns and school districts, for giving and receiving information in the manner of the secretary of the Board; and to publish for general distribution selections from the reports of the Board.

In 1853, the legislature established a system of State scholarship 'to aid in qualifying principal teachers for high schools,' by assisting to educate and train forty-eight young men, 'of irreproachable moral character, free from any considerable defect of sight and hearing, and of good health and constitution,' in the different colleges of the State. Before the details of the system could be perfected by actual experience, particularly in the direction of practical training, and in the final step of inducting these teacher-graduates into the schools, first as assistants, and afterwards as principals, the law was repealed, and this most beneficent measure for the higher education and professional training of this highest class of teachers was lost, for a quarter of a century, at least.

In 1855, in consequence of the establishment of separate schools for children of African parentage, it was directed that no person should be excluded from a public school on account of race, color, or religious opinion of the applicant or scholar.

In 1857, towns were authorized to establish and maintain day or evening schools for the education of persons over fifteen years of age—and thus the practice of evening schools already introduced in several cities (in Boston in 1836, in New Bedford in 1848, in Lowell in 1853) was legalized.

In 1858, one half of the annual income of the Massachusetts school fund was set apart to meet the money appropriations for educational purposes other than for town schools.

In 1859, vocal music, drawing, physiology, and hygiene were made regular studies, at the discretion of the school committee. Text-books could not be changed except by the unanimous vote of the

whole committee, and when made, the substituted books must be furnished to the school at the expense of the town. This requirement has been modified so as to admit of change by a vote of two-thirds.

In 1862, the daily reading of some portion of the Bible without written note or oral comment was enjoined on all public schools, but no scholar could be required to read from any particular version objected to by his parents or guardians; and the school committee shall not direct the purchase or use of any school book calculated to favor the tenets of any particular sect of christians. Agriculture could be made a branch of instruction at the discretion of the committee.

In 1865, no town can receive any portion of the annual income of the State School Fund, which has not made the returns required by law, and raised by taxation for the support of schools during the school year, a sum not less than $3 for each person between the ages of 5 and 15 years.

In 1866, cities and towns were authorized 'to provide for children under sixteen years of age, who by reason of the neglect, crime, drunkenness, or other vices of parents, or from orphanage, are suffered to be growing up without salutary parental control and education, or in circumstances exposing them to lead idle and dissolute lives,' such ordinances being approved by the Superior Court.

In 1867, the trustees of all institutions of learning, incorporated, supported, or aided by the State, of all reform schools, and of all private educational institutions, shall make a report in writing to the Board of Education of such statistics as to pupils and instructors, studies, tuition, and general condition, as said board may prescribe.

In 1870, after nearly fifty years of suggestion, discussion, and isolated experiments, drawing was included by act of the legislature (May 16) 'among the branches required to be taught in the public schools,' and 'any city and town having more than ten thousand inhabitants were required to make provision for free instruction in industrial or mechanical drawing to persons over fifteen years of age, in day or evening schools, under the direction of the school committee.' Thus was consummated one of the suggestions of the commissioners appointed by the legislature in 1825, that drawing should be made part of the curriculum of their proposed State institution for instruction in the practical arts and sciences; and of the slate and blackboard exercises presented by Josiah Holbrook and William A. Alcott from 1830 to 1842, and of Mary T.

Peabody (Mrs. Horace Mann) in her Primer of Drawing, and of Mr. Barnard in his Manual of Methods for Common School Teachers in 1839–41; and of Mrs. William Minot in her first instructions to a class in the Franklin school in 1839, and to all the teachers of the primary schools of Boston in 1841–42.

In 1871, the legislature appropriated $10,000 out of the income of the school fund for the salaries and expenses of special agents of the Board of Education, the object being, first, to 'secure the services of a competent agent to give aid and direction to a more systematic and thorough course of instruction in drawing in the Normal Schools; to visit the cities and towns required by the law of 1870 to maintain schools or classes for instruction in mechanical drawing; to give information and assist school committees in the formation of such classes, and in the management of suitable courses of instruction in them; and to advise and aid a practical method for the education of teachers in drawing for special schools and for the common schools in this branch.' The second object was the employment of competent persons to act as special agents of certain designated districts in coöperation with the labors of the general agent, with the view of reaching all the towns in the commonwealth, annually, by a direct and thorough system of inspection, and independent of, and at the same time in coöperation with, that of the town committees. It was to do, in part, in Massachusetts, the work of county superintendents in the system of Pennsylvania, Illinois, and several other States. This feature was part of the original draft of a school law prepared by Mr. Barnard in 1844 for Rhode Island.

The first object was secured by the employment of Mr. Walter Smith, art master in one of the prominent schools (at Leeds) in connection with the English department of art and science, as professional adviser and lecturer in art education, with the title of State Director of Art Education.

In 1872, the fifth State Normal School was located at Worcester, and $60,000 appropriated for a building on a site appropriated for its use,—a sum which measures the progress of public opinion towards these institutions, the first institution, in 1838, not receiving a dollar towards such expenditure, and the three only $5,000, after an experience of four years of their utility. They are now regarded as indispensable in any system of public instruction.

The statistics of public schools and State expenditures for educational purposes in 1871 were as follows: total amount of taxes paid to maintain public schools, $5,462,852; and total expense,

exclusive of collegiate and professional education $6,297,010; $22.63 for each person between the ages of 5 and 15 years. Among the items are—$3,272,335 for the wages of teachers; $122,086 for town and city supervision and printing reports; number of public schools 5,076 (including 181 high schools), with 273,661 pupils; number of normal schools (State and city) 6, with 1,100 pupils; teachers' institutes held, 7, with an attendance of 908 teachers. Among the charges on the income of the State School Fund were $3,400 for secretary; $4,224 for agents; $10,627 for printing report and expenses of board; $41,427, State Normal Schools; $3,000, Institutes; $800, State Teachers' Association; $225, County Associations; $500, American Institute of Instruction.

The 36th Report of the Board of Education (Jan., 1873,) presents highly satisfactory results of the working of all parts of the system. In addition to the usual items of schools, attendance, and sums raised by taxation (in all of which there is an increase over the same items for the year preceding), there is a report from the State Director of Art Education (Walter Smith), which exhibits great progress, in procuring a traveling museum of copies, casts, and models, for exhibition in the twenty-three cities, where a drawing schools is made obligatory, and where the director attends for holding conferences and giving lectures and address as illustrative of the exhibition, and describing the manner in which art teaching may be introduced into the common schools and night classes. A State Normal School of Art is proposed, and a City School of Art is in progress in South Boston. There is also a report from the General Agent (Abner J. Phipps), on the condition of the public schoolhouses, with plans and descriptions of structures suitable for country towns and villages. The Special Agent (George A. Walton) mentions visiting a school 'which had never had a blackboard, or a teacher who had asked for one,' and reports out of 368 schools in 73 towns visited, 'a large number are kept in houses badly lighted, incommodious, poorly furnished, and without proper means of ventilation; they are without clock, a thermometer, without globe or numerical frame, without suitable blackboard, chalk, erasers, or indexes.' The processes of teaching are 'limited to a routine of questions read by the teacher from the book, and answers committed to memory.' In the smaller ungraded schools, 'spelling occupies about one-fifth of the time, and is chiefly oral; reading in the lower classes is but little more than an exercise in spelling, and occupies full one-third of the time; but little attention is given to penmanship, or to slate exercises in script hand.'

MICHIGAN.

Michigan was settled as early as 1650, organized as a territory in 1805, and admitted a State in 1837, with an area of 56,451 square miles, and a population in 1830 of 31,639, which had increased in 1870 to 1,184,049, and taxable property to the value of $272,242,917.

The constitution adopted in 1835 ordains the appointment of a superintendent of public instruction, consecrates the proceeds of all land grants for educational purposes, to such purposes and no other, provides for a common school in each school district for at least three months in the year, and the establishment of libraries, at least one in each township, and a university for the State.' Under these provisions, that of a State Superintendent, and of township libraries being in advance of other States, the system of public instruction was organized, and these cardinal features were not materially altered by the constitution of 1850; except the legislature is enjoined to provide within five years for the establishment of a 'system of primary schools, in which a school shall be kept without charge for tuition, for at least three months in each year in every school district, and all instruction conducted in the English language.' The university is placed under the charge of a Board of Regents, one for each judicial district, elected at the same time, and for the same term, as the judge of that circuit. A State Board of Education is also created, of which the Superintendent is member and secretary, and to which the State Normal School is committed. To these State officials the law has added, County Superintendents, one for each county, elected by the people of the county; Township Inspectors, three for each congressional township; District Boards for the local management of the schools; and Boards of Education for the cities and large villages.

The system of public instruction in Michigan started under favorable auspices—the early settlers having come from States where common schools had been the main reliance of the people for the education of their children, and having located in neighborhoods, they enjoyed the facilities of at once organizing schools after the old type. The framers of the first constitution, and of the early legislation, were graduates of the academies and colleges of New York and New England, and into the educational movement from the start, as soon as agitated elsewhere, were introduced the agencies and institutions which have proved useful in the older States. A School Journal was started in 1838; a school convention was

called in the year following; and was soon followed by county teachers' associations and the State Teachers' Association in 1853; a Teachers' Institute was held in 1846 and every year since there has been several such brief professional courses, and a State Normal School has been in operation since 1859; the permanent university was opened to receive pupils within two years after the State had adopted a constitution, and was allowed, with the assistance of the State, and in anticipation of its special endowments, to get its foundations laid, and its different schools organized before denominational institutions were chartered to draw off the pupils and enlist the interest of localities in rivalry, if not in antagonism. Under these advantages the munificent provisions of Congress had been better cherished and applied up to that time than in the other Western States, and her example has had a powerful influence in inaugurating better methods of management.

The system of public instruction embraces: (1,) Primary schools —so extended and so expansive in their organization as to meet the wants of 5,000 rural districts, where the sparseness of the population renders only one school for pupils of all ages possible, and at the same time, by allowing of gradation in 300 villages and cities, to fill up all the educational demands below the university and special schools—doing away with the necessity of incorporated academies and college preparatory schools. This higher, or secondary institution is not yet fully developed, but the germ and capacity is in the system, and is partially worked out in Detroit and other cities. According to the superintendent's report, there were 273,682 pupils, under 11,014 teachers (8,624 females), whose wages amounted to $1,398,328; in school-houses which cost $6,234,797. The total school expenditure for the year 1870 was $3,563,479. Of this $175,000 was income of the Primary School Funds (capital $2,716,763, with 400,000 acres unsold), and the balance was State, town, city, and district property taxation, the rate bills paid by parents up to 1869 having been abolished. Of the teachers engaged in the schools nearly 1,000 are graduates of State Normal Schools or higher educational institutions, and 2,005 attended the 16 institutes which were held in as many different and widely separated localities in 1870.

The Union or graded Schools although belonging to secondary instruction, are returned under the primary schools. In the original plan of the State University, the Branches in different parts of the State were doubtless intended to prepare students for the classes of the University at Ann Arbor, but on their discontinuance no

provision was made for an intermediate grade of public schools, which led to an extension of the primary schools, and the establishment of private schools and academies. Of the incorporated and the private classical schools, no returns are made.

2. The University, with its professional schools, is part of the system of public instruction, and in 1871 reported 1,207 students, viz., 509 in the department of science, literature, and the arts; 350, of medicine and surgery; 348, of the law. The expenses of the institution for the year were $102,551, met by the income of the University Fund ($542,794, with 200 acres unsold), and an appropriation from the State treasury. The State has recently assigned the avails of a special tax in aid of the university; all the schools of the institution are open to all citizens of the State without distinction of race or sex. In 1871 there were 64 women, 33 in the medical, and 28 in the academic department.

3. State Agricultural College at Lansing—founded in 1855, in pursuance of the constitutional requirement of 1850, on a farm of 676 acres, and with a special fund not yet realized, for its support; but with an annual appropriation of $30,000 from the State treasury towards its expenses, besides $100,000 paid towards its equipment. In 1870, there were 129 students, of whom 10 were females.

4. State Normal School at Ypsilanti, with 296 pupils in the Normal department. This school was founded in 1849, on an endowment of a portion of the salt spring lands and swamp lands, out of which a capital of $69,284, has been realized, leaving land unsold, which it is estimated will increase the capital to $300,000.

5. Other Special Schools are the institutions for deaf mutes and blind at Flint, founded in 1854; the State Reform School at Lansing (opened in 1856), with 217 inmates, at an expense of $35,000.

6. The public library feature of the system of public instruction ordained in the constitution has not been developed satisfactorily in most townships. In Detroit alone has it become a prominent institution, numbering 20,000 volumes in 1872.

The aggregate expenditure by the State for schools and education, from funds and property taxation, in 1870 exceeded $4,000,000.

By act of 1870, the school attendance of all children between the ages of eight and fourteen years, for a period of twelve weeks in each year, at least six weeks of which shall be consecutive, is made compulsory, but with efficient provision to reach truancy. By the census of 1870, there were 34,613 persons over 10 years of age who could not read, and 53,127 who could not write.

MINNESOTA.

Minnesota was organized as a Territory in 1849, and admitted as a State in 1850, with an area of 83,531 square miles and a population in 1860 of 172,413, which had increased in 1870 to 439,706, with taxable property to the value of $84,135,332.

The Constitution of 1850 provides for public schools in each township by taxation or otherwise, and a university for the State.

The State has received from Congress 2,969,790 acres for schools, 46,080 for a university, and 120,000 for a college of agriculture and the mechanic arts. The State Auditor for 1872 reports the permanent school fund already realized at $2,532,351, and the avails of other educational lands sold at $500,000 more. The authorities are:

(1,) State Superintendent appointed by the Governor and Senate at a salary of $2,500, who must meet with the county superintendents for discussions of all matters relating to the schools, and hold teachers' institutes as far as practicable in the diferent counties, and encourage county conventions of teachers.

(2,) County Superintendents for such counties as elect so to do, through the County Commissioners, who examine teachers after thirty days' notice of the time and place, and issue three grades of certificates and revoke such license for adequate cause; visit all the schools in the county, and conduct in each county one institute for the instruction of teachers each year; encourage teachers' associations, and disseminate information respecting improved methods of teaching, school constructions and report annually.

(3,) District Trustees—composed of director, treasurer, and clerk, elected by the voters in districts and sub-districts created by the County Commissioners, to have charge of all school matters in such districts, subject to the State and County Superintendents.

(4,) Board of Education for independent school districts (cities, villages, &c., having over 500 inhabitants), composed of six members, two elected each year for a term of three years, with power to appoint a district superintendent (to visit schools, and assist teachers in the classification and promotion of the pupils), and district examiners, to examine candidates for the office of teacher, &c.

In 1872 the State disbursed $171,881 for the 'State Institutions,' viz., $26,212 for Normal Schools; $10,000 for Insane Asylum; $20,000 for deaf mutes and blind; $12,009 for State Reform School; $12,506 for soldiers' orphans; and $331,161 for State Prison. The national census for 1870 returns 12,747 persons over 10 years of age who can not read, and 24,413 who could not write.

MISSISSIPPI.

Mississippi was organized as a Territory in 1798, and admitted as a State in 1817, with an area of 47,156 square miles, and a population in 1820 of 75,458, which had increased to 827,822 in 1870, with taxable property estimated at $177,288,892.

By act of Congress in 1803, section 16 in each township is reserved for the support of schools, and 36 sections for the use of Jefferson College, chartered by the territorial legislature in 1801, and two town lots in the town of Natchez, and an out lot not exceeding 30 acres, for the same college. In 1819 another township, or a quantity equivalent thereto, was donated to the State for the use of a seminary of learning. It was stated in a special message of Governor McRae to the legislature in 1856, that the total amount of the Seminary Fund in the treasury of the State, for which the State was responsible, was nearly $1,200,000. In 1870, the legislature appropriated $50,000 a year for ten years to the university.

The Constitution of 1868 provides for the election by the people of a superintendent of public education, at the same time and manner as the governor, to hold his office for a term of four years and until his successor shall be elected, and whose duty it was to submit to the legislature for its adoption within twenty days after its first session under the constitution, a uniform system of free public schools. It also provides for a Common School Fund out of the consolidation of the congressional township fund, the swamp lands, escheats, fines for penal offenses, and authorizes a poll tax, not to exceed two dollars *per capita*. No religious sect or sects shall ever control any part of the school or university fund.

The system of free public schools adopted by the legislature in 1869 provides for: (1,) State Superintendent; (2,) State Board, composed of the State Superintendent, the Secretary of State and the Attorney General, whose duties are confined to the investment of the school funds; (3,) County Superintendents, of which there are 70, and (4,) District Boards in each county, who have the local management of schools. Each county is made a school district, which can be divided into sub-districts for the management of local schools. A State Normal School exists at Holly Springs, and a Teachers' Institute must be held annually, in each Congressional district. In 1870, there were 98,600 pupils enrolled out of a school population of 304,762, in 3,450 public schools, under 3,520 teachers. According to the census, there were 291,718 persons over 10 years of age who could not read, and 313,313 who could not write.

MISSOURI.

Missouri was first settled in 1763 and admitted into the Union in 1820, having an area of 67,380 square miles, and a population in 1820 of 66,586 (10,222 slaves), which had increased in 1870 to 1,721,295 (118,071 colored), with a valuation of taxable property of $556,129,969.

The constitution of 1820 provides for the security of school lands (section 16 in each township, or 1,199,139 acres, and 36 sections, or 46,080 acres, for a university), and enjoins 'the establishment of one or more schools in each township, as soon as practicable and necessary, where the poor shall be taught, gratis.' But little progress was made outside of St. Louis until after the constitution was revised in 1865.

In St. Louis, under the Territorial legislature, 'a Board of Trustees for schools in the town of St. Louis,' was organized in 1817; but this Board did little more than legally assert the claims of the city to certain out-lots, which were more vigorously prosecuted by the new Board constituted in 1833, when these claims were converted into a fund which already amounts to over $1,000,000, and yielded in 1871 an income of $53,000. The first school was opened in 1838, and the first building was erected in 1842 at a cost of $10,000; and in 1871 the buildings owned by the city and occupied by the public schools were valued at $2,000,000, the schools having increased from two in 1841, with 350 pupils, to sixty-eight in 1871, with an enrolled attendance of 31,221 pupils, under 559 teachers, and maintained at a cost of $723,362. The schools consist of one Normal School for female teachers; one High School for boys and girls; one intermediate school for boys and girls; twenty seven district schools in which pupils are classified according to age and attainments in the primary and grammar divisions; six separate schools for colored scholars; sixteen evening schools culminating in a higher industrial school; and a public school library of 10,000 volumes.

The first general law was passed in 1820, but repealed in 1825 by an act 'for establishing and governing common schools' through commissioners of the school land in each township, appointed by the county commissioner and trustees in each district, which shall be laid out and constituted by the same county officers. Under this act, in a few townships, schools were opened, but nothing effectual was done until 1837, when a State fund was instituted out of the proceeds of the saline lands and the State's proportion of the

United States surplus revenue. This fund has increased to $2,253,000 in 1872.

In 1853, the office of Superintendent, which had been associated with that of Secretary of State, was made independent and elective by the people, and commissioners were appointed for each county. Under this new act the schools were multiplied, but the system did not attain any efficiency until the revision of the constitution, and the school law in pursuance thereof, in 1865. By the constitution of that year the Legislature must maintain 'common schools for the gratuitous instruction of all persons between the ages of 5 and 21 years, and establish separate schools for children of African descent.' Their supervision is vested in a Board of Education, of which Board the Superintendent is made President.'

'No township can receive any portion of the public fund unless a free school shall have been kept therein for not less than three months during the year for which the distribution is made; and every child of sufficient mental and physical ability can be required to attend the public schools between the ages of 5 and 18 for a term equivalent to sixteen months, unless educated by other means.' 'To supply any deficiency in the public school fund to sustain a free school, at least four months in every year, a property tax may be levied in each county, township, or school district, as the General Assembly shall provide. In the distribution of the State fund, any inequality in the county, town, or city local funds may be corrected.'

Under the operation of the law of 1865, the schools have increased from 4,840 to 7,547; the teachers from 6,262 to 8,862, and children in attendance from 169,270 to 389,956. But with this increase there is yet a great work to be done in Missouri. According to the census of 1870, out of 577,803 between the ages of 5 and 18 years, only 324,348 attended any school in the year preceding; and there were 146,771 persons over 10 years of age who could not read, and 222,411 (206,827 natives and over 130,000 whites) who could not write.

The State Auditor's report for 1872 gives a few items of disbursements for educational purposes: Superintendent, assistant, and contingent expenses, $6,348; blind asylum, $27,500; deaf mute asylum, $29,500; State school moneys paid to the counties, $355,427; Normal Schools (Teachers' Institutes, &c.), $17,000; Agricultural College, $8,500; township funds (16th section), $2,271,582; seminary fund (university sections), $108,700; Congressional Agricultural College grant, 330,000 acres, with 640 acres given by Boone County.

NEBRASKA.

Nebraska was organized as a Territory in 1854, and admitted as a State in 1867, with an area of 75,995 square miles, and a population in 1870 of 122,993, and taxable property of $56,584,616. The constitution of 1867 provides that all 'educational funds accruing out of the sale of all lands or other property granted or intrusted to the State for educational and religious purposes, shall forever be preserved inviolate and undiminished, and the income thereof shall be applied to the specific objects of the original grants or appropriations, and no religious sect or sects shall ever have any exclusive right or control of any part of the school funds of the State.' The legislature must secure a thorough and efficient system of common schools throughout the State.

The school lands were estimated by a committee of the constitutional convention to exceed 3,000,000 acres, which, if sold at the minimum rate recommended, would give a permanent fund, estimated by the same committee at $15,000,000.

The system now in operation under the school law of 1866 is administered (1,) by a State Superintendent; (2,) 40 County Superintendents, one for each county, elected by the people, subject to the rules and instructions of the State Superintendent; (3,) trustees for the several districts. Teachers are examined by the County Examiners, and receive three grades of certificates running for different periods of time, according to their qualifications. The law requires a county Institute under the County Superintendent, and one for a wider territory by the State Superintendent.

In 1870, there were 1,032 organized school districts, with 41,063 children between the ages of 5 and 21 years, of whom 23,158 attended school under 1,080 teachers, whose wages amounted to $145,975. The cost of school-houses and value of school lots is returned at $445,538, and the total expenditure for all purposes for the year, was $363,524.

NEVADA.

Nevada was organized as a Territory in 1861, and admitted as a State in 1864, with an area of 81,539 square miles, and a population in 1863 of 43,000, which in 1870 as given by the census, stood at 42,491, with taxable property valued at $25,740,973.

The constitution of 1864 enjoins the legislature 'to encourage, by all suitable means, the promotion of intellectual, literary, scientific, mining, mechanical, agricultural, and moral improvements; provide for the election of a superintendent of public instruction, and the establishment of a uniform system of common schools, by which

a school shall be established in each school district for at least six months in each year; and any school district neglecting to establish and maintain such school, or which shall allow instruction of a sectarian character therein, shall be deprived of its portion of the interests of the public school fund during such neglect or infraction. The legislature is authorized to pass such laws as shall secure a general attendance of the children at school. The 16th and 36th sections in every township, the 30,000 acres for each senator and representative in Congress by act of 1862, the 500,000 acres granted to new States in 1841, all escheats and fines for penal offenses, shall be held and used for educational purposes, the interest thereof only to be applied as directed in the laws donating the same. 'The legislature shall provide for a State university, which shall embrace departments of agriculture, mechanic arts and mining, and is authorized to establish normal schools and schools of different grades, from the primary school to the university, 'in which no sectarian instruction shall be imparted or tolerated.' A special tax of one half of one mill on the dollar of all taxable property, must be provided for the maintenance of the university and common schools. The governor, Secretary of State, and Superintendent are a board to manage the university funds and affairs.

The school law of 1865, and amended in 1867, makes it the duty of the State Superintendent to convene an institute of teachers annually, and visit each county for the purpose of addressing public assemblies on subjects pertaining to common schools, and consulting county and other school officers. In 1870 there were 2,883 pupils out of 3,952 children between the ages of 6 and 18 years, under 53 teachers; and 727 persons over 10 years of age who can not read, and 872 who can not write.

NEW HAMPSHIRE.

By the first national census in 1790, New Hampshire had a population of 141,899, which had increased in 1870 to 318,300, on an area of 8,280 square miles, and with taxable property to the value of 149,065,290.

The first settlements within the present limits of New Hampshire were made from Massachusetts at Dover and Portsmouth in 1623, and down to 1680 all the settlements were treated as belonging to the county of Norfolk; and for brief periods afterwards it was united to Massachusetts, and the school policy of that colony prevailed generally in its legislation as an independent province. In the first constitution of New Hampshire, adopted in 1784, the language introduced by John Adams into the second section of

the article on education in the constitution of Massachusetts, relating to the encouragement of literature, the sciences, and seminaries of learning, was followed literally.

In 1789, a general school law was passed, repealing all former acts on the subject, and providing: (1,) That the selectmen of the several towns and parishes shall assess, annually, the inhabitants of the same according to their polls and rateable estate, in a sum to be computed at the rate of five pounds for every twenty shillings of their proportion for public taxes for the time being, 'to be applied to the sole purpose of keeping an English grammar school or schools for teaching reading and writing and arithmetic within the towns and parishes for which the same shall be assessed; except such town be a shire or half-shire town, in which case, the school by them kept shall be a grammar school for the purpose of teaching the Latin and Greek languages, as well as reading, writing, and arithmetic aforesaid; and in failure to assess, collect and apply this tax in the manner set forth, the selectmen must pay out of their individual estates, for the benefit of the town schools, a sum equal to that in which they may be found delinquent,' on the requisition of the town clerk, whose duty it is made to look after this matter. (2,) 'No person shall be deemed qualified to keep a town public school, unless he shall produce a certificate from some able and reputable schoolmaster and learned minister, or preceptor of some academy, or college president, that he is qualified to keep such school.'

These simple and salutary provisions, coupled with another dating back to 1691, empowering the towns to build suitable school-houses by tax on the rateable estates of the inhabitants, rigidly enforced would have kept up a system of public instruction on a uniform basis over the state, when, unfortunately, in 1805 the towns were authorized to divide their territory into districts; and school districts thus constituted were authorized to provide school accommodation, appoint a local committee, and in general, to manage the public school in their own way. The lack of intelligent, vigilant, and responsible town inspection over the district schools in which the local management was left to themselves, and the establishment of academies in the large centers of population and business, which met the wants of the educated, were followed with the same real or relative deterioration which characterized the common schools of New England, generally.

The subject of school improvement attracted attention as early as 1830, in the lyceum movement conducted by Josiah Holbrook, and was continued by county common school conventions and

associations, begun in 1836. The first State convention was called in 1843; the first teachers' institute held in 1845; the office of State commissioner of common schools was instituted by the Legislature in June, 1846; and the duty of the State in respect to the supervision of schools, which it makes obligatory on the towns, has since been recognized in some form, and at present by a State Board constituting the Governor and council, and the Superintendent of public instruction acting through county commissioners, or rather through a commissioner for each of the eight counties into which the State is divided. A private Normal school was instituted in 1845 at Reed's Ferry, by Prof. Wm. Russell, and a State Normal school was established in 1870 at Plymouth.

To supply the want of the old town grammar school, an act was passed in 1837 giving to the town of Portsmouth, and any other town which chose to adopt the provisions of the act, authority to provide for a graded course of studies in connection with the district schools. The same authority was given to central districts in 1848.

In 1872, there were 2,452 common schools taught in 2,284 districts, located in 232 towns, with a registered attendance of 72,672 pupils, under 3,826 teachers (3,241 females). The whole amount raised for school purposes was $468,527, of which $11,565 was paid the superintendents of town committees for their services. The buildings and sites of school-houses were valued at $1,870,000. According to the census of 1870 there were 7,618 persons over ten years of age who could not read, and 9,926 who could not write.

Various attempts have been made since 1846 to protect children under fifteen years of age employed in factories and other manufacturing establishments from excessive labor, and secure to all children elementary instruction, which culminated in 1871 in 'An Act to compel children to attend school,' which ordains that all parents, guardians, or masters of any child between the ages of eight and fourteen, residing within two miles of a public school, shall send such child at least twelve weeks in each year, six of which must be consecutive, unless such child shall be excluded from such attendance on the ground of physical or mental inability, to profit by such attendance; or is instructed in the same period in a private school or at home, under penalties for violation, $10 for the first and $20 for each subsequent offense, to be recovered as in an action for debt. A penalty attaches to school officers for not executing the law.

NEW JERSEY.

New Jersey was first settled in 1627, and adopted its first constitution as a State in 1776, with an area at that time of 8,320 square miles, and a population in 1790 of 184,139, which in 1870 had increased to 906,096, with a valuation of taxable property of $624,868,971.

The constitution of 1776 contains no allusion to schools or education; nor prior to the colonial period was there any legislation respecting common schools. In 1816 an act to create a fund for the support of free schools was adopted, and the first distribution of its income took place under the act of 1829, passed 'to establish common schools.' By this act towns were authorized to raise money to support schools by tax, and must raise in this way a sum sufficient to entitle it to any portion of the income of the school fund; but it was not till ten years later that towns were compelled to raise a specified sum every year, nor till 1871 that the schools were made free by a State school tax of 2 mills on the valuation.

The first educational convention in the State was held in 1828, at Trenton, and from that time the subject of school improvement was agitated in county and state meetings until 1838, when a large meeting of delegates from every part of the State was held at Trenton, presided over by Chief Justice Hornblower, and the address of which to the people of the State was drawn up by Rt. Rev. Bishop Doane. From this rousing address we make a brief extract:

> We address you as the sovereign people, and we say that it is your duty and your highest interest to provide and maintain, within the reach of every child, the means of such an education as will qualify him to discharge the duties of a citizen of the Republic; and will enable him, by subsequent exertion, in the free exercise of the unconquerable will, to attain the highest eminence in knowledge and power which God may place within his reach. We utterly repudiate as unworthy, not of freemen only, but of men, the narrow notion that there is to be an education for the poor as such. Has God provided for the poor a coarser earth, a thinner sky, a paler air? Does not the glorious sun pour down his golden flood as cheerily upon the poor man's hovel as upon the rich man's palace? Have not the cotter's children as keen a sense of all the freshness, verdure, fragrance, melody, and beauty, of luxuriant Nature as the pale sons of kings? Or is it on the mind that God has stamped the imprint of a baser birth, so that the poor man's child knows with an inborn certainty that his lot is to crawl and not to climb? It is not so. God has not done it. Man can not do it. Mind is immortal. Mind is imperial. It bears no mark of high or low, of rich or poor. It heeds no bound of time or place, of rank or circumstance. It asks but freedom; it requires but light. It is heaven-born, and aspires to heaven. Weakness does not enfeeble it. Poverty can not repress it. Difficulties do but stimulate its vigor. And the poor tallow-chandler's son that sits up all the night to read the book which an apprentice lends him, lest the master's eye should miss it in the morning, shall stand and treat with kings, shall add new provinces to the domain of science, shall bind the lightning with a hempen cord, and bring it harmless from the skies. The common school is common, not as inferior, not as the school for the poor men's children, but as the light and air and water are common.

The office of State Superintendent was created in 1846. The first County Teachers' Association was formed for Essex County in 1847, and the State Teachers' Association was formed in 1853. The first Teachers' Institute was held at Sommerville in 1851, and provision was made for their being held by the State for the first time, in 1854. The State Normal School, after years of agitation was established in 1858. Special authority to the large cities to establish graded schools was given to the city of Patterson, in 1836, and subsequently extended to most of the large cities.

The school authorities are: (1,) The State Board of Education, composed of the Governor, Attorney-General, Comptroller, Secretary of State, President of the Senate, Speaker of the Assembly, and the Trustees of the State Normal School; (2,) the Superintendent of Public Instruction, who is appointed by the Board, of which he is secretary, and who, with the Principal of the Normal School, constitutes a Board of Examination; (3,) County Superintendents, appointed by the Board, who, with the City Superintendents, elected by the City Boards of Education, constitute the State Association of School Superintendents, which must meet annually, at the time and place designated by the State Board; (4,) Township Boards of School Trustees, which must meet semi-annually, as the County Superintendent may appoint.

The means to support common schools in 1871 were: (1,) the income ($35,000) of the school fund (capital $792,190) and State appropriation ($65,000 to make), $100,000; (2,) township school tax, $44,467; district school tax, $18,144; surplus revenue, $31,654; two mill State school tax, $1,168,803; appropriation for the State Normal and Farnum Schools, $11,200;—total, for all purposes, $2,263,070. Total valuation of school buildings and grounds, $4,966,788. In addition to the sums for common schools, the State expended $36,596 in support of State beneficiaries (mutes, blind, and feebled minded children); $28,000 for the State Reform school; $37,000 for the soldiers' children's home; $5,000 for school libraries; $2,500 for industrial school.

Out of 258,227 children between the ages of 5 and 18 years, 161,683 were enrolled in public schools; of the number enrolled, 15,594 attended ten months, 21,801 eight months, 26,570 six months, 33,158 four, and 63,429 less than four months. The census of 1871 returned 37,057 persons over 10 years who could not read, and 54,687 who could not write.

NEW YORK.

New York, settled as early as 1609, had by the first national census of 1792, on an area of 46,000 square miles a population of 340,120, which had increased in 1870 to 4,382,759, with taxable property to the value of $1,967,001,185.

In the first constitution of 1777 there is no reference to schools; in that of 1822, the proceeds of all State lands are appropriated to a common school fund; and in the third of 1846, the capital of several educational funds at that time existing, are declared inviolate, and their revenues must be applied to the objects to which they are donated.

In 1784, the first session after the termination of the war, an act was passed to alter the name of Kings College, in the city of New York, to Columbia College, and to erect a university. This act was superseded in 1787 by another, which instituted the Regents of the University, and provides for the incorporation by them of colleges and academies. To this board has been given from time to time, duties which cover the common schools.

The first act for the encouragement of common schools was drafted by Adam Comstock, a native of Connecticut, in 1795, by which $50,000 were annually appropriated for five years to the several cities and towns, 'in which the children of the inhabitants residing in the State shall be instructed in the English language (taught English grammar), arithmetic, mathematics, and such other branches of knowledge as are most useful and necessary to complete a good English education.' The boards of supervisors were required to raise by tax a sum equal to one half of that appropriated by the State, to be applied in like manner. At the end of four years the appropriation was not renewed, and notwithstanding the efforts of Jedediah Peck, a native of Connecticut, and others, no efficient legislation took place till 1812.

In 1811, on the recommendation of Gov. Tompkins, a commission, with Mr. Peck chairman, was appointed to report a plan for establishing a system of common schools, which was done in 1812, after the commissioners had conferred with friends of education in different parts of the State, and studied the rise and progress of similar systems in neighboring States. The following are the outlines of their plan: 'That the several towns in the State be divided into school districts, by three commissioners, elected by the citizens qualified to vote for town officers; that three trustees be elected in each district, to whom shall be confided the care and

superintendence of the school to be established therein; that the interest of the school fund be divided among the different counties and towns, according to their respective population, as ascertained by the successive census of the United States; that the proportions received by the respective towns be sub-divided among the districts into which such towns shall be divided, according to the number of children in each, between the ages of 5 and 15 years; that each town raise by tax, annually, as much money as it shall have received from the school fund; that the gross amount of moneys received from the State and raised by the towns be appropriated exclusively to the payment of the wages of the teachers; and that the whole system be placed under the superintendence of an officer appointed by the Council of Appointment.'

These features were embodied in the act of 1812, and under the careful administration of Gideon Hawley, a native of Connecticut, as superintendent, the system went into operation, to gather strength and expansion from year to year, and contribute by its beneficent results to the establishment and improvement of common schools in other States. The most valuable of these features was that of State and County supervision. In 1839, the superintendent was authorized to appoint a County Board of School Visitors to serve gratuitously in their several counties, and so favorably received were the reports of these school visitors, that in 1841 the legislature, by a nearly unanimous vote, provided for the appointment by the Board of Supervisors for each county, biennially, of a County Superintendent, charged with the general supervision of the interests of the several schools under his jurisdiction. No previous act had imparted such general activity to school affairs as this; but in 1847 the office was abolished, and the supervision of the schools, examination of teachers, the appointment and disbursement of the school fund, were intrusted to a single officer in each town. In 1857, the operation of town supervision proving unsatisfactory, provision was made for the appointment of School Commissioners in districts. There were 135 city and district commissioners in 1871.

The law of 1812 provided for the support of schools out of the income of the school fund and a tax upon the towns equal to its distributive share of the school money, at first optional, but afterwards obligatory, through the county tax. In 1814, the trustees of the district were authorized to supply any deficiency in the means to pay the wages of teachers, by collecting it from the parents or patrons of the school in proportion to the attendance of their children. In 1849, the rate bills were abolished, leaving the deficiency,

after applying the public money to the payment of teachers' wages, to be made up by district taxation. This act was submitted to the people, and approved by a vote of 249,872 in its favor, and 91,151 against it. In 1850, the Free School Act as it was called, was repealed; but being again submitted to the people, the act itself was sustained. In 1851 the law was again repealed, and a State tax of $800,000 was levied, to be distributed with the school moneys in the support of schools, instead of the county tax, equal in amount to the annual distribution from the school fund. In 1856, to the State tax of $800,000, a levy of three-fourths of a mill upon every dollar of real and personal estate was made, which has since been increased to one and one-fourth of a mill, yielding in 1872 the net sum of $2,565,672.

To secure the services of well qualified teachers, and to exclude the incompetent and immoral, was a primary object with the commissioners who reported the original school law of 1811. This they aimed to effect by the appointment of inspectors to whom the examination of all candidates was given, and without whose certificate no teacher could be legally employed. This mode tested the attainments of candidates, but provided no way in advance of actual experience of acquiring the requisite knowledge whereby better qualifications could be had of principles and methods of teaching. To remedy this, Gov. Clinton in 1825 and in 1826 recommended a 'seminary for the education of teachers in those useful branches of knowledge already introduced in all our common schools,' and in 1828 he urges the establishment in each county of a Monitorial High School (after the model of one in Livingston County, under the charge of C. C. Felton—afterwards President of Harvard College), 'in which better methods of teaching shall be at once taught and exemplified.' In 1826, Mr. John C. Spencer, from the Literature Committee of the Senate (to whom the recommendations of the Governor had been referred), recommended that the income of the Literature Fund should be divided among the academies, not in proportion to the number of classical students, but to the number of 'persons instructed in each, who shall have been licensed as teachers of public schools by the proper boards.' In 1827, Mr. Spencer, from the same committee, reported an act by which the Literature Fund was increased for the avowed purpose in the preamble 'of promoting the education of teachers,' 'the incompetency of the great mass of whom is radical, and defeats the whole system, and the hopes and wishes of all who feel an interest in disseminating the blessings of education.'

In 1834, a portion of the income of the Literature Fund was set apart, 'to be distributed by the regents to such academies, subject to their visitation, as will provide for the education of teachers for the common schools.' Under this provision, one academy was selected in each of the eight senatorial districts, in which was erected a department devoted to this particular work, known as the Teachers' Department; and in 1838, by an act appropriating the income of the United States Deposit Fund for the purposes of education, $28,000 was appropriated to the several academies on condition that 'the academies receiving any of its distributive share equal to $700 should establish and maintain a department for the instruction of common school teachers.' Under this provision the number of academies with this special course for teachers was increased to fifteen; and in 1871, under a revision of the previous legislation on the subject in 1855, 'the science of common school teaching' was taught to 'teachers' classes' in 87 academies, with a total attendance of 1,494 pupil teachers.

In 1840, Prof. Potter, of Union College (afterwards Bishop Potter, of Pennsylvania), in a special report founded on a personal visit to the academies having teachers' departments, recommends 'the establishment of one institution at the capital, devoted exclusively to the education of teachers.'. The same recommendation was indorsed by the superintendent (John C. Spencer), in his report to the legislature of that year. In 1844, the committee on colleges, academies, and common schools, in the House of Representatives, through the chairman (Mr. Hulburt), after visiting the Normal Schools of Massachusetts, reported a bill to establish a Normal School at Albany 'for the instruction and practice of teachers for common schools in the science of education and in the art of teaching,' appropriating $10,000 annually for five years for its support. This school, in a building furnished gratuitously by the city of Albany, went into operation in December, 1844; and, after a successful trial of four years, received in 1848 from the State a special appropriation to provide permanent accommodations, and an annual appropriation of $12,000 for its support. In 1863, aid was extended to the Training School at Oswego, which was formally recognized a State Normal School in 1866; and in 1864, provision was made for six other institutions located in different parts of the State; the citizens of Brockport, Fredonia, Cortland, Potsdam, Geneseo, and Buffalo, having furnished suitable buildings at an aggregate expense of $500,000. The value of the grounds, buildings, and equipment of the State Normal Schools is estimated at $829,739,

and the annual expense to maintain them, at $150,000. With the Normal pupils are large schools and classes of children whose exercises are made subsidiary to the main object of the institution. In 1872, there were 5,807 students in attendance on the different departments of the 8 normal schools.

In 1839, Francis Dwight secured the consolidation of all the school districts in Geneva, and inaugurated the union or graded system in New York; and in 1840 issued the first number of the District School Journal, a copy of which the superintendent obtained authority to send to every school district.

By the Union Free School Act of 1853, cities and villages divided into districts were enabled to consolidate for the purpose of maintaining graded schools, and for making them free in advance of the general free school act of 1867. Under the operation of this act, more than ninety academies included within the limits of such districts were absorbed into the general system, becoming the High Schools of the united districts. The whole number of such schools in 1870 was 694.

In 1835, the first legislative provision for school libraries was made. To James Wadsworth of Geneseo, a native of Connecticut, belongs the credit of originating the system of district school libraries. In 1811, in a letter addressed to one of the commissioners appointed by Gov. Tompkins to report to the legislature a system for the organization and establishment of common schools, Mr. Wadsworth (after giving the outline of the system of common schools actually adopted) suggested that 'it should be made the duty of the State Commissioner to send to the school inspector of each town a 'Lancaster Manual,' containing observations on teaching and school government, and thus diffuse throughout the State the latest and most practical information as to approved methods.' In 1832 he was instrumental in securing the distribution of a copy of 'Hall's Lectures on School Teaching,' to each school district (9,000), and in 1833 recommended the incorporation into the school act, of a provision authorizing a majority of the voters 'to raise by a tax on the property of each district $15 or $20 as a commencement of, and $5 or $10 annually, as a perennial spring, to purchase and sustain a school library,' until 1835, when the foundation of the district school library was laid by the passage of an act giving the authority as above suggested. To secure a beginning in this direction, Mr. Wadsworth offered to pay one-fourth of the $20 to all districts in Avon and Geneseo, and then offered $20 to the first five districts in Henrietta which should adopt the

same, and employed the Rev. Mr. Page to give lectures on the subject, in all towns of Livingston County, and in other sections. In 1838 he labored to secure the appropriation of a portion of the income of the United States Deposit Fund for the same purpose; and through the exertions of the Hon. G. W. Patterson, who was then Speaker of the House, and the Hon. D. D. Barnard, chairman of the committee, this was accomplished, and $55,000 was annually appropriated for the purpose. To his labors in this direction should be added the publication, at his expense, of *The School and the Schoolmaster*—the first prepared by Prof. Alonzo Porter, and the last by George B. Emerson of Boston, and the distribution of over 15,000 copies, one to each school district, and to town and county school officers. Mr. Wadsworth also paid the expense of the American edition of Cousin's *Report on the School System of Prussia* in 1834, and aided J. Orville Taylor in the publication of the *Common School Advocate* from 1835 to 1838.

The common schools are situated in 11,350 districts, taught in houses which, with their sites, are valued at $23,468,266, accommodating 1,028,147 children in attendance some portion of the year (to which should be added 5,807 in normal schools, 30,370 in academies, 3,194 in colleges, 135,433 in private schools), taught by 28,217 teachers (21,668 females). The average daily attendance of children attending the common schools is placed at only 493,648.

The means for the support of schools for the year 1872 were derived from the following sources, viz., The Common School Fund ($3,004,513), $170,000; United States Deposit Fund ($4,414,520), income $165, 000; State school tax (1¼ per cent. on the valuation), $2,610,784; by local tax, $6,552,994, making a total of $10,874,910. Among the items of expenditure we find, for the wages of common school teachers, $6,510,164; district school libraries, $30,917; school apparatus, $179,156; colored schools, $678,582; school construction and furniture, $1,982,547; incidental expenses, $1,164,142; appropriation for academies, $44,646; teachers' classes in academies, $15,345; Teachers' Institutes, $16,171; Normal Schools, $128,723; Cornell University, $25,000; Indian schools, $6,837; superintendent of public instruction, $18,127; regents of universities, $6,349; printing registers for school districts, $13,000. To these items should be added the following not included in the aggregate above given: deaf and dumb institution, $103,923; institution for the blind at New York, $39,903; institution for the blind at Batavia, $40,500; State asylum for idiots, $50,000;

orphan asylums, $579,750; school commissioners' salaries, $90,187; state reformatory at Elmira, $198,000.

The enormous sums expended for the common schools of New York will be realized in the fact that from 1850, when the school expenditure was $1,607,684, to 1872, when the total expenditure was $9,607,903—a period of 22 years—the aggregate expenditure was nearly $106,146,344.

In 1825, orphans in special asylums were first recognized as entitled to a distributive share of any money appropriated to common schools, which is now made the basis of the special appropriation in their behalf to the amount, in 1871, of $472,760. The total estimated value of the property of orphan asylums and homes for the friendless, Sept. 30, 1871, was $9,389,539, and the gross expenditure for their support in that year was $2,303,947. The number of children supported and educated was 15,422.

In 1866, the superintendent was charged with providing schools for the Indian children, which in 1871 numbered 1,073, in 27 schools, at a cost of $8,559.

The system of common schools rests on territorial subdivisions of the State known as School Districts, whose boundaries are defined and altered by the School Commissioners, and on Union Free School Districts, formed with special powers under the act of 1853, and the City Districts created by special acts.

The officers intrusted with the administration of the system, beginning at the lowest point, are:

1. *District Trustees*—composed of one or three, as the district may decide. The three act as a board, and the sole trustee has the same power as a board of three. These powers and duties are: to call meetings; to make out tax lists and warrants; to purchase sites, and build or hire school-houses; to insure district property; to have the custody and safe keeping of the school-house and other property; to contract with and employ teachers, and pay them; and generally to attend to all the business of the district. They must make in October of every year, a return in form and substance as required by law, to the School Commissioner, as the basis of all school statistics, and such other information as the State Superintendent may from time to time require. There is also a district clerk, collector, and librarian.

2. *Town Clerk for each town*—is required to keep in his office all books, maps, papers, and records touching schools; to record in a book the certificate of apportionment of school moneys; to notify the trustees of the filing of such certificate; to obtain from trustees their annual reports; to furnish the School Commissioner with the names and post-office address of all district officers; to distribute to trustees all books and blanks forwarded to him for their use; to file and record the final accounts of supervisors; to preserve the supervisor's bond; to file and keep the description of district boundaries; and when called upon, to take part in the erection or alteration of a school district. The supervisor for each town receives all moneys destined for school purposes in the town, and disburses according to law and the special direction of the State Superintendent.

3. *School Commissioners*—elected for certain districts originally established by boards of supervisors, but now determined by law to the number of 112 for the State. They have power, and it is their duty, to see that the boundaries of districts are correctly described; to visit and examine the schools; to advise with and counsel the trustees; to look after the condition of the school-houses, and condemn such as are entirely unfit for use; to recommend studies

and text-books; to examine and license teachers; to examine charges against teachers, and, on sufficient proof, annul their certificates; and when required by the Superintendent, to take and report testimony in cases of appeal. It is also their duty, annually, to apportion and divide among the districts the school moneys apportioned to their respective counties by the Superintendent of Public Instruction.

4. *Department of Public Instruction.*—The head of this department is the State Superintendent, which office was originally independent, but in 1822 as such, was abolished and its duties assigned to the Secretary of State, who performed them through a special clerk or deputy, until 1854, when it was again separated and instituted into the Department of Public Instruction. The superintendent is elected by joint ballot of Senate and Assembly. He holds office for three years; has general superintendence of the public schools, visits them, inquires into their management, and advises and directs in regard to their course of instruction and discipline.

He apportions and distributes the public moneys appropriated by the State for the support of schools; examines the supplementary apportionments made to all the districts by the School Commissioners, and sees that to each district is set apart its proportionate share, and that the same is expended by the trustees, and paid by the supervisors of towns, according to law.

He gives advice and direction to school officers, teachers, and inhabitants upon all questions arising under the school laws. He establishes rules and regulations concerning appeals. He hears and decides all appeals, involving school controversies, that are brought before him, and his decision is final.

He is charged with the general control and management of Teachers' Institutes in the several counties of the State; is authorized to employ teachers and lecturers for the institutes, and to pay them, and to certify the accounts for expenses incurred by the commissioners in conducting the same. He is required by the law to visit the institutes, and to advise and to direct concerning their proper management.

He establishes rules and regulations concerning district school libraries; he makes appointments of State pupils to the institutions for the instruction of the deaf and dumb and for the blind, upon the certificate of the proper local officers; and he visits and examines into the condition and management of these institutions.

He is chairman of the executive committee of the State Normal School at Albany, and apportions among the counties the number of pupils to which each is entitled. He is one of the board for the selection of the places in which to establish any additional Normal Schools. After the schools are established, he has general supervision and direction of them; he appoints the local board to manage them; he approves the rules for their government; he directs the form of their reports; and all payments for their support are paid upon his certificate. He approves the course of study; the number of teachers and their wages are subject to his approval; he can cause one or more of the schools to be composed of males, and one or more of females, in his discretion; and he decides upon the manner in which pupils shall be admitted from the several parts of the State. He has similar powers over the Oswego Normal School, and six similar schools since established.

He has charge of all the Indian schools in the State, employs local agents to superintend them, visits them, and directs concerning the erection and repair of their school-houses, and determines the branches of instruction to be pursued in the schools.

He is, *ex-officio*, a Regent of the University and chairman of the committee on teachers' classes in academies. He is also, *ex-officio*, a member of the Board of Trustees of the Idiot Asylum, and the Cornell University.

He receives and compiles the abstracts of the reports from all the school districts in the State, setting forth their condition and proceedings, and the account of receipts and expenditures for each year. He makes, annually, to the legislature a report of the condition of all the schools and institutions under his supervision, and recommends such measures as, in his judgment, will contribute to their welfare and efficiency.

NORTH CAROLINA.

North Carolina was first settled in 1653, and in 1720 had, on an area of 45,000 square miles a population of 393,751 (100,573 slaves), which in 1870 had increased to 1,071,361 (391,650 colored), with $624,868,971 taxable property.

The first official allusion to the want of schools in North Carolina is believed to have been made by Governor Johnston, a native of Scotland, in his address to the Legislature, in Edenton, in 1736; and the first effectual act for the encouragement of literature was passed in 1762, for the erection of a school-house in Newbern.

In 1770, an act for founding, establishing, and endowing Queens College in the town of Charlotte, Mecklenberg County, was repealed by royal proclamation, and its re-enactment in the year following met with the same fate. In 1776 this county, in advance of the Continental Congress at Philadelphia, declared the State forever absolved from allegiance to the British Crown, and in the year following, incorporated 'the President and Fellows of *Liberty Hall*, in the County of Mecklenberg,' with the following preamble: 'Whereas, the proper education of youth in this infant community is highly necessary, and would answer the most valuable and beneficial purposes to this State and the good people thereof; and whereas, a very promising experiment hath been made at a seminary in the County of Mecklenberg, and a number of youths there taught have made great advancements in the knowledge of the learned languages, and in the rudiments of the arts and sciences, in the course of a regular and finished education, which they have since completed at various colleges in different parts of America; and whereas, the seminary aforesaid, and the several teachers who have successively taught and presided therein, have hitherto been almost wholly supported by private subscriptions, in order therefore, that said subscriptions and other gratuities may be legally possessed and duly applied, and the said seminary, by the name of Liberty Hall, may become more extensively and generally useful, for the encouragement of liberal knowledge in languages, arts, and sciences, and for diffusing the great advantages of education upon more liberal, easy, and generous terms,' &c.

In the State Constitution, framed at Halifax in December, 1776, they provided 'that a school or schools shall be established by the Legislature for the convenient instruction of youth, with such salaries to the masters, *paid by the public*, as may enable them to instruct at low prices; and all useful learning shall be encouraged

in one or more universities.' The establishment of public schools was thus expressly enjoined upon the Legislature; and the order in which the public school and the university is mentioned, shows the connection and dependence which the framers of the Constitution thought should exist between them. The language was mandatory,—'schools *shall* be established by the Legislature.' The schools were to be fit, 'convenient,' accessible to all; and the salaries to the masters were to be '*paid by the public.*' They provided, first, in the organic law, for the instruction of the children of the people at the public charge; and secondly, for 'one or more universities,' in which 'all useful learning' should be encouraged. In 1789, the University of North Carolina was established and endowed, but no provision was made for common schools. Speaking of this period, Judge Murphey, in an address in 1827, remarks:

"The number of our literary men has been small when compared with our population; but this is not a matter of surprise when we look on the condition of the State since the close of the Revolutionary War. When the war ended, the people were in poverty, society in disorder, morals and manners almost prostrate. Order was to be restored to society, and energy to the laws, before industry could repair the fortunes of the people; schools were to be established for the education of youth, and congregations formed for preaching the gospel, before the public morals could be amended. Time was required to effect these objects; and the most important of them, the education of youth, was the longest neglected. Before this university went into operation in 1794, there was not more than three schools in the State, in which the rudiments of a classical education could be acquired. The most prominent and useful of these schools was kept by Dr. David Caldwell, of Guilford County. He instituted it shortly after the close of the war, and continued it for more than thirty years. The usefulness of Dr. Caldwell to the literature of North Carolina will never be sufficiently appreciated; but the opportunities of instruction in his school were very limited. There was no library attached to it; his students were supplied with a few of the Greek and Latin classics, Euclid's Elements of Mathematics and Martin's Natural Philosophy. Moral Philosophy was taught from a syllabus of lectures delivered by Dr. Witherspoon in Princeton College. The students had no books on history or miscellaneous literature. There were, indeed, very few in the State, except in the library of lawyers who lived in the commercial towns. I well remember, that after completing my course of studies under Dr. Caldwell, I spent nearly two years

without finding any book to read except some old works on theological subjects. At length I accidentally met with Voltaire's history of Charles the Twelfth of Sweden, an odd volume of Smollett's Roderick Random, and an abridgement of Don Quixote. These books gave me a taste for reading, which I had no opportunity of gratifying until I became a student in this university in the year 1876. Few of Dr. Caldwell's students had better opportunities of getting books than myself; and with these slender opportunities of instruction, it is not surprising that so few became eminent in the liberal professions. At this day, when libraries are established in all our towns, when every professional man, and every respectable gentleman has a collection of books, it is difficult to conceive the inconveniences under which young men labored forty years ago."

The following extract from the number of the North Carolina Journal for the 22d of June, 1795, seems to present a brighter picture of the advance of public education, but it will be seen that the limited number of academies named, and the great importance attached to the fact that they were able to prepare youths for college denote no very high degree of literary attainments.

'We have the pleasure to announce to the public that the Academy at Thyatira, erected and conducted by Dr. McCorkle; the Warrenton Academy, under the management of the Rev. Mr. George; and the Chatham and Newbern academies, are all in a very flourishing state. The high reputation and great experience of the gentlemen who have the direction of these seminaries will insure their establishment and success, and furnish annually a large number of students prepared to enter at once upon the higher branches.'

From 1789 to 1825, though the 'old-field' or English schools were multiplied, and a few academies and high schools were established, no provision was made for common schools. In 1816, Hon. Archibald D. Murphey, of the county of Orange, then a member of the State Senate, made an able and highly interesting report to that body on the subject of public instruction, urging the establishment of common schools, and also of an institution for the deaf and dumb. The report concluded with a resolution authorizing the speakers of the two houses to appoint three persons to digest a system of public instruction, and submit the same to the next General Assembly. The report and resolution were adopted.

In 1825, the Legislature passed the first act on the subject,—'An Act to create a fund for the establishment of common schools.' To Bartlett Yancey, of the county of Caswell, is due the high distinction of having conceived and penned the first act for the estab-

lishment and promotion of common schools. This act set apart for the purpose certain stocks, the vacant and unappropriated swamp lands, the tax on auctioneers, retailers of ardent spirits, &c.,—'the *parings* of the treasury,' as they were called by Mr. Yancey himself. But the funds accumulated slowly, and the friends of the system went to work by tongue and pen to increase the fund, and thus obtain means for starting the schools. Foremost among these was the Rev. Joseph Caldwell, a scholar, a philosopher, a statesman, and a christian. He wrote, and caused to be published at his own expense, in 1832, a series of 'Letters on Popular Education, addressed to the People of North Carolina.'

In 1836, another act was passed, organizing 'a Board of Literature,'—providing for draining the swamp lands, and still further increasing the school fund. The public mind now began to be generally aroused on the subject; and several able papers, advocating public instruction, were presented to the Legislature in 1838,—one by the president and directors of the literary fund, and one by Mr. W. W. Cherry, of Bertie, being a report of his as chairman of the committee on education. In 1837 the State received on deposit from the General Government, under the deposit act of 1836, the sum of $1,433,757.39, which was invested for the benefit of common schools, and increased the permanent fund to about $1,732,000, exclusive of swamp lands.

In 1838, a bill drawn by Mr. W. W. Cherry, providing for laying off the State into school districts, and for submitting the question of 'school' or 'no school' to the people of the respective counties, was passed. The act embraced the present plan of requiring each county to raise one dollar for every two dollars distributed by the literary board. In 1839 nearly all the counties adopted the system; and in 1841 *it was put into full operation.*

In 1852, C. H. Wiley was appointed State Superintendent, and on the breaking out of the war of secession, in 1861, had inaugurated a system of common schools which was adapted to the habits of the people, but perished in the disturbances which followed.

In the constitution of 1868 it is made the duty of the legislature 'to establish a general and uniform system of public schools, free to all the children of the State between the ages of 6 and 21. In 1869 a system was inaugurated which is yet laboring with the difficulties of a disorganized society—social and industrial, and with details of organization foreign to the general policy and habits of the people. Out of 99,114 persons between 6 and 21 years, 29,303 were estimated to be in 1,398 public schools.

OHIO.

Ohio remained a portion of the territory northwest of the River Ohio, in which the old Congress of the Confederation began in 1787, its beneficent policy of incorporating 'schools and the means of education' among the organic elements of civil society, and laid the foundation of numerous States of imperial dimensions and industrial resources, in impartial freedom, morality, and knowledge, until 1799, when it was organized as a distinct territory, and admitted into the United States in 1802, with an area of 39,964 square miles, and a population in 1800 of 45,365, which had increased in 1870 to 2,665,260, with a taxable property returned to the value of $1,167,731,097.

In the plan of settlement in 1785, the public lands were surveyed into townships of *six miles square*, containing 36 *sections* of one mile square of 640 acres each, one of which was reserved for public schools. The act of Congress passed April 30, 1802, 'to enable the people of the eastern division of the Territory northwest of the river Ohio, to form a constitution and State government, and for the admission of such State into the union, provides that section numbered 16 in every township, and where such section has been sold, granted, or disposed of, other lands equivalent thereto and most contiguous to the same, shall be granted to the inhabitants of such townships, for the use of schools.' Other special tracts were granted to the State, or reserved from ordinary purchases, were vested in the legislature in trust for schools. The entire land surface of Ohio was 25,576,969 acres, the land grants and reservations for schools amounted to 710,500, exclusive of two townships reserved for a university. In spite of these beneficent provisions, and of the school habits of many of the families among the original settlers, the institution of public schools in a new country, in sparsely populated townships, with scanty resources, where roads and dwellings were of immediate physical necessity, was slow.

The constitution of 1802 enjoins that 'religion, morality, and knowledge being essentially necessary to good government and the happiness of mankind, schools and the means of instruction shall forever be encouraged by legislative provision, not inconsistent with the right of conscience.' Notwithstanding repeated and urgent recommendations by successive governors in their annual messages, the visible benefits of such schools as the first settlers from New England established by voluntary subscription for their children, and the labor of a few men like Ephraim Cutter, Caleb Atwater and Nathan Guilford, it was not till 1825 that a general

school law was passed. In this, the principles of taxation are recognized, but no efficient plan of supervision and providing good teachers was adopted.

In 1831 the teachers and active friends of schools organized an association called the college of teachers, which began in their annual gatherings the work of school agitation.

In 1835, the legislature required school returns from the county auditors, and Prof. Calvin E. Stowe, of the Lane Theological Seminary at Cincinnati, who was about to visit Europe, was appointed to report on the elementary school systems of Prussia and other European States, which was made, and printed in 1837, and produced a profound impression, not only in Ohio, but in other States.

In 1836, Samuel Lewis, of Cincinnati (a native of Massachusetts) was appointed State Superintendent with a salary of $500. With experience as a public speaker, with much study of the schools of Cincinnati, and a participant in the discussions of the College of Teachers, Mr. Lewis made great pecuniary and personal sacrifices, and entered on the work of official exploration of schools and agitation of educational topics among the people, in the spring of 1837. He found, 'out of Cincinnati there were no public schools worthy of the name, practically open to rich and poor, and nearly half of the organized school districts were without school-houses, and that not one-third of the whole number would be appraised at $50 each.'

Mr. Lewis's report on the deficiencies of public schools in Ohio, and Prof. Stowe's glowing picture of elementary instruction in Prussia, carried triumphantly through the legislature, in spite of bitter opposition, an act, which made the office of superintendent permanent, created a State School Fund, imposed a county tax of two mills for the support of schools, and authorized district taxation for school-houses, required reports from school teachers, and town and county officers, gave incorporated towns and cities a board of education, with power to establish a public school of a higher grade, and provided county examinations for candidates for the office of teacher. This was the beginning of a State system with some elements of vitality and efficiency in its organization. Mr. Lewis entered on its administration in May, 1838, by issuing the *Common School Director*, and announcing his intention to visit every county, and inviting school officers, teachers, and friends of education to meet him, and as editor and lecturer, 'with his office and head-quarters in the saddle,' he did a work for 1838, for practical results, second to that of no other laborer in the educational field, before or since. In 1839, after making a third report, and a special

report on a State university for teachers, Mr. Lewis resigned, with health impaired, without a dollar of compensation for three years hard work, his entire salary having been exhausted in travel and other expenses of his office, but with the consciousness that he had increased the number of schools reported from 4,336 to 7,225, and the value of school-houses from $61,890 to $206,445, and had laid the foundations of a system, which in 1872 reported 11,565 school-houses erected at a cost of $17,168,196, which accommodated 694,348 pupils in enrolled attendance, who employed 22,061 teachers, and required the expenditure for the year of $7,150,856.

The system has been wrought up to its present degree of efficiency mainly through the teachers of the State acting through the State Teachers' Association. In no other State have the teachers engineered their own work so successfully as in Ohio; and yet the census of 1870 shows an amount of illiteracy in the population over 10 years old sufficiently alarming, viz., 92,720 who can not read, and 173,172 who can not write.

In January 18, 1843, in Columbus, a plan of school improvement was presented by Henry Barnard of Connecticut, to the Western College of Teachers, and to members of the Legislature—afterwards at Cincinnati and Sandusky—which resulted in the passage of an Act to facilitate the consolidation of school districts, and the organization of Union Schools; the holding of a Teachers' institute at Sandusky; the bringing of Dr. A. D. Lord from Kirtland to become the principal of the High School and Superintendent of Public Schools of Columbus; to the publication of a school journal at the Capital, and a series of measures which led finally to the employment of Lorin P. Andrews, as the agent of the Ohio Teachers' Association. The first Teachers' Institute was held at Sandusky, under the auspices of Chief Justice Lane, at the suggestion of Mr. Barnard, by Hon. Salem Town.

The following items, taken from official documents for 1872, show the magnitude of the educational expenditures of Ohio; State Commissioner, clerks, &c., $5,169; local management and county superintendents, $129,615; school sites, buildings, and equipment, $1,428,964; teachers' wages—primary schools, $3,898,156; teachers wages—high schools, $321,406; total $4,219,563; contingent expenses, $639,214; total for common school purposes, $7,383,856; institution for deaf and dumb, $63,405; institution for blind, $111,816; institution for idiots and feeble-minded, $52,722; State home for soldiers' orphans, $114,009; reform farm school for boys, $45,000; industrial school for girls, $26,553.

A complete codification of all the school laws in force, general and special, with sundry additions and modifications, was passed May 1, 1873. A most important distinction is made in the organization of the system by the classification of districts for local management according to population. In the large city districts, the boards of education are independent of the city councils, and can provide schools for all persons of the school age; can appoint a special board to examine the schools, and all applicants for a teacher's certificate; and hold, annually, a Teachers' Institute of not less than four days. With some limitations similar powers are given to city and village districts of the second class. Institutes are a recognized agency for improving the qualifications of teachers in every county, and teachers are authorized to dismiss their schools for the week in which a regularly appointed session is held.

OREGON.

Oregon was organized a Territory in 1848, and admitted a State in 1859 with an area of 95,274 square miles, and a population in 1860 of 52,405, which had increased in 1870 to 90,923, with $31,708,510 of taxable property.

By the constitution of 1857, the governor is made superintendent of public instruction for the term of five years, after which the legislative assembly may provide by law for his successor. The proceeds of all lands granted to the State for educational purposes, except the university land, all money which may accrue to the State by escheat or forfeiture, exemptions from military duty, from the sale of the 500,000 acres reserved by act of 1841, and of the five per centum of net proceeds of the sales of the public lands on the admission of the State into the Union, shall constitute an irreducible fund for the support of common schools in each school district, and the purchase of suitable libraries and apparatus therefor. The school lands amount to 4,475,966 acres.

In the act of 1862, provision is made for the election of a school superintendent for each county, and of three directors for each district.

According to the census of 1870 there were 18,096 persons, out of a school population of 29,400 attending school, and 1,047 persons over 10 years of age who could not read, and 2,064 who could not write. The same census returns 637 schools of all kinds, of which 4 were public high with 502 pupils, 590 common schools with 27,000 pupils, 16 academies with 1,600 pupils, 2 colleges with 298 pupils, 1 school of medicine, 1 agricultural college and 2 commercial schools.

PENNSYLVANIA.

Pennsylvania was first settled in 1638, and by the first national census of 1790, on an area of 46,000 square miles, had a population of 434,373, which in 1870 had increased to 3,521,790, with taxable property to the value of $1,243,367,852.

The first constitution adopted in 1776 had no provision respecting schools, and that of 1798 enjoined 'the legislature as soon as conveniently may be, to provide by law for the establishment of schools throughout the State, in such manner that the poor shall be taught, gratis.' In 1838, an attempt in the convention which framed the constitution of that year, to amend this provision so 'as to provide by law for the establishment of common schools throughout the State, in such a manner that all persons residing therein may enjoy the benefits of education,' failed, leaving the provision as in 1798.

The first general school law was passed in 1819, expressly 'to provide for the poor, gratis,' in which with minute definition of such as are entitled to the benefit of this act, viz., 'of children between the ages of five and twelve years, whose parents are unable to pay for their schooling, and excluding all children whose education is otherwise provided.' A list of these children, made out by the assessors of each township, corrected by the commissioners of the county, is sent to teachers of schools within the township, with instructions to enter against the names of such children on this list as apply for tuition, the number of days they may attend or be taught, and send in their bill for the same to the county commissioner.

The first act, under which any demonstration of what public schools could become, was special for the city and county of Philadelphia, by which a broad and beneficent system of public instruction has been developed, was adopted in 1818. By this act, in 1871, 414 schools (viz., 1 Boy's Central High School or College, 1 High and Normal School for Girls, 58 Grammar schools, 142 Intermediate schools, 186 primary schools and 26 night schools), with 87,428 scholars, 1,668 teachers (79 male and 1,589 female teachers, supported at a cost of $1,370,705. The valuation of school property in 1872 exceeded $3,000,000.

The first provision for general education for the State was made in 1831, which the supplementary acts of 1834, 1835, 1836 and 1837 has developed into an efficient system of public schools, for which much is due to the wise organization and administration, and the judicious publications of Thomas H. Burrowes of Lancas-

ter, who became the first Superintendent of Public Schools as Secretary of State in 1834. This office was made independent in 1857. County Superintendence were first organized in 1854, and the first State Normal School in 1857. The State Teachers' Association was organized in 1852; the first School Journal was published in 1836, and the Pennsylvania School Journal in 1852; the first Teachers' Institute was held in 1849, and the attendance has increased from 3,704 teachers in 1866 to 11,890 in 1871.

The following items from the Report of the Superintendent (J. P. Wickersham) for 1872, illustrate the magnitude of the operations of the system of common schools: the total expenditure was $8,345,072; this sum supported 15,999 schools in 2,029 cities and towns; paid 18,368 teachers, for 834,313 pupils, in buildings which with their grounds and equipments have an estimated value of $18,689,624; and employed in the district management and county superintendence, 13,541 persons.

To the above expenditures for common schools in cities, villages and rural districts should be added $475,245 paid to thirty seven institutions (existing asylums mainly under religious denominations), for the support and instruction of 3,527 soldiers' orphans, which has already cost the State $3,467,543; $54,000 for the instruction of the mute, $70,000 for the instruction of the blind; $28,000 for training feeble minded children; $10,000 for friendless children; $71,900 for juvenile offenders; $11,500 for Lincoln University; $25,00 to the University of Pennsylvania.

The following outline of the system of common schools in operation in 1872 is taken from the Report of the Superintendent:

(1,) *Districts and District Officers.*—Each township, borough, and city is made by law a school district. The districts thus formed are the only ones except a small number of what are called 'independent districts,' with a single school, formed out of parts of adjacent counties, otherwise badly accommodated with schools. Outside of cities and boroughs, the school districts have from one to thirty schools, the average number being about seven. The power of levying and collecting taxes, building and furnishing school-houses, employing and paying teachers, selecting text-books, and managing the schools generally, is vested in a board of six directors, two of whom are elected annually at the regular local elections. The courts have power to remove directors for the non-performance of duty, and the State Superintendent can refuse to pay a district its quota of the annual State appropriation, if its directors do not keep the schools 'open according to law.'

(2,) *Superintendents for Towns, Cities, and Counties.*—The directors of a district are authorized by law to appoint and pay a District Superintendent, and to require the Teachers in their employ to hold a District Institute. Each board is compelled to make an annual report to the State Superintendent through the agency of the proper County Superintendent, who must approve it, accompanied by a sworn statement to the effect that the schools of the district have been kept open and in operation according to law, and specifically declaring that no teacher has been employed during the year who did not hold a valid certificate, and that the accounts of the district have been legally settled.

Failing to make such a statement works a forfeiture of the State appropriation.

The school directors of each county, and of each city and borough having over 7,000 inhabitants, as may choose to do so, meet in convention triennially, at the call of the State Superintendent, to elect a superintendent and fix his salary. The directors fix the salary of the office absolutely, but they are limited in their choice of a person to fill it, to persons having certain scholastic and professional qualifications, of the sufficiency of which the State Superintendent is to judge before he issues the commission. The State Superintendent pays the salaries of the County Superintendents and fills all vacancies.

The duties of the superintendents of counties, cities, and boroughs are to examine and certificate teachers, visit schools, give instruction to the teachers, hold institutes, and supervise generally the school interests intrusted to their care. They make monthly and annual reports to the School Department.

(3.) *Teachers and their Certificates.*—No person can be employed to teach in a common school who does not hold a legal certificate in one of the forms which are granted as follows:

A provisional certificate, which is a mere license to begin to teach. It is good only in the county where issued, and for a single year. A scale of figures from one to five is used in filling up this certificate, to denote degrees of proficiency in the several branches.

A professional certificate, which is a license to teach in the county where issued for the term of the Superintendent granting it, and for one year thereafter. It is granted to any good teacher who can pass an examination in orthography, reading, writing, arithmetic, geography, grammar, history of the United States, and the theory of teaching.

A permanent certificate, which is granted by this department to teachers holding professional certificates, whose application therefor is indorsed by the proper superintendent, the proper board or boards of directors, and by a county committee of teachers elected by ballot for this purpose at the Teachers' Institute. This certificate is good permanently in the county where issued, and for one year in any other county.

A State certificate, which is issued to teachers who pass an examination, in a prescribed course, before the Board of Examiners of the State Normal Schools. This certificate is permanently good in any part of the State.

(4.) *State Normal Schools.*—The State is divided into twelve Normal School districts. To nine of these the State has appropriated $15,000 each towards the erection of buildings for Normal School purposes. The balance of the money required for their erection either has been or must be raised by local contributions. The buildings when erected do not belong to the State, but to the stockholders or contributors, who, however, can not dispose of them to use them for any other purpose, without the consent of the State authorities. The State has appropriated considerable money to the several schools for the purchase of apparatus. No school can be recognized as a State Normal School until it has been found by the State authorities to conform to the requirements of law, and, when recognized, its charges, course of study, and disciplinary regulations must be approved by the State Superintendent. The State furnishes diplomas for all graduates of Normal Schools, and the State Superintendent is chairman of the board that conducts the examination of the graduating classes. The State pays each student, who is attending a Normal School for the purpose of becoming a teacher, fifty cents a week towards his expenses, and gives him a gratuity of fifty dollars at graduation. All appropriations to State Normal Schools are paid by the State Superintendent. A diploma of the first degree, given at a State Normal School, exempts the holder from examination in any part of the State for a term of two years after graduation: but at the expiration of that time he must either submit to an examination, or present to the Board of Examiners of the Normal School where he graduated, an application for a diploma of the second degree, indorsed by the board or boards of directors for whom he has taught, and by the proper superintendent. This, if granted, makes him a teacher for life.

(5.) *State School Department.*—This department consists of the State Superintendent, who is appointed by the Governor, with the consent of the Senate, and holds his office for three years, and appoints his subordinate officers,

which consisted in 1871 of a deputy superintendent, two inspectors of Soldiers' Orphan Schools, four clerks, and a messenger. The work of the School Department, with respect to the several educational agencies, is briefly as follows:

With respect to *Teachers*:—It prepares and furnishes certificates for all the eighteen thousand teachers, and grants directly certificates to such of them as have reached the higher grades of the profession.

With respect to *School Directors* and *Comptrollers*:—It gives advice and instruction concerning their duties to the thirteen thousand school directors and comptrollers, furnishes them blanks, receives and tabulates their reports, reviews their accounts, judges whether they have kept their schools open according to law, and if so, pays them the State appropriation for their respective districts.

With respect to *County Superintendents*:—It calls conventions for the election of County Superintendents in the several counties, receives the returns and judges of their legality, commissions the persons elected, removes the disqualified, pays their salaries, provides blanks for recording and tabulating their work, and receives and publishes their reports.

With respect to *City* and *Borough Superintendents*:—It holds about the same relation to the City and Borough Superintendents as it does to County Superintendents, except in the matter of the direct payment of salaries.

With respect to *Teachers' Institutes*:—It furnishes the Teachers' Institutes—one being held in each county—with blanks for reports; receives, tabulates, and publishes the same, and assist in their management.

With respect to *State Normal Schools*:—It investigates the claims of Normal Schools to State recognition, executes all legal forms necessary to their becoming State institutions, examines and approves their courses of study, their governmental regulations and their charges to students, visits them, appoints the times of examining their graduating classes, and assists at the examinations; furnishes diplomas for their graduates, receives and publishes their reports, and pays them their State appropriations.

With respect to the *Soldiers' Orphan Schools*:—It has almost complete control of the forty different institutions in which soldiers' orphans (3 600) are maintained and instructed; the accommodations, the persons employed, the food, clothing, instruction, and discipline of the children being subject to the direction of the State Superintendent.

With respect to *Colleges* and *Academies*:—It receives, tabulates, and publishes all reports made by colleges and academies, as required by law.

Besides all this, the department makes an annual report to the legislature, containing full information concerning the condition of the system of public instruction in the State, and proposing plans for its improvement; to give advice appertaining to their school interests to every citizen who asks it, and to decide all questions relating to those interests, without expense to the parties presenting them.

To carry out, with the necessary system, the multiplied details of this immense work, the department prepares and issues, to the different school agencies and officers throughout the State, some thirty-five kinds of blank-books and forms, and is compelled to use twenty-five kinds of blank-books in which to keep its own records. Its correspondence reaches full fifteen thousand letters per annum.

With all the expenditures by the State and municipalities, and with all the activity and coöperation of school officers and the people, the statistics of adult illiteracy and non-attendance of children of school age are truly formidable and alarming. The national census of 1870, returns 131,728 persons, ten years and over, who can not read, and 222,536 who can not write, and of the latter, 126,803 are natives. The Superintendent in his report for 1872, remarks: 'It is to be feared that the number of illiterates, both of youth (31,512 between the ages of 10 and 21 years) and those of mature age (190,829), is much below the actual number.

RHODE ISLAND.

Rhode Island was first settled in 1631, and in 1790 had a population of 69,122, which in 1870 had increased to 217,353, with an area of 1,306 square miles, and $213,570,350 taxable property.

Under the settled policy of its founders during the colonial period of its history, the people tolerated no legislative interference with religious belief or practice, or with the education of children, which, like religion, was considered strictly a parental and individual duty. In some towns, donations in lands were made by individuals for the support of Free Schools—the endowed grammar schools of England. Soon after the adoption of the federal constitution, the subject of public schools was agitated in the pulpits; and in 1798 a committee of the Providence Association of Mechanics and Manufacturers appointed a committee 'to inquire into the most desirable method for the establishment of free schools.' On the recommendation of this committee, a memorial and petition drawn up by John Howland, of Providence, was presented to the General Assembly, and in 1800 'an Act to establish Free Schools' was passed, but which met with violent opposition, and was repealed in 1803, before any town but Providence had acted on its provisions. That town was excepted in the repeal. In 1825 the town of Newport was authorized to raise money by tax for the support of a free school, and to apply to it the avails of certain lands which had been bequeathed to the town for this purpose.

In 1828, after many years of agitation 'an act to establish public schools' was passed, by which 'all money paid into the general treasury by managers of lotteries or their agents, by auctioneers for duties accruing to the State, &c.,' was set apart for the exclusive purpose of keeping public schools. Each town was empowered to raise money by tax not exceeding in any one year twice the amount received from the State (which was by law not to exceed $10,000 in any one year), 'provided special notice was inserted in the warrant for the town meeting that such a tax would be acted on,' and such towns could appoint a school committee to manage the schools set up under this act. The town of Providence was authorized by special law to assess and collect any amount of tax for free schools, and in 1836 took the necessary steps to put the public schools on a basis of organization, and with an outfit of school-houses, and material appliances, and with a superintendent (Nathan Bishop, the first city superintendent of public schools in the United States), and a corps of well qualified teachers for each

grade of school from the primary to the high (for both sexes), which in five years placed its system of public instruction in advance of all other cities in the country.

Under this act (of 1828), supplemented by special acts from year to year to enable a few districts to build school-houses by tax, and a revision of the law in 1839, by which the annual State appropriation was increased to $25,000, and the power of the towns to raise money by tax was extended to double the sum received from the State, and by six acts 'in addition to and amendments thereof' down to 1843, feeble and altogether unsatisfactory beginnings were made to establish public schools. In 1843, Wilkins Updike, a member of the House from South Kingston, introduced a bill for a public act (drawn up by Henry Barnard of Connecticut), 'for ascertaining the condition of the public schools in this State, and for the improvement and better management thereof.' The bill simply provided for the appointment of an agent 'to visit and examine the public schools, the qualifications of teachers, and their mode of instruction, and the actual condition and efficiency of the schools and popular education generally, and make report to the legislature, with such plan as his observations and experience may suggest.' The bill was explained by Mr. Updike, and in the evening before a convention of the two houses, by Mr. Barnard, who had then just returned from a tour of observation and pioneer work into every State in the Union, and on the following morning it became a law without a dissenting voice; and before Mr. Barnard could leave the town the governor had issued a commission appointing him to the office created by the act. The position was at once respectfully and firmly declined; but on the urgent solicitation of Mr. Updike, Hon. E. R. Potter, Dr. Wayland, Mr. Kingsbury, and public men of both political parties (and the State was widely and bitterly divided by the 'Dorr War' and the two constitutions), Mr. Barnard reconsidered his decision, and on the 5th of December entered on his work of school inspection and educational conference and agitation in Rhode Island. A citizen of another State, in a State proverbially jealous of any interference from abroad in her domestic institutions, and constitutionally opposed to all State interference in matters which belong to the towns, and going among men and into families boastful of their individual liberty to do as they pleased in matters of religion and education, and suspicious of all 'college learnt men,' the agent needed all the coöperation solicited by Governor Fenner in announcing his appointment to the people of Rhode Island.

In pursuance of an act 'to provide for ascertaining the condition of the public schools of this State, and for the improvement and better management thereof,' I have secured the services of Henry Barnard, who has had several years experience in the discharge of similar duties in a neighboring State, and has observed the working of various systems of public instruction in this country and in Europe. Mr. Barnard will enter immediately on the duties of his office. His great object will be to collect and disseminate in every practicable way information respecting existing defects and desirable improvements in the organization and administration of our school system, and to awaken, enlighten, and elevate public sentiment, in relation to the whole subject of popular education. With this view, he will visit all parts of the State, and ascertain, by personal inspection, and inquiries of teachers, school committees, and others, the actual condition of the schools, with their various and deeply interesting statistical details. He will meet, in every town, if practicable, such persons as are disposed to assemble together, for the purpose of stating facts, views, and opinions, on the condition and improvement of the schools, and the more complete and thorough education of the people. He will invite oral and written communications from teachers, school committees, and all others interested in the subject, respecting their plans and suggestions for advancing the intellectual and moral improvement of the rising, and all future generations, in the State. The results of his labors and inquiries, will be communicated in a report to the General Assembly. In the prosecution of labors so delicate, difficult, and extensive, Mr. Barnard will need the sympathy and coöperation of every citizen of the State. With the most cordial approval of the object of the legislature, and entire confidence in the ability, experience, and zeal of the gentleman whom I have selected to carry it out, I commend both to the encouragement and aid of all who love the State, and would promote her durable good, however discordant their opinions may be on other subjects.

The plan of operations was to acertain by personal inspection and official reports the actual condition of the schools, and arouse and enlist the people in the thorough and entire change not only of opinion, but of habits in regard to schools and education.

To effect this change, in the course of three years, eleven hundred school meetings were held in the thirty-three different towns—one at least, in every large neighborhood. One hundred and fifty of these meetings were continued through the day and evening; one hundred through two evenings and a day; fifty through two days and three evenings; and twelve through the week.

In addition to these meetings and addresses, having reference mainly to legal organization and administration, upward of two hundred meetings of teachers and parents were held for lectures and discussion on the best methods of teaching the studies ordinarily pursued in common schools, and for public exhibitions and examinations of schools or of classes of pupils in certain branches or studies, such as arithmetic, reading, etc. Besides these formal meetings, experienced teachers were employed to visit particular towns and sections of the State which were known to be particularly indifferent or opposed to public schools, and converse freely with parents by the way-side and by the fireside on the condition and importance of these schools. By means of these agencies a public meeting was held within three miles of every home in

Rhode Island, and it was believed that three or more members of every family in the State was directly reached and favorably impressed in regard to the educational movement inaugurated in 1843.

To confirm the work begun by the living voice, the printed page was freely resorted to. Besides hundreds of volumes of elaborate treatises, 100,000 pamphlets and tracts, containing at least sixteen pages of educational matter each, were distributed gratuitously throughout the State; and in one year not an almanac was sold in Rhode Island without at least sixteen pages of educational reading attached, including numerous wood cuts devoted to schools as they were, and as they should be. Upward of 1,200 volumes on schools and school systems and the theory and practice of teaching were purchased by teachers, or added to public and private libraries; and at least thirty volumes of educational literature were placed within the reach of school committees and teachers of each town.

With this preparation of the public mind, a bill for the modification of the school system was introduced into the Legislature, and its various provisions explained by the agent to the members. After undergoing various changes in that body, the bill was printed with remarks explanatory of the general scope as well as of the minute details, and distributed broadcast over the State; and not until the subject had been repeatedly discussed before the legislature and the people, was any attempt made to press final action, so that when it did become a law in 1855, it was thoroughly understood and went at once into operation without friction or serious opposition, and no attempt was made to weaken its most efficient provisions. To facilitate its introduction, forms of proceeding from the first organization of the school district to laying and collecting taxes, specimen of school registers, district and town school returns, regulations as to classification, studies, books, examination of teachers and schools, were attached and distributed to every officer.

To facilitate the construction of spacious, attractive and convenient school-houses, the importance of these structures and equipment, their seating, ventilation and heating, was fully explained to parents and school officers, plans were widely distributed, and every coöperation desired by builders or committees was given by the State Commissioner, so that within five years, a complete revolution passed over this department of the field, and no State in the Union was so well furnished with commodious and healthful structures for school purposes.

To keep teachers up to their work, institutes, conventions, associations (State, county and town) were resorted to, a monthly

educational journal was published, and treatises on methods and discipline were brought within their reach for purchase or perusal. When the agent closed his work in 1849, in place of unregulated, antagonistic, insufficient in number, and poorly equipped private schools, a system of public instruction was in quiet operation in every town, reaching every neighborhood, taught by teachers of ascertained qualifications, supported by tax, and visited by intelligent and interested school officers.

One of the most effective agencies in this reformatory movement, in enlisting teachers, parents and school officers in a system of common efforts was the Rhode Island Institute of Instruction, established in 1844, and which in 1873 held its twenty-ninth anniversary in a series of meetings, in the largest public hall in Providence, with a crowded attendance of teachers and school officers.

Evening schools, which proved an essential feature of the plan of supplementary instruction in 1845, was taken up systematically in 1867 by Mr. Samuel Austin, through whose activity the Rhode Island Educational Union was instituted, and whose untiring agent he has been since, as well as a worker in this field all his life. In twenty towns in 1872, sixty evening schools have been maintained, with an average of one hundred pupils. The legislature in 1871 made a special appropriation in aid of these efforts, as well as several towns, and many mill proprietors and corporations.

The school authorities are: (1.) Board of Education, which is not merely advisory, but has the immediate charge of the State Normal School, and the expenditure of such sums as the Legislature may appropriate ($3,000 in 1871) for evening schools; (2,) State Commissioner of Common Schools, with the usual duties; (3,) Town School Committee, elected for three years with the appointment of a superintendent for each town and city—open to men and women; (4,) District Officers. The support is derived from: (1,) The State treasury—$90,000 in 1872, derived from income of State School Fund ($250,000) and general tax; (2,) $309,578 town tax, and $24,490 registry tax; (3,) $59,722 district taxation.

The territory of cities and towns (36) are divided into 423 districts, in which were kept 682 summer schools, attended by 26,912 pupils, and 719 winter schools attended by 28,702 pupils—612 female and 93 male teachers in the summer, and 579 female and 177 male teachers in the winter. The average attendance in public and private schools (8,000) was 38,000 out of 42,000 between the ages of five and fifteen. The census of 1870 returns 15,416 persons, ten years and over, who can not read, and 21,821 who can not write.

SOUTH CAROLINA.

South Carolina, when first settled in 1670, was organized 'as the County of Carteret in Carolina,' and was constituted a separate royal government in 1727. The first State constitution was framed in 1776, and the population in 1790, on an area of 34,800 square miles, was 249,073 (107,094 slaves), which had increased in 1870 to 705,606 (415,814 colored), with taxable property to the value of $183,913,337.

The earliest efforts to establish schools in the State was at Charleston in 1710, and was confined to the English model of a *free* school, an endowed school, 'with a teacher to teach the Latin and Greek languages.' Similar 'free schools' were instituted in other parishes, 'for instruction in grammar and other sciences,' and provision was made in several instances 'for an usher to teach writing, arithmetic, accounts, surveying, navigation and practical mathematics.' The constitution of 1779, and the revision of 1785, 1798 and 1839 are silent in respect to schools and education. The policy of the State was to leave elementary education to parents, and of the poor in particular, to private and parochial efforts, and to associations, such as the Hibernian, the German, and other national societies.

In 1811, the State instituted a fund, the income of which was to secure to every citizen the benefits of education, but in the act itself was the secret of its own failure, a provision that 'if the fund should prove inadequate for all applicants, preference should be given to the poor.' The fund originally provided was small, and was entirely absorbed by the preferred class. The rich were excluded, and the schools, so far as they were independent institutions, degenerated into pauper schools. No one who could help it, would accept an education which could only be granted as a charity, or a declaration of pauperism. The same experiment had been tried in Pennsylvania and in the city of New York, as well as in Virginia. The evil was not remedied by increasing the appropriation, the confession of pauperism was still required.

In 1843, and again in 1846, and subsequently by correspondence in this and all the adjoining States, Mr. Barnard of Connecticut, at the request of Gov. Allston, Mr. McCarter and others, 'set forth the practical working of public schools, resting on the basis of all other public institutions, avowedly open to all classes and actually resorted to by the children of the rich and poor, and having all the conditions of a good school in school-houses, classification as to studies, teachers of tested qualifications, and intelligent and con-

stant inspection. With these conditions, the success of public schools in Nashville and New Orleans, demonstrated that these institutions could succeed in Charleston and all other large cities and villages at the South, as well as in New England; and without these conditions, they never had or would succeed any where, no matter by what name they were called—common, free, or elementary. The public school in this country and in this age of the world, must have those elements which make a good school, or parents who know what a good education is, and desire it for their children, will have nothing to do with it. If it is the best school of its grade, the majority of parents will send, while there will always be families in every community who will prefer, from conditions of health, or aptitudes, or other causes, to send their children to private schools.'

In 1854, the initiatory steps were taken—and on the 4th of July, 1856, under the lead of the Hon. C. C. Memminger and Jefferson Bennett, a common school was opened in Charleston, which revolutionized public sentiment in that city, and was fast doing it for the whole State, when the mad passions of men consummated another revolution, which for the time shut up schools of every kind and grade. But before 1861, two public schools existed in Charleston, one embracing the usual classes and grades below a high school, and the other a high school for girls, and a normal school for female teachers for the whole State, were in operation under teachers who had held similar positions in Hartford and Boston, which would compare favorably in all the requisites of good schools—structures and equipment, regularity of attendance, classification by attainments, range of studies, teachers—male and female, of high personal character, intelligent and constant inspection, and the atmosphere of public appreciation. A demonstration more complete of Mr. Barnard's doctrine could not be made, and every credit belongs especially to Mr. Memminger for his constant, judicious, and personal labors in inaugurating and consummating the work.

In the constitution of 1868, provision is made for the appointment of a State Superintendent, as had been recommended by Gov. Manning in 1853, and for the establishment of 'a liberal and uniform system of free public schools throughout the State, one of which shall be kept open at least six months in each year in each school district.' The general assembly must also 'provide for the compulsory attendance, at either public or private schools, of all children between the ages of six and sixteen years not physically disabled, for a term equivalent to twenty-five weeks;' a saving clause is added 'that no law to the effect shall be passed until a system

of public schools has been thoroughly and completely organized, and facilities afforded to all the inhabitants of the State for a free education of their children.' When to this provision we add another clause, that 'the state normal school, the agricultural college, and all public schools, colleges, and universities supported in whole or in part by the public funds, shall be free and open to all the children and youth of the State, without regard to race or color,' it is pretty certain that the law of compulsory attendance is not likely to be passed in this generation, and if passed, will be inoperative.

In 1868, the educational department of the State was organized and a Superintendent appointed, but up to 1871, this officer could report only meagre statistical returns. In 1870, a general system was organized and appropriations and taxation made for its support —$37,500 for the university at Columbia, $10,000 for the blind and deaf mutes, $15,000 for the State orphan asylum, $150,000 for free common schools, besides $50,000 from the capitation tax. These are large amounts, and under favorable conditions as to public opinion, and a concentration of population in villages, great immediate results might be anticipated. The law provides for the usual county and district officers, and it remains to be seen if school habits can be fostered by their judicious action, and if time will soften the asperities engendered by civil strife and social revolution.

In 1840, the national census returned 20,615 white persons over 20 years of age who could not read and write; and in 1870, according to the same authority, there were 265,892 persons over 10 years of age who could not read, and 280,370 could not write, and out of a school population of 233,915 between the ages of 5 and 18, there was a school attendance of only 38,249.

In view of the early school policy of the State, Gen. Marion, just before his death in 1795, in a conversation, reported in his life by Gen. Horry and Rev. Mr. Weems, remarked: 'God preserve our legislature from such penny wit and pound foolishness.' What! keep a nation in ignorance, rather than vote a little of their own money for education! Only let politicians remember what poor Carolina has already lost through her ignorance. * * Ambitious demagogues will hereafter rise, and the people, through ignorance and love of change, will follow them. Vast armies will be formed, and bloody battles fought. And after desolating their country with all the horrors of civil war, the guilty survivors will have to bend their necks to the iron yoke of some stern usurper, and, like beasts of burden, to drag unpitied those galling chains which they have riveted upon themselves for ever.'

TENNESSEE.

Tennessee was originally settled in 1765 from North Carolina, of which it remained an integral portion till 1796, when it was ceded to the United States and admitted into the Union with an area of 45,600 square miles, and a population in 1790 of 35,798, which had increased in 1870 to 1,268,520 (322,338 colored), and taxable property to the value of $254,673,792.

The laws and constitution (1776) of North Carolina extended over Tennessee till 1796, and after that time the only legislation respecting schools was in 1785, to incorporate Davidson Academy at Nashville and Martin Academy in Washington county, and in 1794, Blount College at Knoxville, and Greenville College in Green county.

The constitution of 1796, as amended in 1835, enjoins on the general assembly 'to cherish literature and science,' 'knowledge, learning, and virtue being essential to the preservation of republican institutions,' and to preserve inviolate the funds realized out of land and other appropriations for the support of common schools.

Down to 1825, the educational legislation of the State was confined to incorporating colleges and academies; and by the act of 1817, 'all academies were considered as schools preparatory to the introduction of students into the colleges of this state.'

In 1823, the first provision for public schools was made by devoting certain lands 'to a perpetual and exclusive fund for the establishment and promotion of common schools in each and every county in the state.' In 1827, certain other sources of revenue were added, and the whole was designed to be protected by the constitutional provision of 1835, but proved ineffectual against the executive necessities in the early stages of the war of secession, at which time the fund had reached the sum of $1,500,000.

In 1867, a new system was inaugurated, but in the political revulsion which followed, its efficient features were stricken out, and the State is now trying to see how a vigorous administration can be established without authority in the law, or will in the hearts of the people, while the astounding fact in the census of 1870 confronts the statesmen of Tennessee that 290,549 persons over 10 years of age can not read, and 364,697 can not write.

In 1873, the legislature reconsecrated the permanent school fund (estimated to be $2,112,000) to its original purpose, and appropriated the income (at six per cent.), and the avails of a capitation tax of one dollar, and a property tax of one mill on the State valuation, to public schools. Provision is also made for a State superintendent, county superintendents, and three directors for each district.

TEXAS.

Texas was settled in 1792, and admitted as a State in 1845, with an area of 237,321 square miles, and a population in 1850 of 212,592, which had increased in 1870 to 808,579 (253,475 colored), and taxable property to the value of $149,734,929.

In the constitution of 1845 it is made the duty of the legislature to make suitable provision for the support and maintenance of public schools, and as early as possible to establish a system of free schools throughout the State. It creates a school fund out of all funds, lands, and other property before set apart for the support of schools, including the alternate sections of land reserved by the State for railroad purposes, and of any other lands which may be derived from the United States government, and also empowers the legislature to levy a tax for educational purposes from year to year throughout the State, and reserves all sums arising from taxes collected from 'Africans, or persons of African descent,' for the exclusive maintenance of a system of public schools for the children of such Africans among whom public schools may be encouraged. It further authorizes the appointment of a superintendent of public instruction. But with all this wise constitutional enactment, no efficient law was put on the statute book down to 1862, when the war disorganized society still more, and the census of 1870 showed 189,423 persons over 10 years who could not read, and 221,703 who could not write. By the constitution of 1869, and the school law of April, 1871, school officers were created with all the machinery for administration; but the great work of awakening parental interest, and creating a public opinion has not yet been attempted.

The national census of 1870 returns 248 schools of all kinds, with 707 teachers, and 23,176 pupils. Of these schools, 13 are returned as classical, of which 4 rank as colleges, with one school of law, medicine and theology, each.

There is also a university returned, with 6 teachers, and 129 students; and one school of law, medicine, and theology, each.

The first report of the State Superintendent for 1871 is devoted, mainly to an exposition of difficulties in organizing a compulsory system over a vast area, with a sparse population, and without the inheritance of good school habits. The only encouraging feature is the existence of a permanent School Fund to the value of $2,267,971, yielding $136.096 August 31, 1871. There are vast resources left in hand undisposed of, to increase this Fund, but the as yet untouched fund is the hearty good will of the people.

VERMONT.

Vermont was settled in 1724, largely, from the State of Connecticut, and was admitted as one of the United States in 1791, with an area of 10,212 square miles, and a population in 1790 of 85,416, which had increased in 1871 to 330,551, and a valuation for taxable purposes of $102,548,528.

The constitution of 1793 declares that 'a competent number of schools should be maintained in each town for the instruction of youths, and that one or more grammar schools should be incorporated and supported in each county in this State.' Prior to this date, schools had been maintained in each neighborhood, and by a general law passed in 1782, provision was made for the division of towns into convenient school districts, and the appointment of trustees in each town for the general superintendence of the schools, to whom was committed the power of raising one-half of the money required to build school-houses and support the schools by a tax on the grand list, and the other half, either on the list or the pupils of the schools, as the districts might order.

In 1825, the State made provision for a State School Fund, to be reserved until the capital should yield an income sufficient to keep a free common school in each district for a period of two months, but after the lapse of twenty years, the accumulations seemed so slow and the necessities of the State requiring a State House, the law was repealed, and the capital, amounting at that time to $250,000, was borrowed and converted into a granite structure; and the schools were kept open quite as long each year in the old ways, which according to the census of 1840 had reduced the amount of illiterary relatively below that of every State but one in the Union. In 1837, the share of the United States surplus revenue deposited with Vermont was distributed among the several towns, and the annual interest ($40,000) to be divided in the same manner as a three per cent. assessment on the grand list for the support of schools in the same.

In 1845, a State Superintendent (Gov. Eaton) was appointed, and teachers' institutes were held for the first time under his auspices, in 1846. Since 1856, State supervision has been exercised by a Board of Education, acting through a secretary; and town supervision has been administered by a single officer. In 1870, the town superintendents in each county were required to meet the secretary at such place and time (in March or April), each year, as he may designate, to agree on a uniform standard of

examination for all candidates for positions as teachers, make preliminary arrangements for the annual session of the institute for the county, and confer generally on the interests of education. Each town superintendent must hold two public examinations of candidates, and the State Superintendent must do the same, at the county institutes.

In 1866, State Normal Schools were instituted, of which there are now three, at Randolph, Johnson, and Castleton, to each of which $1,000 is appropriated. These schools are doing a good work, but they are inadequately equipped for professional schools, especially to provide teachers for the higher and the primary departments of graded city and village schools.

The report of the secretary (John M. French), for 1872, is a document of 566 pages—full and instructive as to the condition of the schools, and the difficulties of getting the old district system on to the higher plane of a true system of graded schools. Towns are now (since 1870) authorized to abolish the district system, and place all the public schools under the management of six directors, one-third elected each year for a term of three years. This board may provide for the instruction of all the scholars of the town, in all the branches, higher as well as elementary, of a thorough education, in a series of schools, located for the convenience of families, and adapted to the different stages of advancement of groups of pupils, under teachers best qualified for each stage. Towns are also authorized to establish central schools for the advanced pupils of all the districts.

The following are among the statistical items for 1871–2: towns and cities, 250; organized school districts, 2,160; fractional districts, 464; families, 67,162; families without children of school age, 46,018; children between five and twenty, 84,946; children attending common schools, 70,904; children attending academies, etc., 4,913; common schools, 2,503; male teachers, 671; female teachers, 3,544; teachers without experience, 861; teachers teaching in same district, 939; teachers, State Normal graduates, 377; teachers who board round, 1,313; school-houses, 3,399, and estimated value of same, $1,265,387; wages and board of teachers, $397,165; amount distributed by State, $116,678; amount raised by town tax, $69,380; amount by district tax, $346,051; total, $526,000.

The national census of 1870 returned 15,185 persons over 10 years of age who could not read, and 17,706 who could not write.

VIRGINIA.

Virginia was first settled in 1607, and adopted its first constitution in 1776, having in 1790 a population of 748,308 (293,427 slaves). Its original area of 61,352 square miles was reduced by the separation and organization of a portion of its territory into a new State, called West Virginia, to 38,350 square miles, with a population in 1870 of 1,225,163 (512,841 colored), and taxable property to the value of $365,439,917. The constitution of 1776 contained no reference to education, but in a bill for the more general diffusion of knowledge prepared by Wythe and Jefferson in 1779, there is the following preamble:

Whereas it appeareth that however certain forms of government are better calculated than others to protect individuals in the free exercise of their natural rights, and are at the same time themselves better guarded against degeneracy, yet experience hath shown, that even under the best forms, those intrusted with power have in time, and by slow operations, perverted it into tyranny; and it is believed the most effectual means of preventing this would be to illuminate, as far as practicable, the minds of the people at large, and more especially thereby of the experience of other ages and countries, they may be enabled to know ambition under all its shapes, and prompt to exert their natural powers to defeat its purposes; and whereas it is generally true that the people will be happiest whose laws are best, and are best administered, and that laws will be wisely formed and honestly administered in proportion as those who form and administer them are wise and honest; whence it becomes expedient for promoting the public happiness, that those persons whom nature hath endowed with genius and virtue should be rendered, by liberal education, worthy to receive, and able to guard the sacred deposit of the rights and liberties of their fellow-citizens, and that they should be called to the charge without regard to wealth, birth, or other accidental condition or circumstance. But the indigence of the greater number, disabling them from so educating at their own expense those of their children whom nature hath fitly formed and disposed to become useful instruments of the public, it is better that such should be sought for and educated at the common expense of all, than that the happiness of all should be confided to the weak or wicked.

The admirable code of which the above is the preamble, was not adopted, and the first general school law was passed in 1796 with the following preamble:

Whereas it appeareth that the great advantages which civilized and polished nations enjoy, beyond the savage and barbarous nations of the world, are principally derived from the invention and use of letters, by means whereof the knowledge and experience of past ages are recorded and transmitted, so that man, availing himself in succession of the accumulated wisdom and discoveries of his predecessors, is enabled more successfully to pursue and improve not only those arts which contribute to the support, convenience, and ornament of life, but those also which tend to illumine and ennoble his understanding and his nature.

And whereas, upon a review of the history of mankind, it seemeth that however favorable republican government, founded on the principles of equal liberty, justice, and order, may be to human happiness, no real stability or lasting permanency thereof can be rationally hoped for if the minds of the citizens be not rendered liberal and humane, and be not fully impressed with the importance of those principles from whence these blessings proceed; with a view, therefore, to lay the first foundations of a system of education which may tend to produce those desirable purposes. * * * *

In 1810 the Literary Fund was instituted, and in 1816 the directors were instructed to report to the General Assembly a system of public education to comprehend a university, and such additional colleges, academies, and schools as shall diffuse the benefits of education throughout the commonwealth. The report embodied a scheme similar in its main features to that of 1779, which passed the House but was lost in the Senate. In 1818 an act was passed which appropriated $45,000 of the revenue to the primary education of the poor, and $15,000 a year to endow and support a university, to be styled '*The University of Virginia.*'

On the basis of this law, and a special act of 1819, Mr. Jefferson was successful in establishing an institution of higher learning, which educated, down to 1870, 8,000 students for Virginia, and exerted a powerful influence on the organization, studies and discipline of American colleges, generally.

The system of primary education on the basis of the Literary Fund in 1811, and the act of 1818, did not accomplish even its narrow and ill-aimed object, the primary instruction of the poor. Governor Campbell, in 1839 proclaimed its failure, and that the utter ignorance of the white adults in that year was greater than in 1817, as evidenced by the register of marriage licenses; and this statement was confirmed by the national census of 1840, which returned 58,787 persons over twenty years of age, out of the free white population, who could not read and write. Well might Governor McDowell say to the Legislature in 1843: 'This plan of common education, which reaches only 28,000, out of the 51,000 poor children, and gives them only sixty days tuition, is a costly and delusive nullity, which ought to be abolished, and another and better one established in its place.' Various plans of modification and substitution was suggested and discussed, but they were set aside in the frenzy of political excitement; and the national census of 1870 returns the illiteracy of the poor whites, with the frightful addition of the entire colored population, over ten years of age, at 390,913, who could not read, and 445,893 who could not write—and of the latter number, 444,623 were natives.

The constitution of 1867, ordains the outline of a system, which if it can be accepted cordially by the people, and administered firmly, but kindly, by officers who have their confidence, will in one generation do more for popular education than has been realized since Rev. Mr. Copeland, in 1621, first moved for the establishment of a 'Free School' in the Colony of Virginia, twenty-six years before 'Brother Purmont was entreated to become schoolmaster for the teaching and nurturing of children' in Boston.

Under the constitution of 1867, and the school law of 1870, a new system is now being administered by W. H. Ruffner, whose second annual report, dated Nov. 1, 1872, is an admirable document, in two parts. Part I. is devoted to a statistical and expository record of the work; Part II. is an exposition of the general principles and methods of the system and institutions established by the earlier and later legislation of Virginia. Both documents should have a wide circulation and find thoughtful readers, and henceforth many 'doers of the word.' The results of 1872, compared with those of 1871, and especially with any year of the former system are very encouraging; 3,695 public schools, with 166,337 pupils, under 3,853 teachers, examined and visited by 91 city and county superintendents, and maintained at an expense of $993,318, is a hopeful exhibition of two years work under such difficulties as exist in this as in the other Southern States.

In the statistical summary of the Superintendent, and Auditor's Report, appear the following items: Capital of Literary Fund, $1,596,069; pay of public school teachers and treasurers, $643,066; county superintendents, $45,295; central office, $6,490; district expenses, $289,467; University of Virginia, $15,000; Military Institute, $15,000; Deaf, Mute, and Blind School, $40,000. Aid ($28,900) from the Peabody Fund was given to Normal Schools, &c.

The appeal of Gov. Wise to all classes of citizens in 1856, to aid in the work of universal education should be heeded now:

I call upon the learned professors of William and Mary, and of the academies and schools—I call upon the reverend clergy, of every denomination—I call upon my brethren of the bar—I call upon the humane faculty of medicine—I call upon our most excellent farmers and mechanics—I call upon parents and guardians—I call upon women who would be the mother of scholars, philosophers, sages and great men—I call upon all ages and sexes—I call upon the rich man and the poor man, and upon men of all conditions—to stir, to 'live, move, and have their being' in this vital subject. Knowledge is power; it is the greatest of all power. It is the power which overcomes all *social* obstacles; it is the power which prostrates all *political* inequalities; it is the *power* which overcomes all *physical* obstructions in the way of man; castes and ranks and grades bow before it; wealth is impotent against it; it subdues the earth; and it humbles tyrants!! And if *knowledge is power, ignorance is weakness—utter, impotent* weakness. We say we were all *born* free and equal—that may be so. But, if we were *born* so, the state of freedom and equality does not last long in life if one man is to be cultivated in his mind, whilst the other is permitted to grow up in ignorance. How is the man who can not read and write, the equal in power of any sort, except muscular power, of the man of letters? No; ignorance among the people destroys the liberty and equality of the people; it makes inequalities in the social state; it gives one man a pre-eminence and preference among men over another in the political state; it makes the very weeds of the earth too strong for man's physical might to earn his bread; it makes the rich richer, and the poor poorer—the strong stronger, and the weak weaker; it is the sycophant and slave of tyrants, and the foundation of despotism; it enslaves the citizen, and enervates the State.

WEST VIRGINIA.

West Virginia was detached from the territory of 'Old Virginia,' the people refusing to be put out of the United States by the war of secession, and was admitted as a State in December, 1862, with an area of 23,000 square miles and a population in 1860 of 393,224, which had increased to 442,014 in 1870, with taxable property to the amount of $140,538,273.

The Constitution, as amended in 1863, creates a school fund out of the State's proportion of the 'literary fund' of Virginia and other sources, for the support of free schools throughout the State and for no other purpose whatever.' The legislature is directed to 'provide as soon as practicable for the establishment of a thorough and efficient system of free schools,' for the election of a State Superintendent, for township taxation for free schools, for the proper care of the blind, deaf mutes, and insane; and the organization of such institutions of learning as the best interests of general education in the State may demand.

The system of free schools established in 1865, provides for: (1,) a general superintendent of free schools; (2,) county superintendents, elected by the people, for two years; (3,) township commissioners, three for each township, one elected each year for a term of three years; (4,) district trustees, appointed by the township board, from the residents of the district for which the school is provided; (5,) State Board of the School Fund, for the management of any fund set apart for the support of free schools.

In 1871, there were 2,357 public schools, with 87,330 pupils enrolled under 2,303 teachers in 2,113 school-houses, estimated to have cost $2,257,744. The total expenditure for the year, for all objects, exceeded $565,000.

Institutes were held at twenty different points with manifest advantage to teachers, and to the school interest of the localities where held.

The support of schools falls mainly on a capitation tax of one dollar on each male inhabitant, over twenty-one years, and a tax of ten cents on every one hundred dollars of taxable property.

In the auditor's report for 1870 we notice the following items charged to the State treasury, $20,000 for the construction of West Virginia University · $8,000 for the deaf mutes; $3,000 for Normal schools, &c.

Dr. Sears applied $18,000 in aid of normal instruction in the State University, State Normal School at Fairmount, and the teachers' department in Marshall College, as well as to the establishment of the graded schools, and to the Teachers' Institutes.

WISCONSIN.

Wisconsin was detached from the Territory of Michigan, and organized an independent Territory in 1836, and admitted a State in 1848, with a population in 1850, on an area of 53,954 square miles, of 305,391, which had increased in 1870 to 1,054,670, with $333,447,568 taxable property.

By the constitution of 1848, the supervision of public instruction is invested in a State Superintendent, to be chosen by the qualified electors of the State; the proceeds of all lands donated by the United States to the State for educational purposes are secured inviolably, (1,) for the maintenance of common schools in each school district, and the purchase of suitable libraries and apparatus; (2,) for the maintenance of academies and normal schools, and (3,) for a state university; each town and city is required to raise by a tax, annually, for the support of free common schools therein, a sum not less than one-half the amount received by each town or city for school purposes, from the income of the school fund.

The first school law dates from 1849, by which all the territory in the organized towns is divided into school districts, the affairs of which are managed by three district officers, subject to the general supervision of the town school superintendent.

In 1857, twenty-five per cent. of the income of all swamp and overflowed lands granted to the State were constituted a normal school fund, the avails of which was first applied to colleges and academies which supported normal classes; but in 1865, the entire sales were constituted a special fund for the support of Normal Schools, of which five are now located. The capital of the Normal Fund is now about $1,000,000; and the Common School Fund, $2,500,000.

The settled and liberal policy of the State towards institutions for the education and practical training of teachers of public schools, is drawing a good supply of candidates.

According to the last official report (of Samuel Fallows) for 1872, there were 5,103 districts (excluding cities), with 423,717 persons of the school age (4 to 20), and the whole number of all ages attending public schools, 270,292; private schools, 18,020; academies and colleges, 2,831; benevolent institutions, 1,200; or an aggregate attendance for 1872, of 292,343.

The number of school-houses returned was 4,920, with accommodations for 312,612, valued at $3,295,268. The productive capital of the school fund was $2,482,771, and the aggregate expenditure for schools, $2,174,154. The number of graded schools in the cities and villages was 340.

From this brief but comprehensive survey of the historical development of public instruction, and especially of common schools in the different States, it appears that:

1. The universal education of the people is now regarded among the primary objects of legislation, and a system of common or public schools is now ordained in the constitution or fundamental law, and organized and administered by legally constituted authorities in every State and Territory.

2. In every State there is a department of public instruction, under either a board or a single officer, charged with the supervision of this great interest, and in communication with the subordinate officers in the remotest and smallest corporation into which the territory may be divided.

3. For the establishment and support of public schools, permanent funds, amounting in the aggregate to over $100,000,000 are set apart; and all property, real and personal, is subject to State and local taxation, and was assessed in 1871 to the amount of over $75,000,000 for public school purposes.

4. To provide local accommodations and material facilities for public schools, within the last twenty-five years, upwards of $100,000,000 have been invested in school-houses and their equipment.

5. To realize an adequate return from this immense expenditure, more than 100 State and City normal and training schools have been established, and a system of examination and inspection instituted, more or less efficient, to exclude incompetent teachers; and to improve the qualifications of persons actually engaged in the work of instruction, more than 400 institutes are now held annually, in which over 50,000 teachers spend from three to five days in professional studies and exercises.

6. Notwithstanding this legislation and these expenditures, the non-school attendance and the adult illiteracy of the country is alarming, the national census of 1870 returning 4,528,084 persons, ten years of age and over, who can not read, and 5,658,144 who can not write; and of the last number 4,880,371 are native born.

7. The national census of 1870 returns 125,056 public schools of different grades, with 183,198 (109,024 females) teachers; 6,228,060 pupils (about equally divided as to sex); and a total expenditure of $64,030,673, of which sum $58,855,507 was raised by property taxation.

SCHOOLS TEACHERS AND SUPERINTENDENTS.

CONVENTION OF TEACHERS AND SUPERINTENDENTS OF PUBLIC SCHOOLS, Held at Philadelphia, October 17, 18, and 19, 1849.

A National Convention of Teachers, Superintendents of Public Schools, and Friends of Education generally, assembled at Philadelphia, in the Hall of the Comptroller of Public Schools, on the 17th of October, 1849, and continued in daily and evening sessions until the close of the evening of the 19th—under the presidency of Hon. Horace Mann, member of Congress, and late Secretary of the Board of Education for the State of Massachusetts.

OPENING ADDRESS OF THE PRESIDENT.

GENTLEMEN OF THE CONVENTION:—The duty of setting forth the specific purposes of this meeting does not devolve upon me; but there are some benefits to be derived from it, so signal and prominent, as to deserve a passing notice.

I suppose the great proportion of the gentlemen whom I see around me, and whose presence on this occasion I most cordially welcome, to be practical teachers,—men whose daily occupation is in the school-room. But from the fifteen States which are represented here, there are men of another class,—men who fill high and responsible offices in the great work of public instruction,—Secretaries of State, who are charged with the interest of public education in their respective States, superintendents of schools, secretaries of boards of education, and others, to whose hands vast and precious interests have been confided, upon whom the most weighty responsibilities have been cast; and from whose administration, the matured fruits of wisdom are expected. Now all teachers have felt the genial and upholding influences of sympathy, in discharging the duties of the school-room. All have grown wiser while listening to the counsels of experience. The teacher who has met a hundred of his fellow-teachers in a public assembly, and communed with them for days, enlightening his own judgment by the results of their experience, and kindling his own enthusiasm by their fires, goes back to his school-room with the light of a hundred minds in his head, and with the zeal of a hundred bosoms burning in his heart.

Now, if school teachers need this encouragement and assistance in their labors, and can be profited by them, how much more do those high officers need encouragement and assistance upon whom rests the responsibility, not of one school only, but of all the schools in a State. If the vision of the one, in his narrow sphere, needs enlightenment, how much illumination ought to be poured over the vast fields of the other. I see those around me who have been engaged in the great work of organizing systems of education for a State; I see those on whom has devolved the statesman-like duty of projecting plans

of improvement for a whole people round them, and for generations after them, where a mistake would bring calamity to the most precious and enduring interests of mankind, and where wisdom and genius would throw forward their light and happiness into coming centuries; and I know I shall have their assent when I say that no position in human life could impose more anxiety and solicitude and toil upon its possessor, than the perilous position they have occupied. Without guide, without precedent, without counsel, they have had no helpers but in their own forethought, fidelity, and devotion. How cheering and sustaining to them, must be such opportunities as the present, where the errors of others may become admonitions to them, and the successes of others may be used for their guidance.

Still better is it, when the teachers of schools and the superintendents of schools can meet together, as on the present occasion, and render reciprocal aid in the discharge of their respective duties. At meetings like this, whatever wisdom the country possesses on the subject of education, may be brought into common stock, and by a self-multiplying process, the whole of it may be carried away by each individual. At least, so much of the whole may be carried away by each, as he has capacity to receive.

By a national organization of teachers, great and comprehensive plans may be devised, to whose standard each State may be gradually brought into conformity: for instance, such as relate to the organization of territory into school districts; to the proper age at which children should go to school; or, as the Germans so beautifully express it, when a child is 'due to the school;' to the gradation of schools, &c., &c. There are not more than two States in this Union where the census of the school-going children is taken alike;—where those between the same ages are considered as belonging to the school. When, therefore, one State reports a certain number of children, and another State another number, we can not compare them for they have not taken children between the same ages; the result is the same, when they report the number of children who are out of school. Now we want uniformity in these matters, so that we may speak a common language; so that the same terms shall express the same ideas all over the country.

Let me give an illustration of what I mean. Three or four days ago, I was consulted with by a distinguished gentleman connected with the administration of schools, in regard to a School Register for the schools of a State. One column of the proposed Register was to be appropriated to a classification of the scholars, according to their conduct. It was proposed to enter three degrees of merit or demerit upon the roll. As I came through New York yesterday, I visited that establishment, so honorable to the city, the Free Academy. I there saw a merit-roll consisting of ten degrees. Now, measures and plans, differing from each other like these, exist all over the country, and are found on all subjects, in the different States, and in the different towns and schools in the same State. Now some of these must be better than others. A national association can select the best, and discard the others. Thus we shall have a common language, and not be compelled, as at present, to translate one State dialect into another State dialect, all over the Union. On all school subjects we want: first, the best way; and second, the universal adoption of the best way. This broad principle, however, does not exclude variations to suit the different circumstances of different communities.

These advantages pertain to the head, to our ability to conduct the great work of education, in the wisest manner and to the most beneficial results. But the heart may be as much warmed as the head is instructed. By the communion and the sympathy of assemblies like this, we can not only enlighten the guiding forces of the mind, but we can generate the impulsive forces of the heart. We can not only diffuse new intelligence, but we can excite new enthusiasm. Throughout the whole country, the machinery of education needs to be increased in strength, and worked by a mightier power. In all material interests, we are proverbial as a people for our enterprise. Let us seek for our country the higher honor of becoming proverbial in our regard for moral and spiritual interests. Let us devise systems of education that shall reach every child that is born in the land; and wherever political privileges exist, let the intelligence be imparted and the virtues inculcated, which alone can make those privileges a blessing.

It is but a few weeks since we witnessed the spectacle of three great kingdoms, or countries, vibrating as with one simultaneous thrill, in reference to the fate of a single individual. Four years ago, there went forth from England an adventurous navigator, to make discoveries along the northern shores of this continent, and he went merely to gratify curiosity, and his voyage, however successful, could have conferred no substantial benefit upon the world. The government of Great Britain fitted him out with expensive equipments. He departed under the highest auspices that could be invoked for his success. Thousands cheered him, and sympathized with him, and prayed for him, at his departure. He has gone. He has not returned. Fears are entertained that he never will return, and those fears are fast verging to despair An appeal was lately made to our government in his behalf, and one of our highest functionaries answered that appeal with sympathizing words and with encouragements of assistance. Had it not been for the lateness of the season, at the time when our aid was invoked, American vessels would now be on their way to the Arctic Ocean, in search of the lost adventurer.

The Russian government, too, which spreads itself around the globe, promised the aid of its ships and its resources, to rescue this mariner from the perils of a polar region, and the terrors of an icy death.

Thus the three most powerful governments in Christendom express their regret and proffer their assistance for the recovery of a single man—Sir John Franklin. And yet, my friends, you can not pass through one of the great streets of this or any other of the cities of this country; you can not go through the most secluded town or village in all this broad land, without meeting some juvenile Sir John Franklin, some great man in embryo, more valuable, and of more consequence to futurity, than the one who we fear now lies buried beneath the icebergs of the Arctic Ocean.

All these Sir John Franklins, aye, and Dr. Franklins too, and other names of potential and prospective greatness, who have within them the latent powers, which, in their full development, might bless and regenerate the world, are scattered all over this country; but none of the three great nations of Christendom offers its sympathy or succor, or extends an arm for their deliverance from a fate which is as much worse than to be buried beneath the snows of the Arctic, as moral perdition is more terrible than physical.

Look too, at the condition of our country, and see what need there is of com-

prehensiveness in our plans, and of energy in their administration. We have a higher object than to prepare a system of education for any one locality, or for any one party. To the West, a region spreads out almost interminably—a region to be soon filled, not with savages, but either with Christians, or with men as much worse than savages as christians are better. On the East, there comes pouring in upon us a new population, not of our own production, not of American parentage nor the growth of American institutions. Owing to the marvelous improvements in the art of transportation, the Atlantic ocean has been narrowed almost to a river's breadth. The western and the eastern continent, by the power of these improvements lie side by side of each other. Their shores, for thousands of miles, lie like two ships, broadside and broadside, and from stem to stern, the emigrant population of Europe is boarding us, tens of thousands in a day. We must provide for them, or we will all sink together.

And what are we doing to prepare for the great exigencies of the future, which the Providence of God seems to have placed in our hands; and, I speak it with reverence, to have left to our disposal? A responsibility is upon us that we can not shake off. We can not escape with the lying plea of Cain, 'Am I my brother's keeper?' Let us then be aroused by every consideration that can act upon the mind of a patriot, a philanthropist, or a Christian; and let us give our hands, our heads, and our hearts to the great work of human improvement, through the instrumentality of free, common schools. As far as in us lies, let us save from ruin, physical, intellectual, and moral, the thousands and hundreds of thousands, aye, the millions and hundreds of millions of the human race, to whom we are bound by the ties of a common nature and of kindred blood, and who, without our assistance, will miserably perish, but with our assistance, may be saved to usefulness and honor, and immortal glory.

The discussions of the convention were confined closely to the following topics, relating to the organization and administration of a system of public instruction adapted to the different sections of the United States, introduced by the business committee, of which Henry Barnard, of Connecticut, was chairman.

1. TERRITORIAL, OR CIVIL SUBDIVISION OF THE STATE—Involving the extent to which the district system should be carried, and the modifications of which the same is susceptible: and the official superintendence required for each subdivision, State, county, town, and neighborhood.
2. SCHOOL ARCHITECTURE—Including the location, size, modes of ventilation, warming, seating, &c., of buildings intended for educational purposes.
3. SCHOOL ATTENDANCE—Including the school age of children, and the best modes of securing the regular and punctual attendance of children at school.
4. GRADES OF SCHOOLS—The number and character of each grade.
5. COURSE OF INSTRUCTION—Physical, intellectual, moral, and religious; esthetical; industrial. Studies.—Books, apparatus, methods.
6. TEACHERS—Their qualifications; their examination and compensation; normal schools, teachers' institutes, books on the theory and practice of teaching.
7. SUPPORT—Tax on property, tax on parents, school funds—local and State.
8. PARENTAL AND PUBLIC INTEREST.
9. SUPPLEMENTARY MEANS—Library, Lyceum, Lectures.

CLOSING ADDRESS.

In rising to adjourn the Convention, as the clock struck ten, the hour fixed on for closing its proceedings, the President (Mr. Mann), remarked as follows:

GENTLEMEN OF THE CONVENTION: The clock is now striking the hour—the air is now waving with its vibrations—at which it has been decided to bring the labors of this Convention to a close. We have been looking for the last three days upon the bright side of the tapestry; the dark side is now turned toward us. The pleasing acquaintances which have been formed, and which can have been to none more pleasing than to myself, must be broken, and we must go away, carrying such good as we can, from the deliberations of this assembly. In parting from you, I can not forbear to express my warmest acknowledgments for the continual kindness with which you have been pleased to regard the performance of the duties of the chair. You have made all its labors light, and all its difficulties nominal. In parting from you, gentlemen, it is impossible for me to express the feelings of hope, mingled with anxiety, with which I look forward to the consequences of this meeting. We shall separate. We shall go away to move in different and distant spheres. From these narrow walls which now inclose us, we shall find ourselves, at the end of a week, in a dozen different states, east, west, north, and south. Shall the influences which have been here concentrated and brought to a focus, be dissipated and lost, when our local proximity to each other is gone; or shall the moral influences which have been here generated, expand themselves over the vast spaces where we shall soon be found, keep themselves vivid and animate, and make the common air electric with their fullness of life? I trust the latter, and our zeal will not be of the flashy kind, that will evaporate as soon as the exciting cause is withdrawn, but that it will be like the heat of the sun, which, being once kindled, glows on forever.

Gentlemen, this occasion has brought together two classes of men, sufficiently distinguished from each other to be the subjects of a division. May I be permitted to address a few words to each? We have before us the practical teachers; men who have devoted themselves to the business of the schoolroom, who do not exercise a very diffusive influence in a broad sphere, but an intense influence in a narrow sphere—points of strong light thrown upon a small space, rather than wider radiations of a flame that is weakened by its expansion. What are the duties of the school teacher? I have not time to enumerate or define them. I can not even mention the names of the long catalogue; but I will call your attention to one which comes very near to embracing all. By this one I mean *thoroughness* in every thing you teach. Thoroughness—*thoroughness*—and again I say THOROUGHNESS is the secret of success. You heard some admirable remarks this morning from a gentleman from Massachusetts (Mr. Sears), in which he told us that a child, in learning a single lesson, might get not only an idea of the subject matter of that lesson, but an idea how all lessons should be learned; a general idea, not only how that subject should be studied, but how all subjects should be studied. A child in compassing the simple subject, may get an idea of perfectness, which is the type, or archetype of all excellence, and this idea may modify the action of his mind through his whole course of life.

Be thorough, therefore, be complete in every thing you do; leave no enemy in ambush behind you as you march on, to rise up in your rear to assail you. Leave no broken link in the chain you are daily forging. Perfect your work so that when it is subjected to the trials and experiences of life, it will not be found wanting. It was within the past year that I saw an account in the public papers of a terrible gale in one of the harbors of the Chinese seas. It was one

of those *typhoons*, as they are called, which lay prostrate not only the productions of nature, but the structures of man. In this harbor were lying at anchor the vessels of all nations, and among them the United States sloop of war Plymouth, Every vessel broke its cable but one. The tornado tossed them about and dashed them against each other, and broke them like egg-shells. But amidst this terrific scene of destruction, our government vessel held fast to its moorings, and escaped unharmed. Who made the links of that cable, that the strength of the tempest could not rend? Yes! *Who made the links of that cable, that the tempest could not rend?* Who was the workman *that worked under oath*, and whose work saved property and human life from ruin, otherwise inevitable? Could that workman have beheld the spectacle, and heard the raging of the elements, and seen the other vessels as they were dashed to pieces and scattered abroad, while the violence of the tempest wreaked itself upon its own work in vain, would he not have had the amplest and purest reward for the fidelity of his labor?

So, in the after periods of your existence, whether it be in this world, or from another world which you may be permitted to look back, you may see the consequences of your instruction upon the children whom you have trained. In the crises of business life, where intellectual accuracy leads to immense good, and intellectual mistakes to immense loss, you may see your pupils distinguishing between error and truth, between false reasoning and sound reasoning, leading all who may rely upon them to correct results, establishing the highest reputation for themselves, and for you as well as for themselves, and conferring incalculable good upon the community.

So, if you have been wise and successful in your moral training, you will have prepared them to stand unshaken and unseduced amidst temptations, firm when others are swept away, uncorrupt where others are depraved, unconsumed where others are blasted and perish. You may be able to say that, by the blessing of God, you have helped to do this thing. And will not such a day be a day of more exalted and sublime joy than if you could have looked upon the storm in the eastern seas, and known that it was your handiwork that saved the vessel unharmed amid the wrecks that floated around it? Would not such a sight be a reward great and grand enough to satisfy and fill up any heart, mortal or immortal?

There is another class of men in this meeting—those who hold important official situations under the State governments, and who are charged with the superintendence of public instruction. Peculiar duties devolve upon them. They, in common with the teachers, have taken upon themselves a great responsibility. When in the course of yesterday's proceedings, a resolution was introduced, proposing to make this a National Convention, with a permanent organization, I confess that as I sat here in my chair, I felt my joints trembling with emotion, at the idea of the responsibility you were about to assume. Shall this body establish itself as a *National* Convention? Shall we hold ourselves out to this great country as a source of information and a centre of influence, on one of the most important subjects that can be submitted to the human faculties? Shall we hold ourselves up here in full sunlight, and virtually say to the whole country, come here and fill your urns from our fountains of wisdom? Those views came over me with such force, as almost to make me forget where I was, and the duties I had to discharge; for experience has led me to know

something of the difficulties of the work. Yet it was the pleasure of the Convention to adopt the resolution; and through the signatures of your officers you will severally subscribe to that conclusion. You have already authorized a committee to send out this determination, and to proclaim it to the world. Now, by these acts *you have signed and sealed a bond.* You have obligated yourselves to perform great duties, and you can not deny or elude this obligation, without a forfeiture of honor and character. If we fulfill the duties we have assumed, this meeting will prove one of the most important meetings ever held in this country. If we fail in our respective spheres of action to fulfill these duties, this meeting will be the ridicule and shame of us all. By itself it is a small movement, but we can make it the first in a series that shall move the whole country. It begins here upon the margin of the sea, but we can expand it until it shall cover the continent. However insignificant in itself, it is great by its possibilities. To the eye of the superficial observer, beginnings are always unimportant; but whoever understands the great law of cause and effect, knows that without the feeble beginnings, the grandest results could never have been evolved. He who now visits the northwestern part of the State of New York, to see one of the wonders of the world—the Falls of Niagara—may see also a wonder of art not unworthy to be compared with this wonder of nature. He may see a vast iron bridge spanning one of the greatest rivers in the world, affording the means of safe transit for any number of men, or any weight of merchandise, and poised high up in the serene air hundreds of feet above the maddened waters below. How was this ponderous structure stretched from abutment to abutment across the raging flood? How was it made so strong as to bear the tread of an army, or the momentum of the rushing steam car? Its beginning was as simple as its termination is grand. A boy's plaything, a kite, was first sent into the air; to this kite was attached a silken thread, to the thread, a cord; to the cord, a rope; to the rope, a cable. When the toy fell upon the opposite side, the silken thread drew over the cord, and the cord the rope, and the rope the cable, and the cable, one after another, great bundles, or fascia of iron wire; and these being arranged, side by side, and layer upon layer now constitute a bridge of such massiveness and cohesion, that the mighty genius of the cataract would spend his strength upon it in vain.

Thus, my friends, may great results be educed from small beginnings. Let this first meeting of the National Association of the Friends of Education be like the safe and successful sending of an aerial messenger across the abyss of ignorance and superstition and crime, so that those who come after us may lay the abutments and complete the moral arch that shall carry thousands and millions of our fellow beings in safety and peace above the gulf of perdition, into whose seething floods they would otherwise have fallen and perished!

EARLY CHRISTIAN SCHOOLS AND TEACHERS.

WILIBRORD—WINFRED.

About the year 664, an English priest named Egbert, who had been taught at Lindisfarne by Bishop Colman, was studying in the monastery of Rathmelsigi, in Connaught, Ireland, formed the purpose of planting christian institutions in Friesland, and after seven ineffectual attempts, inspired Wilibrord, who, with twelve companions, proceeded there, and as bishop of Utrecht, founded a school about 696, to which he afterwards sent thirty young Danes. He was joined for a time by Winfred, 'the philosopher of Christ,' but who subsequently extended his labors into Hesse and Thuringia. Winfred was born in Devonshire, near the border lands of English Saxony, about the year 766. He studied at Exeter, and subsequently in the school of Nutscell in Hampshire, under the direction of Abbot Winbert. Of this school he became scholasticus, and his teaching of grammar, poetry, and the sacred sciences, drew students from all the southern provinces. But his zeal to preach the Gospel among the races of Germany, from whom he was descended, took him even to Utrecht. In one of his journeys he stopped at Treves, and attached to him a grandson of the daughter of King Dagobert, Gregory by name, a boy of fifteen years, who afterwards became bishop of Utrecht, on the death of Wilibrord, and founded the Episcopal seminary of that place. Of this school Luidger, the son of a Friesland noble, was an alumnus. He afterwards studied in the English school of York, then under Alcuin. When the latter became fixed at the court of Charlemagne, he recommended Luidger for the first bishop of Mimigardford, which he caused to be changed to Minster, or Munster, and where he founded a monastery and episcopal school, in which he deposited the books he had brought with him from England.

WINFRID AS ST. BONIFACE.

Winfred, after pursuing his apostolic career along the banks of the Rhine and the Danube, was summoned to Rome, and there consecrated bishop of the German nation, and took the name of Boniface. He applied to the bishops and abbots of England for

assistance, and was joined by a band of missioners, among whom was Burchard, Lullus, Wilibald, and Winibald, who formed a community, wherever they labored. In addition to the church and episcopal schools at Utrecht, Treves, Ordorp, Munster, &c., Boniface established schools at Fritislar and Fulda (in 744), and just before his violent death, he wrote to King Pepin, asking protection for such of his disciples as were engaged in the work of educating (*magistic infanticum*), as they were principally foreigners. In 748 Boniface established several congregations of ladies under the auspices of English women, who devoted themselves to the education of girls—Lioba at Bischoffsheim, and Walburga at Hildesheim.

In 747, the Council of Cloveshoe was held, at the instigation of Boniface, who had then received the pallium from the hands of Pope Gregory III., together with the authority of Papal Legate and Vicar over the bishops of France and Germany—his own seat being at Mentz, and his jurisdiction as archbishop extending from Utrecht to the Rhetian Alps. In this council, whose proceedings were inspired by the archbishop of Mentz, there was much action touching on schools and instruction. Bishops, abbots, and abbesses, must diligently see that all their people learn to read, and that boys are brought up so as to be useful to the church of God, and are not overworked in bodily labors. Sunday was to be strictly observed as a day of freedom (*freolsung*), even for the serfs, lasting from noontide on Saturday to the dawn of light on Monday morning. In church schools every one must learn the psalter by heart, and the chant must conform exactly to the custom of the Roman church. Mass priests must always have a school of learners, for which they shall make no demand of any thing from their parents, beyond what they may give of their own will. This decree was first issued in the Council of Vaison in 529, and was re-enacted in the same words at Orleans and at Vercilli. Boniface was cruelly slaughtered at Dokkum, in East Friesland, but his body was rescued, and borne to Mentz, and afterwards to Fulda, where, in a crypt still preserved in the chapel of the monastery founded by him, his ashes have reposed undisturbed in the revolutions of a thousand years.

PEPIN AND CHARLEMAGNE.

Pepin extended his protection to the schools and teachers which Boniface had established in Germany. After his death in 768, and his son Carleman in 771, Charlemagne became master of all the Frankish territories, and extended the boundaries of his empire from the shores of the Baltic to the banks of the Elsa, and from the Danube to the Atlantic Ocean.

FULDA.—HATTO AND RABANUS.

The Abbey of Fulda, where the monks were organized into a community under the rule of St. Benedict, was one of the earliest to carry out the educational work begun by Alcuin at Aix and Tours. Two of the younger brothers were selected to study with the great master at Tours—Hatto and Rabanus, who resorted to him in 802. The name of Maurus was bestowed by Alcuin on his favorite disciple, and was afterwards retained by Rabanus in addition to his own. He studied both sacred and profane sciences, as appears from the letter he addressed many years later to his old schoolfellow, Haimo, bishop of Halberstadt, in which he reminds him of the pleasant days they had spent together in studious exercises, reading, not only the Sacred books, and the expositions of the Fathers, but also investigating all the seven liberal arts. In 813, being then twenty-five years of age, Rabanus was recalled to Fulda, by the abbot Ratgar, and placed at the head of the school, with the strict injunction that he was to follow in all things the method of his master Alcuin. The latter was still alive, and addressed a letter to the young preceptor, which is printed among his other works, and is addressed to 'the boy Maurus,' in which he wishes him good luck with his scholars. His success was so extraordinary that the abbots of other monasteries sent their monks to study under him, and were eager to obtain his pupils as professors in their own schools. The German nobles also gladly confided their sons to his care, and he taught them with wonderful gentleness and patience. He carried out the system which had been adopted by Alcuin of thoroughly exercising his scholars in grammar before entering on the study of the other liberal arts. 'All the generations of Germany,' says Trithemius, 'are bound to celebrate the praise of Rabanus, who first taught them to articulate the sound of Greek and Latin.' At his lectures every one was trained to write equally well in prose or verse on any subject placed before him, and was afterwards taken through a course of rhetoric, logic, and natural philosophy, according to the capacities of each.

Every variety of useful occupation was embraced by the monks; while some were at work hewing down the old forest which a few years before had given shelter to the mysteries of Pagan worship, or tilling the soil on those numerous farms which to this day perpetuate the memory of the great abbey in the names of the towns and villages which have sprung up on their site, other kinds of industry were kept up within doors, where the visitor might have beheld a huge range of workshops in which cunning hands were kept constantly busy on every description of useful and ornamental work in wood, stone, and metal. It was a scene, not of artistic *dilettanteism*, but of earnest, honest labor, and the treasurer of the abbey was charged to take care that the sculptors, engravers, and carvers in wood, were always furnished with plenty to do. Passing on to the interior of the building the stranger would have been introduced to the *scriptorium*, over the door of which was an inscription warning the copyists to abstain from idle words, to be diligent in copying good books, and to take care not to alter the text by careless mistakes. Twelve monks always sat here employed in the labor of transcription, as was also the custom at Hirsauge, a colony sent out from Fulda in 830, and the huge library which was thus gradually formed, survived till the beginning of the seventeenth century, when it was destroyed in the troubles of the thirty years' war. Not far

from the scriptorium was the *interior school*, where the studies were carried on with an ardor and a largeness of views, which might have been little expected from an academy of the ninth century. Our visitor, where he from the more civilized south, might well have stood in mute surprise in the midst of these fancied barbarians, whom he would have found engaged in pursuits not unworthy of the schools of Rome. The monk Probus is perhaps lecturing on Virgil and Cicero, and that with such hearty enthusiasm that his brother professors accuse him, in good-natured jesting, of ranking them with the saints. Elsewhere disputations are being carried on over the Categories of Aristotle, and an attentive ear will discover that the controversy which made such a noise in the twelfth century, and divided the philosophers of Europe into the rival sects of the Nominalists and Realists, is perfectly well understood at Fulda, though it does not seem to have disturbed the peace of the school. To your delight, if you be not altogether wedded to the dead languages, you may find some engaged on the uncouth language of their fatherland, and, looking over their shoulders, you may smile to see the barbarous words which they are cataloguing in their glossaries; words, nevertheless, destined to reappear centuries hence in the most philosophic literature of Europe. Fulda derived its scholastic traditions from Alcuin and Bede, and could not neglect the vernacular.

In the midst of this world of intellectual life and labor, Rabanus continued for some years to train the first minds of Germany, and counted among his pupils the most celebrated men of the age, such as Lupus of Ferrières, Walafrid Strabo, and Ruthard of Hirsange, the latter of whom was the first who read profane letters to the brethren of his convent 'after the manner of Fulda.' Lupus was a monk of Ferrières, where he had been carefully educated by the abbot Aldric, who was a pupil of Sigulf, and had acted for some time as assistant to Alcuin in the school of Tours. Aldric afterwards became archbishop of Sens, and sent Lupus to complete his education at Fulda, under Rabanus. Like all the scholars of Ferrières, Lupus had a decided taste for classical literature; the love of letters had been, to use his own expression, innate in him from a child, and he was considered the best Latinist of his time. His studies at Fulda were chiefly theological, and he applied to them with great ardor, without, however, forgetting 'his dear humanities.' It would even seem that he taught them at Fulda, thus returning one benefit for another. The monastery was not far from that of Seligenstadt, where Eginhard, the secretary and biographer of Charlemagne, was their abbot. A friendship, based on similarity of tastes, sprang up between him and Lupus, and was maintained by a correspondence, much of which is still preserved. Lupus always reckoned Eginhard as one of his masters; not that he directly received any lessons from him, but on account of the assistance which the abbot rendered him by the loan of valuable books. In one of his earliest letters to this good friend he begs for a copy of Cicero's 'Rhetoric,' his own being imperfect, as well as for the 'Attic Nights' of Aulus Gellius, which were not then to be found in the Fulda library. In another letter, he consults him on the exact prosody of certain Latin words, and begs him to send the proper size of the Uncial letters used in manuscripts of that century.

Among the fellow-students of Lupus at this time was Walafrid Strabo, a man of very humble birth, whose precocious genius had early made him known in the world of letters. In spite of the unfortunate personal defect which

earned him his surname, Walafrid's Latin verses had gained him respect among learned men at the age of fifteen, and they are favorably noticed even by critics of our own time. He had received his early training in the monastery of Reichnau, the situation of which was well fitted to nurture a poetic genius. His masters had been Tetto and Wettin, the latter of whom was author of that terrible 'Vision of Purgatory' which left an indelible impress on the popular devotion of Christendom. From Reichnau he was sent by his superiors to study at Fulda, where he acquired a taste for historical pursuits, and is said to have assisted in the compilation of the annals of the monastery. It was out of the Fulda library that he collected the materials for his great work, the Gloss, or Commentary on the Text of Scripture, gathered from the writings of the Fathers. It received many additions and improvements from subsequent writers, and, for more than six hundred years, continued to be the most popular explanation of the Sacred text in use among theologians. Returning to Reichnau, Walafrid was appointed to the office of scholasticus, and filled it with such success as fairly to establish the reputation of that monastic school. Ermanric, one of his pupils, says of him, that to the end of his life he continued to exhibit the same delightful union of learning and simplicity which had endeared him to his masters and schoolfellows. Even after he was appointed abbot, he found his chief pleasure in study, teaching, and writing verses, and would steal away from the weightier cares of his office to take a class in his old school and expound to them a passage of Virgil. Neither old age nor busy practical duties dried up the fount of Abbot Walafrid's inspiration, and we find him in his declining years writing his poem entitled '*Hortulus*,' wherein he describes with charming freshness of imagery, the little garden blooming beneath the window of his cell, and the beauty and virtue of the different flowers which he loved to cultivate with his own hands.

Another of the Fulda scholars contemporary with those named above, was Otfried, a monk of Weissemburg, who entered with singular ardor into the study of the Tudesque dialect. Rabanus himself devoted much attention to this subject, and composed a Latin and German glossary on the books of Scripture, together with some other etymological works, among which is a curious treatise on the origin of languages. Otfried took up his master's favorite pursuits with great warmth, and the completion of Charlemagne's German grammar is thought to be in reality his work, though generally assigned to Rabanus. On retiring to his own monastery, where he was charged with the direction of the school, he continued to make the improvement of his native language the chief object of his study. A noble zeal prompted him to produce something in the vernacular idiom which should take the place of those profane songs, often of heathen origin, which had hitherto been the only production of the German muse.

The character of Rabanus may be gathered from that of his pupils. He was in every respect a true example of the monastic scholar, and took St. Bede for the model on which his own life was formed. All the time not taken up with religious duties he devoted to reading, teaching, writing, or 'feeding himself on the Divine Scriptures.' The best lesson he gave his scholars was the example of his own life, as Eginhard indicates in a letter written to his son, then studying as a novice at Fulda. 'I would have you apply to literary exercises,' he says, 'and try as far as you can to acquire the learning of your master,

whose lessons are so clear and solid. But specially imitate his holy life. . . . For grammar and rhetoric and all human sciences are vain and even injurious to the servants of God, unless by Divine grace they know how to follow the law of God; for science puffeth up, but charity buildeth up. I would rather see you dead than inflated with vice.'

Nevertheless, the career of Rabanus was far from being one of unruffled repose, and the history of his troubles presents us with a singular episode in monastic annals. The abbot Ratgar was one of those men whose activity of mind and body was a cross to every one about him. He could neither rest himself nor suffer anybody else to be quiet. The ordinary routine of life at Fulda, with its prodigious amount of daily labor, both mental and physical, did not satisfy the requirements of his peculiar organization. He had a fancy for rearranging the whole discipline of the monastery, and was specially desirous of providing himself with more splendid buildings than those which had been raised by the followers of the humble Sturm. Every one knows that the passion for building has in it a directly revolutionary element; it is synonymous with a passion for upsetting, destroying, and reducing every thing to chaos. Hence, the monks of Fulda had but an uncomfortable time of it, and what was worse, Ratgar was so eager to get his fine buildings completed, that he not only compelled his monks to work as masons, but shortened their prayers and masses, and obliged them to labor on festivals. Rabanus himself could claim no exemption; he had to exchange the pen for the trowel; and to take away all possibility of excuse, Ratgar deprived him of his books, and even of the private notes which he had made of Alcuin's lectures. Rabanus was too good a monk to protest against his change of employment, and carried his bricks and mortar as cheerfully as ever he had applied himself to a copy of Cicero; but he did not conceive it contrary to religious obedience humbly to protest against the confiscation of his papers, and attempted to soften the hard heart of his abbot with a copy of verses.

The building grievance at last grew to such a pitch, that the monks in despair appealed to Charlemagne, who summoned Ratgar to court to answer their charges, and appointed a commission of bishops and abbots to inquire into the whole matter. Their decision allayed the discord for a time, and so long as the emperor lived, Ratgar showed his monks some consideration. But no sooner was he dead than the persecution recommenced, and Rabanus, again deprived of his books and papers, seems to have consoled himself by making a pilgrimage to Jerusalem. The abbot, however, raised again such a storm that a new commission was appointed by the emperor (Louis). On its report, Ratgar was deposed, and Eigil, a disciple of Sturm, elected in his place. Under his gentle administration the peace of the community was restored, and Rabanus resumed his teaching, which he soon after gave up (except the Holy Scriptures), on becoming the successor of Eigil in 822. The notes of his oral instruction on the chief duties of ecclesiastics and the rites of the church were afterwards revised and arranged in the Treatise *De Institutione Clericorum*, an invaluable monument of the faith and practice of the Church in the ninth century. It treats in three books of the Sacraments, the Divine office, the feasts and fasts of the Church, and the learning necessary for ecclesiastics, concluding with instructions and rules for the guidance of preachers. On the last subject he observes that three things are necessary in order to become a good preacher;

first, to be a good man yourself, that you may be able to teach others to be so; secondly, to be skilled in the Holy Scriptures and the interpretations of the Fathers; thirdly, and above all, to prepare for the work of preaching by that of prayer. As to the studies proper to ecclesiastics, he distinctly requires them to be learned not only in the Scriptures, but also in the seven liberal arts, provided only that these are treated as the handmaids of theology, and he explains his views on this subject much in the same way as Bede had done before him. In 847, Rabanus was raised to the archiepiscopal see of Mentz, and died in 856, leaving his books to the abbeys of Fulda, and St. Alban's of Mentz.

LUPUS OF FERRIERES.

Lupus became abbot of the monastery in 856, but continued to teach and labor for his school—particularly in collecting a noble library. He took extraordinary pains in seeking for his treasures even in distant countries, in causing them to be transcribed, and sometimes in lovingly transcribing them himself. His interesting correspondence contains frequent allusions to these bibliographical researches. At one time he asks a friend to bring him the 'Wars of Catiline and of Jugurtha' by Sallust, and the 'Verrines of Cicero.' At another, he writes to Pope Benedict III., begging him to send by two of his monks, about to journey to Rome, certain books which he could not obtain in his own country, and which he promises to have speedily copied and faithfully returned. They are, the 'Commentaries of St. Jerome on Jeremias,' 'Cicero de Oratore,' the twelve books of Quintilian's Institutes, and the 'Commentary of Donatus on Terence.' With all his taste for the classics, however, Lupus had too much good sense not to see the importance of cultivating the barbarous dialects, and sent his nephew with two other noble youths to Prom, to learn the Tudesque idiom. In his school he made it his chief aim to train his pupils, not only in grammar and rhetoric, but also in the higher art of a holy life. The monastic seminaries were proverbially schools of good living as well as good learning, *recte faciendi et bene dicendi*, as Mabillon expresses it; and there was nothing that Lupus had more at heart than the inculcation of this principle, that the cultivation of head and heart must go together. 'We too often seek in study,' he writes in his epistle to the monk Ebradus, 'nothing but ornament of style; few are found who desire to acquire by its means purity of manners, which is of far greater value. We are very much afraid of vices of language, and use every effort to correct them, but we regard with indifference the vices of the heart.' His favorite Cicero had before his time lifted a warning voice against the capital error of disjoining mental from moral culture, and in the Christian system of the earlier centuries they were never regarded apart.

Lupus was not too great a scholar to condescend to labor for beginners, and drew up, for the benefit of his pupils, an abridgment of Roman history, in which he proposes the characters of Trajan and Theodosius for the study of Christian princes. He was wont to boast of his double descent from Alcuin, as being a pupil of Sigulf and Rabanus, both of them disciples of the great master. His own favorite scholar Heiric, or Henry of Auxerre, indulged in a similar morsel of scholastic pride. He had studied under both Lupus and Haimo of Halberstadt, the former schoolfellow of Rabanus, at St. Martin of Tours. Haimo seems to have lectured for some time at Ferrières, and Heiric tells us in some not inelegant verses that it was the custom of the two peda-

gogues to give their pupils a very pleasant sort of recreation, relating to them whatever they had found in the course of their reading that was worthy of remembrance, whether in Christian or Pagan authors. Heiric, who was somewhat of an intellectual glutton, and had a craving for learning of all sorts and on all imaginable subjects, made for himself a little book, in which he diligently noted down every scrap that fell from the lips of his masters. This book he subsequently published, and dedicated to Hildebold, bishop of Auxerre. Heiric himself afterwards became a man of letters; he was appointed scholasticus of St. Germain's of Auxerre, and was instrusted with the education of Lothaire, son of Charles the Bald, as we learn from the epistle addressed to that monarch which he prefixed to his Life of St. Germanus, in which he speaks of the young prince, recently dead, as in years a boy, but in mind a philosopher. Another of his pupils was the famous Remigius of Auxerre, who, towards the end of the ninth century, was summoned to Rheims by archbishop Fulk, to reëstablish sacred studies in that city, and worked there in concert with his former schoolfellow, Hucbald of St. Amand, who attained a curious sort of reputation by his poem on bald men, each line of which began with the letter C, the whole being intended as a compliment to Charles the Bald. Fulk himself became their first pupil, and after thoroughly restoring the school of Rheims, Remigius passed on to Paris, where we shall have occasion to notice him among the teachers of the tenth century. From his time the schools of Paris continued to increase in reputation and importance till they developed into the great university which may thus be distinctly traced through a pedigree of learned men up to the great Alcuin himself. This genealogy of pedagogues is of no small interest, as showing the efforts made in the worst of times to keep alive the spark of science, and the persistence with which, in spite of civil wars and Norman invasions, the scholastic traditions of Alcuin were maintained.

PASCHASIUS RADPERT OF OLD CORBY.

The school attached to the monastery of Corby (under Adalhard, a prince of the blood royal), was chosen by Charlemagne for the training of Saxon youth to act as missionaries on their return to their own country. The master chosen for the task of rearing these future missionaries was Paschasius Radpert, one of the most remarkable men of his time. Originally of very humble birth, he owed his education to the charity of the nuns of Soissons, who first received the desolate child into their own out-quarters, and then sent him to some monks in the same city, under whose tuition he acquired a fair amount of learning, and addicted himself to the study of Virgil, Horace, Cicero, and Terence. He never forgot the kindness of his early benefactresses, and in after years dedicated his Treatise on the Virginity of the Blessed Virgin to the good nuns, styling himself therein their *alumnus*, or foster-son.

After receiving the tonsure in early youth, Paschasius, whose tastes for Terence and Cicero rather predominated at that time over his relish for more sacred studies, abandoned his first inclination for the cloister, and lived for some years a secular life. Touched at last by divine grace, he entered the abbey of Old Corby, and there made his profession under the abbot Adalhard. All the ardor he had previously shown in the pursuit of profane literature he now applied to the study of the Divine Scriptures. Yet he only devoted to

study of any kind those 'furtive hours,' as he calls them, which he was able to steal from the duties of regular discipline, and was never seen so happy as when engaged in the choral office or the meaner occupations of community life. Such, then, was the master chosen by Adalhard for the responsible office of scholasticus, and a very minute account is left us of his manner of discharging its duties. Every day he delivered lectures on the sacred sciences, besides preaching to the monks on Sundays and Festivals. His thorough familiarity with the best Latin authors appears from the frequent allusions to them which occur in his writings. Quotations from the classic poets drop from his pen, as it were, half unconsciously, and we are told that he continued to keep up his acquaintance with them, so far as was necessary for teaching others. But his own study was now chiefly confined to the Holy Scriptures and the Fathers; and among the latter, his favorites were St. Augustine, St. Jerome, St. Ambrose, St. John Chrysostom, Bede, and St. Gregory the Great. 'He did not approve,' says his biographer, 'of the diligence displayed by some men of the time in explaining and meditating on profane authors. In a passage which occurs in the preface to his exposition of St. Matthew's Gospel, he blames those lovers of secular learning 'who seek various and divers expounders' that so they may attain to the understanding of beautiful lies concerning shameful things, and who will not pass over—I do not say a single page, but a single line or syllable, without thoroughly investigating it, with the utmost labor and vigilance, while at the same time they utterly neglect the Sacred Scriptures.

Few were more keenly alive than he to the charms of polite literature, neither did he at all condemn its use within proper limits, even among cloistered students. It would, indeed, have been a difficult matter to have eradicated the love of the beautiful from the heart of Paschasius. He possessed it in every shape, and was not merely a poet, but a musician also. In one of his writings he lets fall an observation which might be taken for a prose rendering of a verse of Shelley's, although the Christian scholar goes beyond the infidel poet, and does not merely describe the sentiment which all have felt, but traces it to its proper source. Shelley complains that—

> Our sincerest laughter
> With some pain is fraught;
> Our sweetest songs are those that tell of saddest thought.

Paschasius explains the mystery: 'There is no song to be found without a tone of sadness in it; even as here below there are no joys without a mixture of sorrow; for songs of pure joy belong only to the heavenly Sion, but lamentation is the property of our earthly pilgrimage.' His musical tastes were perfectly shared and understood by his master St. Adalhard, whose sensibility to the influence of melodious sounds is spoken of by his biographer, Gerard. Even during his residence at the court of Charlemagne, it is said of him that 'he was always so full of a sweet intention towards God, that if while assisting at the royal council he heard the sound of some chance melody, he had it not in his power to refrain from tears, for all sweet music seemed to remind him of his heavenly country.' In fact, it can not be denied that the men of the dark ages had a singular susceptibility of temperament, and that the monastic type in particular exhibited a remarkable union of strength with tenderness, of practical sense with poetic sensibility.

The importance they attached to music as an essential branch of education

is not, however, to be attributed so much to any peculiar sensitiveness of organization as to the fact that they inherited the traditions of the ancients, and with them had learned to look on music as a science intimately associated with the knowledge of divine things. They were the true descendants of those holy fathers of olden time, concerning whom the Son of Sirach tells us that 'they sought out musical tunes and published Canticles of the Scriptures, and were rich in virtue, studying beautifulness, and living at peace in their houses.'

The narrative of the early English schools which counted it their chief glory to have been instructed in sacred chant by a Roman choir master, will sufficiently have illustrated the fact that music held a very prominent place in the system of education which held sway in the early centuries; and the theory on which this high esteem was based will nowhere be found better explained than in the writings of Rabanus. 'Musical discipline,' he says, 'is so noble and useful a thing, that without it no one can properly discharge the ecclesiastical office. For whatsoever in reading is correctly pronounced, and whatsoever in chanting is sweetly modulated, is regulated by a knowledge of this discipline; and by it we not only learn how to read and sing in the church, but also rightly perform every rite in the divine service. Moreover, the discipline of music is diffused through all the acts of our life. For when we keep the commandments of God, and observe His law, it is certain that our words and acts are associated by musical rhythm with the virtues of harmony. If we observe a good conversation, we prove ourselves associated with this discipline; but when we act sinfully, we have in us no music.'

ANSCHARIUS OF NEW CORBY.

Anscharius was one of those chosen to colonize the monastery of New Corby, the mention of which requires a few words of explanation. The foundation of this daughter-house was the great work of St. Adalhard, who so soon as his young Saxons were sufficiently trained in learning and monastic discipline, consulted them on the possibilities of their obtaining a suitable site for a foundation in their native land. After many difficulties had been raised and overcome, ground was procured, and the building of the abbey was begun. Adalhard repaired thither to superintend operations in company with Paschasius and his own brother Wala, who, brought up like himself as a soldier and courtier, had in former years held military command in Saxony, and won the affections of the people by his wise and gentle rule. When the Saxons saw their old governor among them again in the monastic habit, nothing could exceed their wonder and delight; they ran after him in crowds, looking at him, and feeling him with their hands to satisfy themselves that it was really he, paying no attention whatever to the presence of the abbot of any other of his companions. The first stone of the new abbey was laid on September 26, 822; Old Corby made over to the new colony all the lands held by the community in Saxony; the Emperor Louis gave them a charter, and some precious relics from his private chapel, and in a few years that great seminary was completed which was destined to carry the light of faith and science to the pagan natives of the farther north. It would be hard to say which of the two Corbies held the highest place in monastic history; a noble emulation existed between them, each trying to outstrip the other in the perfection of monastic discipline. New Corby, in her turn, became the mother-house of a vast number of German colonies.

ST. BRUNO AT COLOGNE.*

St. Bruno was the younger brother of the Emperor, Otho the Great, and like him a pupil of Heriolius of Liege. His education began at Utrecht, where he was sent at the mature age of four to commence his studies under the good abbot Baldric. Utrecht had never entirely lost its scholastic reputation since the days of St. Gregory. Only a few years before the birth of Bruno, the see had been filled by St. Radbod, a great-grandson of that other Radbod, duke of Oriesland, who had so fiercely opposed the preaching of St. Boniface. Radbod the bishop, however, was a very different man from his savage ancestor; he was not only a pious ecclesiastic, but an excellent scholar, for he had been educated in the Palatine school of Charles the Bald, under the learned Mannon, whose heart he won by his facility in writing verses, and the cares of the episcopate never induced him altogether to neglect the Muses. Besides a great number of poems which he wrote during his residence at Utrecht, we have a Latin epigram, which he improvised at the moment of receiving the Holy Viaticum, and which is perhaps as worthy of being preserved as the dying epigram of the Emperor Hadrian.*

Exuries Te, Christe Deus, sitis atque videndi
Jam modo carnales me vetat esse dapes.
Da mihi Te vesci, Te potum haurire salutis,
Unicus ignotæ Tu cibus esto viæ;
Et quem longa fames errantem ambedit in orbe
Hasc satia vultu, Patris imago, Tuo.

In consequence of the encouragement given to learning by so many of its bishops, Utrecht became the fashionable place of education, and it had grown a sort of custom with the German sovereigns to send their sons thither at an early age. Little Bruno made rapid progress both in Greek and Latin literature; he particularly relished the works of Prudentius, which he learnt by heart; never let himself be disturbed by his noisy companions, and took great care of his books. Indeed, the only thing that ever moved him to anger was the sight of any one negligently handling a book. His reading included something of all sorts; historians, orators, poets, and philosophers—nothing came amiss. He had native Greeks to instruct him in their language, and became so proficient in it as afterwards to act as interpreter for his brother to the Greek ambassador who frequented the German court. With all this he did not neglect the sacred sciences, and a certain Isaac, a Scotch, or rather Irish professor, who taught at Utrecht, spoke of him as not merely a scholar, but a saint. The monk Ditmar, one of his school-fellows, himself afterwards celebrated in the literary world by his chronicle of the royal house of Saxony, bears witness to the habits of piety which adorned the very childhood of the young prince. 'Every morning,' he says, 'before he left his room to go to the school, he would be at his prayers, while the rest of us were at play.' A certain tone of exaggeration is not unfrequently indulged in by early writers when extolling the subjects of their biographies as prodigies of every literary excellence, but the description left us of Bruno's intellectual achievements does not admit of being understood as mere figures of speech. His love of reading was almost a passion. He read every thing, 'even comedies,' says his biographer, who seems a little scandalized at the fact, but explains that he attended only to the style, and neglected the matter. To complete the picture

* Christian Schools and Scholars, Vol. I., p. 346.

of Bruno's school-days, it must be added that he was an excellent manager of his time, and always made the most of his morning hours, a good habit he retained through life. I will say nothing of his early career as the reformer of Lauresheim Abbey; he was still young when his brother Otho succeeded to the throne, and at once summoned Bruno to Court, charging him with the task of erecting there a Palatine academy, after the model of that of Charlemagne. Nothing was better suited to Bruno's wishes and capacity, and he began at once to teach the entire curriculum of the liberal arts to a crowd of noble pupils. Whatever was most beautiful in the historians and poets of Greece or Rome, he made known to his disciples, and not content with the labor entailed on him by his own lectures, he did not allow the professors whom he chose to assist him, to commence theirs till he had previously conferred with them on the subjects they were about to explain.

In 953, Bruno, in spite of his youth, was demanded by the clergy and people of Cologne for their archbishop, and being consecrated, he at once entered on a career of gigantic labors, everywhere re-establishing ecclesiastical discipline and social order throughout a province long wasted by war and barbaric invasions. His political position, moreover, imposed on him yet more extensive cares; for Otho, who called him his second soul, when summoned into Italy, created his brother duke of Lorraine, and imperial lieutenant in Germany. The dukedom of Lorraine at that time included all the country from the Alps to the Moselle, which now, therefore, acknowledged Bruno as its actual sovereign. But these multiplied dignities and the accumulation of business which they entailed, did not quench Bruno's love of study. Whenever he traveled, whether in the visitation of his diocese, or when accompanying his brother's court, he always carried his library with him, 'as if it had been the ark of the Lord,' says the monk Rotger, who, moreover, remarks that this library was stored both with sacred and profane authors, for, like a good householder, he knew how to bring out of his treasury things new and old. Nothing ever prevented his finding time for reading, and he excited every one about him to cultivate similar tastes, specially his nephew Otho, who was for some time his pupil. Indeed, Rotger goes so far as to say that the archbishop felt a certain want of confidence in those who had no attraction to study; meaning probably to those unlettered clerks, who cared not to acquire the learning proper to their sacred calling. Of these there was no lack in Lorraine; but Bruno effected a great change in the condition of that afflicted province, by appointing good bishops, healing feuds, reforming monasteries, and making men love one another in spite of themselves. In all these good works he was assisted by the learning and martial valor of Ansfrid, count of Lorraine, who was well read both in law and Scripture, and who used his sword exclusively to repress pillage, and defend the helpless. This feudal noble of the Iron Age spent all his leisure hours in study, and when at last he embraced the ecclesiastical state, and at the entreaties of the emperor accepted a bishopric, he was able to lay his sword on the altar, and render witness that it had never been drawn in an unjust cause.

BOPPO OF WURTZBURG.—WOLFGANG.

Bruno's example made a great stir in Germany, and moved many bishops to exert themselves in the work of reform. Boppo, bishop of Wurtzburg, sent to Rome for a celebrated master named Stephen, and with his help the episcopal

seminary was restored, and soon boasted of a 'crowd of students, and a great store of books.' Among other pupils educated under Master Stephen were two friends, named Wolfgang and Henry. Wolfgang was a student of Bruno's type, possessing an avidity for all sorts of learning; and though he began his school life at seven, he is said in a few years not only to have acquired an extensive acquaintance with the letter of the Scriptures, but to have penetrated into the pith and marrow of their mystical sense. His father had thought it sufficient to place him under a certain priest, to receive a very scanty elementary education, but Wolfgang entreated that he might be sent to Reichenau, which then enjoyed a high reputation; and here he first met with his friend Henry. Henry was the younger brother of Bishop Boppo, and easily persuaded Wolfgang to migrate with him to Wurtzberg, for the sake of studying under the famous Master Stephen. It soon appeared, however, that the disciple was more learned than the master, and when the Wurtzburg students found Master Stephen's lectures very dull, or very obscure, they were in the habit of applying to Wolfgang, who possessed that peculiar gift of perspicacity which marked him from his boyhood as called to the functions of teaching. Moreover, he was so kind, and so willing to impart his knowledge, that his companions declared he made daylight out of the darkest matters; when Stephen's prosy abstruseness had fairly mystified them, five words from Wolfgang seemed like the *Fiat lux*, and these observations reaching the ears of Stephen, had the proverbial fate of all comparisons. At last, one day, when Wolfgang was surrounded by a knot of his school-fellows, who entreated him to expound a passage in Marcian Capella, Master Stephen, moved to jealous anger, forbade Wolfgang any longer to attend the lectures. This ungenerous command obliged him to continue his studies alone, but he seems to have lost little by being deprived of the benefit of an instructor, whom he had already far outstripped in learning.

Henry and Boppo were both of them relatives of Otho, who, in 956, caused the former to be raised to the archbishopric of Treves. Henry insisted on carrying his friend with him into his new diocese, and wished to load him with benefices and honors, all of which, however, Wolfgang refused. He would accept of no other employment than that of teaching youth, for which he knew his aptitude, and which he heartily loved; and, in the true spirit of a Christian teacher, he chose to discharge this office gratuitously, not as a means of private gain, but as a work for souls, even supporting many of his scholars out of his own purse. He cared as much for their spiritual as their intellectual progress, and set them the example of a holy and mortified life. The archbishop, in despair at not being able to promote him as he desired, at last got him to accept the office of dean to a certain college of canons. Wolfgang did not allow the dignity to be a nominal one, but obliged his canons to embrace community life, and to commence a course of sacred studies, assuring them that the sustenance of the inner man is as necessary as that of the body. Archbishop Henry dying in 964, Wolfgang, who had only remained at Treves out of affection to him, prepared to return into Swabia, which was his native country. But Bruno had his eye on him, and inviting him to Cologne, offered him every dignity, even the episcopate itself, if he would only remain in his duchy. Wolfgang, though he persisted in refusing to accept any promotion, felt himself obliged to pass some time at the prince-bishop's court, and testified afterwards

to the fact of his great sanctity. Finding that he could not move the resolution of his friend, Bruno at last reluctantly allowed him to return to Swabia, where he remained only just long enough formally to renounce his hereditary possessions, after which he withdrew to Einsidlen, and took the monastic habit under the English abbot Gregory.

ST. UDALRIC OF AUGSBURGH.

Udalric was a scholar of St. Gall's, and had given marks of sanctity even during his school days. A minute account of his manner of life when archbishop, is given in the beautiful life written by his friend Gerard. Let it suffice to say, that besides singing the Divine Office in the cathedral with his canons, and daily celebrating two or three masses (a privilege then permitted to priests, as we learn from Walafrid Strabo), he every day recited the entire Psalter, the Office of our lady, together with that of the Holy Cross, and of All Saints; that he entertained a number of poor persons at his table, exercised hospitality on a right loyal scale, administered strict justice to his people, and courageously defended them against the oppression of their feudal lords; finally, that he took particular care of the education of his clergy, and directed the studies of his cathedral school in person, none being better fitted to do so than himself. When he made the visitation of his diocese, he traveled in a wagon drawn by oxen, which he preferred to riding on horseback, as it enabled him to recite the Psalms with his chaplains with less interruption. In this arrangement he certainly displayed a sound discretion, for in the ancient chronicles of these times, more than one story is preserved of the disasters which befell traveling monks and bishops, owing to their habit of reading on horseback. His cathedral city of Augsburgh was repeatedly attacked by the Huns; and during one of their sieges, the holy bishop, sending the able-bodied men to the walls, collected all the infants in arms whom he could find, and laying them on the floor of the cathedral, before the altar, prostrated himself in prayer, hoping that their tender cries might ascend as prayer before the Throne of God. His prayers were heard, and Augsburgh was delivered. Such was the prelate who at last succeeded in drawing Wolfgang out of his retirement, and compelling him to receive priestly ordination. And in 972 the Emperor Otho II., at the united entreaties of his bishops, appointed him Bishop of Ratisbon, which he governed for twenty-two years, never, however, laying aside his monastic habit. Henry, duke of Bavaria, thoroughly understood his merits, and knowing his love of the office of teaching, entreated him to take charge of his four children, St. Henry, afterwards emperor of Germany, St. Bruno, who succeeded Udalric in the diocese of Augsburgh, and the two princesses, Gisela and Brigit, who both died in the odor of sanctity. The singular blessing which attended his labor with these and other noble children committed to his care, gave rise to a proverb which deserves remembrance: 'Find saints for masters, and we shall have saints for emperors.'

ST. BERNWARD OF HILDESHEIM.

Emperor Otho II. was brought up among the canons of Hildesheim, and acquired there a taste for letters, which was still further increased by his marriage with the Greek princess Theophania, who was brought up at Constantinople, then the center of all that remained of the old imperial civilization. She

infused into the court circle a rage for Greek literature, and Gerbert speaks in one of his letters of the "Socratic conversation" which he found among the learned men who thronged the company of the empress. As guardian of the young Emperor Otho III., she secured the services, as tutor, of a noble Saxon named Bernward. He was nephew to Folcmar, bishop of Utrecht, who sent him when a child of seven years old to be educated in the episcopal school of Hildesheim, by the grave and holy master Tangmar. This good old man, who afterwards wrote his life, received him kindly, and to test his capacities, set him to learn by heart some of the select passages from Holy Scripture which were usually given to beginners. Little Bernward set himself to learn and meditate on them with wonderful ardor, and associating himself to the most studious of his companions, tried with their help thoroughly to master, not only the words, but the hidden sense of his lessons. As he was not yet judged old enough to join any of the classes, he sat apart by himself, but listened attentively to the lecture of the master, and the explanations which he gave, and was afterwards found reproducing the same in a grave and sententious manner for the edification of his younger school-fellows. Surprised and delighted at these marks of precocious genius, Tangmar spared no pains in the cultivation of so promising a scholar, and had him constantly by his side. 'Whenever I went abroad on the business of the monastery,' he says, 'I used to take him with me, and I was always more and more struck by his excellent qualities. We often studied the whole day as we rode along on horseback, only more briefly than we were used to do in school; at one time exercising ourselves in poetry, and amusing ourselves by making verses, at another, arguing on philosophic questions. He excelled no less in the mechanical than in the liberal arts. He wrote a beautiful hand, was a good painter, and an equally good sculptor and worker in metals, and had a peculiar aptitude for all things appertaining to household and domestic affairs.' Under the care of so devoted a master, the boy Bernward, as the old man always called him, grew up to be a wise and learned man. He had that singular ardour for acquiring knowledge which seems one of the gifts poured out over ages in which its pursuit is hedged about with difficulties that must necessarily discourage a more ordinary amount of zeal. Bernward always read during meal times, and when unable to read himself, he got some one to read to him. His reputation determined Theophania to choose him as tutor to her son, who made great progress under his care, and was then sent to finish his education in the school of the famous Gerbert. Bernward meanwhile was appointed bishop of Hildesheim, and in the midst of his episcopal functions, continued to cultivate literature and the fine arts. He made time by employing the day in business and the night in prayer. He founded scriptoria in many monasteries, and collected a valuable library of sacred and profane authors. He tried to bring to greater perfection the arts of painting, mosaic work, and metal work, and made a valuable collection of all those curiosities of fine art which were brought to Otho's court as presents from foreign princes. This collection Bernward used as a studio, for the benefit of a number of youths whom he brought up and instructed in these pursuits. It is not to be said what he did for his own cathedral, supplying it with jeweled missals, thuribles, and chalices, a huge golden corona which hung from the center of the roof, and other like ornaments. The walls he painted with his own hands. The visitor to Hildesheim may still admire the rich

bronze gates, sixteen feet in height, placed in the cathedral by its artist-bishop, the crucifix adorned with filagree-work and jewels, made by his own hands, and the old rose-tree growing on the cloister, which tradition affirms him to have planted.

His manner of life is minutely described by his old tutor Tangmar. After high mass every morning he gave audience to any who desired to speak to him, heard causes, and administered justice with great readiness and promptitude. Then his almoner waited on him, and accompanied him to the distribution of his daily alms, for every day a hundred poor persons were fed and relieved at his palace. After this he went the round of his workshops, overlooking each one's work and directing its progress. At the hour of nine he dined with his clerks. There was no worldly pomp observable at his table, but a religious silence, all being required to listen to the reading, which was made aloud.

BENNON, BISHOP OF MISNIA—ST. MEINWERC OF PADERBORN.

Bishop Bennon of Misnia belonged to the family of the counts of Saxony, and was placed under the care of St. Bernward at five years of age. The restored monastery of Hildesheim, dedicated to St. Michael, of course possessed its school, which was presided over by Wigger, a very skillful master, under whose careful tuition Bennon thrived apace. 'Now as the age was learned,' writes the good canon Jerome Enser—who little thought in what light that same age would come to be regarded—'as the age was learned, and cultivated humane letters, as may be seen by the lives and writings of so many eminent men, Wigger would not allow the child committed to his care to neglect polite letters;' so he set him to work at once to learn to write, being careful to transcribe his copies himself. And how well Bennon profited from these early lessons might yet be seen by any who chose to examine the fine specimens which were preserved in the Church of Misnia when Jerome Enser wrote his biography. After this Wigger exercised his pupil in the art of reading, and that of composing verses, taking care to remove from his way every thing offensive to piety or modesty. Bennon had a natural gift of versification, and soon learnt to write little hymns and poems by way of amusement. His progress and his boyish verses endeared him to his masters, and indeed, adds Jerome, 'he was beloved by God and man.' None showed him more affection than St. Bernward, who was now overwhelmed with the infirmities of old age, though his mind was as bright and active as ever. During the last five years of his life he was entirely confined to his bed, and all this time little Bennon proved his chief solace. Sometimes he read aloud to his beloved father. Sometimes he made verses, or held disputations to entertain him; never would he leave his side, discharging for him all the offices of which his youth was capable. When at last death drew near, Bernward called the child to him together with his master Wigger, and addressed to him a touching exhortation. 'If by reason of thy tender age,' he said, 'thou canst not thyself be wise, promise me never to depart from the side of thy preceptor that he may be wise for thee, and that so thou mayest be preserved from the corruptions of the world whilst thy heart is yet soft and tender. Yea, if thou lovest me, love and obey him in all things, as holding the place of thy father.' Then he kissed the child's little hand, and placed it in that of Wigger, and soon after departed this life, rich in good works, and secure of a heavenly reward.

St. Meinwerc, who like Bennon was a pupil of Hildesheim, where he studied along with his cousin St. Henry of Bavaria, and the prince, even after he became emperor, remembered their school-boy days together, and was fond of putting him in mind of them by sundry tricks that savored of the grown-up school-boy. Meinwerc was not much of a scholar himself, but when he became bishop of Paderborn, he showed a laudable zeal in promoting good scholarship among his clergy. In fact, he was the founder of those famous schools of Paderborn which are described as flourishing in divine and human science, and which were perfected by his nephew and successor, Imadeus. The boys were all under strict cloisteral discipline; there were professors of grammar, logic, rhetoric, and music; both the trivium and quadrivium were there taught, together with mathematics, physics, and astronomy.

ST. ADALBERT OF PRAGUE.

St. Adalbert of Prague was sent to Magdeburg by his parents for education. They were of the Bohemian nation, and had vowed to offer their son to God, should he recover of a dangerous sickness. Before he left his father's house he had learnt the Psalter, and under Otheric, the famous master then presiding over the school of Magdeburg, he made as much progress in sanctity as in learning. He had a habit of stealing away from the school-room in the midst of his studies to refresh his soul with a brief prayer in the church, after which he hastened back and was safe in his place again before the coming of his master. To conceal his acts of charity from the eyes of others, he chose the night hours for visiting the poor, and dispensing his abundant alms. It often happened that when Otheric was out of the school, the boys would divert themselves with games more or less mischievous, to relieve the weary hours of study. Adalbert seldom took part in these pastimes, neither would he share in those stealthy little feasts, which they sometimes held in obscure corners, where they contrived to hide from Otheric's quick eye the sweets and other dainties furnished them, as we must suppose, by some medieval tart-woman. However, if Adalbert was proof against this last-named temptation, it appears he was not altogether superior to the love of play, and that when his master's back was turned, he did occasionally throw aside his books and indulge in a game of ball. When such delinquencies came to the ears of Otheric, he did not spare the rod, and on these occasions, observes his biographer, with cruel pleasantry, Adalbert was often known to speak in three languages. For it was a strict rule that the boys were always to talk Latin in the school-room, and never allow the ears of their master to catch the sound of a more barbarous dialect. When the rod was produced, therefore, Adalbert would begin by entreating indulgence in classic phraseology, but so soon as it was applied, he would call out for mercy in German, and finally in Sclavonic. After nine years' study at Magdeburg, Adalbert returned to Bohemia, with the reputation of being specially well read in philosophy, and taking with him a useful library of books, which he had collected during his college career. After his consecration as bishop of Prague, at the early age of twenty-seven, he is said never again to have been seen to smile. Twice the hard-heartedness of his people compelled him to abandon his diocese, and after his departure the second time, he traveled as missioner into the then heathen and barbarous provinces of Prussia, where he met with his martyrdom in the year 997. A Sclavonic hymn formerly sung by the Poles when going into battle, is attributed to this saint.

OTHLONUS OF ST. EMMERAN.

Othlonus was a Bavarian by birth, and his first school was that of Tegernsee, in Bavaria, a monastery which had been founded in 994, and was famous for its teachers *in utrâque linguâ* and even for its Hebrew scholars. Here, in the twelfth century, lived the good monk Metellus, whose eclogues, written in imitation of those of Virgil, describe the monastic pastures and cattle, and the labors of the monks in the fields. The library of Tegernsee was rich in classic works, and possessed a fair illuminated copy of Pliny's 'Natural History,' adorned with pictures of the different animals, from the cunning hand of brother Ellinger. Medicine was likewise studied here, to facilitate which, the monks had a good botanical garden. In such a school Othlonus had every opportunity of cultivating his natural taste for study, which grew by degrees to be a perfect passion. As a child he had intended to embrace the monastic state, but the persuasions of his father, and his own desire to give himself up exclusively to learned pursuits, induced him to abandon this design, and after leaving school he devoted himself for several years to classical studies, with an ardor which his biographer finds no words strong enough to express.

His only earthly desire at this time, as he himself tells us in one of his later spiritual treatises, was to have time to study, and abundance of books. It would seem, however, that this excessive devotion to human learning had its usual results in the decay of devotion. It is thus he describes himself at this period of his life, in his versified treatise 'De doctrina Spirituali.' 'Desiring to search into certain subtle matters, in the knowledge of which I saw that many delighted, to the end that I might be held in greater esteem by the world, I made all my profit to consist in keeping company with the Gentiles. In those days what were not to me Socrates, Plato and Aristotle, and Tully the rhetorician? . . . that threefold work of Maro, and Lucan, whom then I loved best of all, and on whom I was so intent, that I hardly did any thing else but read him. . . Yet what profit did they give me, when I could not even sign my forehead with the cross?'

However, two severe illnesses wrought a great change in his way of looking at life, and in 1032, remembering his early dedication of himself to God, he resolved to forsake the world and take the habit of religion in the monastery of St. Emmeran's, at Ratisbon, where he gave up all thoughts of secular ambition, in order to devote himself heart and soul to the duties of his state. St. Emmeran's was, like Tegernsee, possessed of an excellent school and library. In the former, many good scholars were reared, such as abbot William of Hirschau, who became as learned in the liberal arts as in the study of the Scriptures, and who afterwards made his own school at Hirschau one of the most celebrated in Germany. Othlonus tells us that in this monastery he found 'several men in different classes, some reading pagan authors, others the Holy Scriptures,' and that he began to imitate the latter, and soon learnt to relish the Sacred Books, which he had hitherto neglected, far above the writings of Aristotle, Plato, or even Boëthius.

It will be seen from this little sketch that Othlonus was not a mere transcriber, and indeed he afterwards produced several treatises on mystic theology besides his 'Life of St. Wolfgang,' and was regarded by his brother monks as

'a pious and austere man, possessed of an immense love of books.' This love he showed not only by reading them, but by multiplying them; and his achievements in this kind are related by himself with a certain prolix eloquence which, in mercy to the reader, I will somewhat abridge.

'I think it right,' he says, 'to add some account of the great capacity of writing which was given me by the Lord from my childhood. When as yet a little child I was sent to school, and quickly learned my letters; and began long before the usual time of learning, and without any order from the master, to learn the art of writing; but in a furtive and unusual way, and without any teacher, so that I got a bad habit of holding my pen in a wrong manner, nor were any of my teachers afterwards able to correct me in that point. Many who saw this, decided that I should never write well, but by the grace of God it turned out otherwise. For, even in my childhood, when, together with the other boys, the tablet was put into my hands, it appeared that I had some notion of writing. Then after a time I began to write so well and was so fond of it that in the monastery of Tegernsee, where I learned, I wrote many books, and being sent into Franconia, I worked so hard as nearly to lose my sight. . . . Then, after I became a monk of St. Emmeran's, I was induced again to occupy myself so much in writing, that I seldom got an interval of rest except on festivals. Meantime there came more work on me, for as they saw I was generally reading, writing, or composing, they made me schoolmaster; by all which things I was, through God's grace, so fully occupied that I frequently could not allow my body the necessary rest. When I had a mind to compose any thing I could not find time for it, except on holidays or at night, being tied down to the business of teaching the boys, and transcribing what I had undertaken. Besides the books which I composed myself I wrote nineteen missals, three books of the Gospels, and two lectionaries; besides which I wrote four service books for matins. Afterwards, old age and infirmity hindered me, and the grief caused by the destruction of our monastery; but to Him who is author of all good, and Who has vouchsafed to give many things to me unworthy, be praise eternal.' He then adds an account of a vast number of other books written out by him and sent as presents to the monasteries of Fulda, Hirschfeld, Lorsch, Tegernsee, and others, amounting in all to thirty volumes. His labors, so cheerfully undertaken for the improvement of his convent, were perhaps surpassed by those of the monk Jerome, who wrote out so great a number of volumes, that it is said a wagon with six horses would not have sufficed to draw them. But neither one nor the other are to be compared to Diemudis, a devout nun of the monastery of Wessobrun, who, besides writing out in clear and beautiful characters five missals, with graduals and sequences attached, and four other office books, for the use of the church, adorned the library of her convent with two entire Bibles, eight volumes of St. Gregory, seven of St. Augustine, the ecclesiastical histories of Eusebius and Cassiodorus, and a vast number of sermons, homilies, and other treatises, a list of which she left, as having all been written by her own hand, to the praise of God, and of the holy apostles SS. Peter and Paul. This Diemudis was a contempory of Othlonus, and found time in the midst of her gigantic labors to carry on a correspondence with Herluca, a nun of Eppach, to whom she is said to have indited 'many very sweet letters,' which were long preserved.

WILLIAM OF HIRSCHAU.

William of Hirschau, a scholar of St. Emmeran, was chosen abbot of his monastery in 1070, and applied himself to make his monks as learned and as indefatigable in all useful labors as he was himself. He had about 250 monks at Hirschau, and founded no fewer than fifteen other religious houses, for the government of which he drew up a body of excellent statutes. These new foundations he carefully supplied with books, which necessitated constant work in the scriptorium. And a most stately and noble place was the scriptorium of Hirschau, wherein each one was employed according to his talent, binding, painting, gilding, writing, or correcting. The twelve best writers were reserved for transcribing the Scriptures and the Holy Fathers, and one of the twelve, most learned in the sciences, presided over the tasks of the others, chose the books to be copied, and corrected the faults of the younger scribes. The art of painting was studied in a separate school, and here, among others, was trained the good monk Thiemon, who, after decorating half the monasteries of Germany with the productions of his pencil, became archbishop of Saltzburg, and died in odor of sanctity. The statutes with which abbot William provided his monasteries, were chiefly drawn up from those in use at St. Emmeran's, but he was desirous of yet further improving them, and in particular of assimilating them to those of Cluny, which was then at the height of its renown. It was at his request that St. Ulric of Cluny wrote out his 'Customary,' in which, among other things, he gives a description of the manner in which the Holy Scriptures were read through in the refectory in the course of the year. This 'Customary' is one of the most valuable monuments of monastic times which remains to us; it shows us the interior of the monastery painted by the hand of one of its inmates, taking us through each office, the library, the infirmary, the sacristy, the bakehouse, the kitchen, and the school. How beautiful is the order which it displays, as observed in choir, where, on solemn days, all the singers stood vested in copes, the very seats being covered with embroidered tapestry! Three days in the week the right side of the choir communicated, and the other three the left; during Holy Week they washed the feet of as many poor as there were brethren in the house, and the abbot added others also to represent absent friends. When the Passion was sung, they had a custom of tearing a piece of stuff at the words 'they parted my garments;' and the new fire of Holy Saturday was struck, not from a flint, but a precious beryl. There were numberless beautiful rites of benediction observed, as that of the ripe grapes, which were blessed on the altar during mass, on the 6th of August, and afterwards distributed in the refectory, of new beans, and of the freshly-pressed juice of the grape. The ceremonies observed in making the altar breads were also most worthy of note. The grains of wheat were chosen one by one, were carefully washed and put aside in a sack, which was carried by one known to be pure in life and conversation to the mill. There they were ground and sifted, he who performed this duty being clothed in alb and amice. Two priests and two deacons clothed in like manner prepared the breads, and a lay brother, having gloves on his hands, held the irons in which they were baked. The very wood of the fire was chosen of the best and driest. And whilst these processes were being gone through, the brethren engaged ceased not to sing psalms, or sometimes recited Our Lady's office. A separate

chapter in the 'Customary' is devoted to the children and their master, and the discipline under which they were trained is minutely described. We seem to see them seated in their cloister with the vigilant eye of the master presiding over their work. An open space is left between the two rows of scholars, but there is no one in the monastery who dare pass through their ranks. They go to confession twice a week, and always to the abbot or the prior. And such is the scrupulous care bestowed on their education, and the vigilance to which they are subjected, both by day and night, that, says Ulric, 'I think it would be difficult for a king's son to be brought up in a palace with greater care than the humblest boy enjoys at Cluny.'

This 'Customary' was drawn up during the government of St. Hugh of Cluny, whose letter to William the Conqueror displays something of the independence of mind with which abbots of those days treated the great ones of the earth. William had written to him requesting him to send some of his monks to England, and offering him a hundred pounds for every monk he would send. This method of buying up his monks at so much a head, offended the good abbot, who wrote back to the king declining to part with any of his community at such a price, and adding that he would himself give an equal sum for every good monk whom he could draw to Cluny. During the sixty-two years that he governed his abbey, he is said to have professed more than 10,000 subjects. Enough has been said to show that the monastic institute was still strong and vigorous in the 11th century. Cluny, indeed, represented monasticism rather in its magnificence than in the more evangelic aspect of poverty and abasement, yet in the midst of all her lordly splendor, she continued fruitful in saints. Even the austere St. Peter Damian, whilst he disapproved of the wealth of the monks, was edified at their sanctity, and left them, marveling how men so rich could live so holily. Their revenues were not spent on luxury; they went to feed 17,000 poor people, and to collect a library of Greek, Latin, and Hebrew authors, such as had not its equal in Europe. It contained among other treasures a certain Bible, called in the chronicle, 'great, wonderful, and precious for its writing, correctness, and rich binding, adorned with beryl stones,' written by the single hand of the monk Andrew.

MARIANUS SCOTUS.

Marianus Scotus, for whose nativity many localities contend (he was called an Irishman,* a Scot, and a Northumbrian), died in the eleventh century, having been successively monk in the abbeys of Cologne, Fulda, and Mayence, and professor of theology some years in that of Ratisbon. He was a poet, and the author of a Chronicle frequently quoted as one of the best mediæval histories, and continued by later writers. His biographers say of him that his countenance was so beautiful, and his manners so simple, that no one doubted he was inspired in all he said and did by the Holy Ghost. A most indefatigable writer, he transcribed the whole Bible with sundry commentaries, and that not

* It may be taken as tolerably well proved, however, that he was really an Irishman, and he is supposed to have been a monk of Clonard. Contemporary with him was another famous Irish historian, Tigernach, abbot of Clonmacnoise, who wrote his chronicle partly in Irish and partly in Latin, and is held to have been well acquainted with Greek. The Irish scholars highly distinguished themselves in this century. There was an Irish monastery at Erford, and another at Cologne, into which Helias, a monk of Monaghan, on returning from a visit to Rome, introduced the Roman chant. (Lanigan, Ecc. Hist. c. xxiv.)

once but repeatedly. Moreover he drew out of the deep sea of the holy fathers, certain sweet waters for the profit of his soul, which he collected in prolix volumes. With all this he found spare moments which he devoted to charitable labors on behalf of poor widows, clerks, and scholars, for whose benefit he multiplied psalters, manuals, and other pious little books, which he distributed to them free of cost for the remedy of his soul. Who will refuse to believe that such loving toils as these were found worthy to receive the miraculous token of favor related in the old legend? 'One night,' says the annalist, 'the brother whose duty it was, having forgotten to give him candles, Marianus, nevertheless continued his work without them; and when the brother, recollecting his omission, came late at night to his cell, he beheld a brilliant light streaming through the chinks of the door, and going in softly found that it proceeded from the fingers of the monk's left hand, and he saw and believed.'

ST. BRUNO.—SCHOLASTICUS OF RHEIMS.

In 1056, Bruno, who had studied at Tours, became scholasticus of Rheims and continued to fill this responsible post for twenty years, during which time he numbered among his pupils Odo, afterwards Pope Urban II., and many of the greatest prelates of the time. He was reckoned the first philosopher, theologian, and poet of France, and by writers of his own day is extolled as 'the doctor of doctors, the glory of the Church, the model of good men, and the mirror of the whole world.' The romantic story which ascribes his conversion to religion to the horror caused by the voice which came from the dead body of a certain eminent doctor, proclaiming his damnation, is now universally rejected as the production of a later age. In fact, St. Bruno has himself related the manner in which his resolution was first formed, in a letter addressed to Raoul, provost of Rheims, wherein he reminds him of a certain day when they were walking with another canon named Fulcius in the garden adjoining his house, conversing together of the vanities of the world. 'Then it was,' he says, 'that the Holy Spirit moved us to renounce all perishable things and embrace the monastic life, that we might merit life eternal.' It would also appear that a grievous case of simony, which had scandalized the diocese, powerfully wrought on Bruno's mind, and moved him to fly from a world so hedged about with temptations. He was followed into his retreat by a number of his former scholars, but it was not until 1084 that they at last determined on the way of life they should choose, and, receiving the monastic habit from the hands of St. Hugh of Grenoble, laid the foundation of the Carthusian Order, which took its name from the desert they had chosen for their abode. In after years the order continued to be largely recruited from the same class whence their first founder had been drawn. Many a fine scholar came to the wild rocks of the Chartreuse to seek in obscurity for a peace which he found by experience the world of intellect could never give; and Bulæus informs us that no order received so many members from Paris University as this.

ODO OF TOURNAI.

Odo, or Oudart, first attracted notice as a teacher at Toul, a city which had always been rich in schools and schoolmasters, and which had felt a special pride in keeping up its learned reputation, since 1048, when it had sent its bishop to fill the chair of St. Peter in the person of St. Leo IX. Odo's fame reached the ears of the canons of Tournai, who entreated him to take charge

of their cathedral school, which he accordingly governed for five years. A skillful teacher, and a devourer of books, Odo possessed extraordinary powers of labor, and when any literary work was in hand, he rested neither day nor night till it was accomplished. He was also a great friend of method and good moral discipline, but as yet he had been too exclusively taken up with the cares and pleasures of his profession to give much thought to spiritual things. Or perhaps we might rather say that he hardly knew of their existence. Like other busy, hard-working men, he was swept along in the tide of daily life, and thought it much to preserve a character of stainless honor and respectability. His success as a teacher was so great, that disciples came to him from all parts of France, as well as from Flanders, Italy, and Saxony. The city of Tournai became literally filled with students, who might be seen disputing together in the public streets; and as you drew near the school you would see them walking with the master, or seated around him; or, in the evening, standing with him at the church door, while he taught them the various constellations, and explained to them the course of the stars.

Though skilled in all the liberal arts, Odo specially excelled in logic, on which science he composed three books. He followed the method of Boëthius and the ancients, maintaining that the objects of reasoning were not *words*, but *things*, in opposition to the rising school of Nominalists, who contended that the contrary was taught by Porphyry and Aristotle.

Odo was as remarkable for his virtue as his learning. He took all his disciples to the church with him daily. They never numbered fewer than 200; but he made them walk two-and-two through the streets, he himself bringing up the rear, and enforcing a discipline as strict as would have been observed in the most regular monastery. No one ventured to speak to his companion, or to look right or left, and in choir they might have been taken for monks of Cluny. He did not allow them to frequent the society of women, or to wear any kind of finery; and if they transgressed his orders in these respects, he turned them out of his school. At the hours when he gave his lectures no layman was allowed to enter the cloisters, which were at other times the resort of the public. So strict was he in this, that he did not hesitate to exclude Everard, the Castellan of Tournai, a nobleman of power and influence; for it was Odo's principle that a man must not deviate a hair's breadth from his duty, from the motive of human respect. By these means he won the love and esteem of every one; canons and people alike spoke well of him, though some were found to say that his regularity of life sprang rather from philosophy than religion.

He had directed his school for about five years, when one day, a clerk having brought him St. Augustine's "Treatise on Free-will," he purchased it, merely with the view of increasing his library, and threw it into a coffer among some other books without looking at it, for his taste inclined him rather to the study of Plato than of the Fathers. About two months afterwards, however, as he was explaining Boëthius to his disciples, he came to the fourth book of the "Consolations of Philosophy," in which the author treats of Free-will. Remembering the book he had lately purchased on the same subject, he sent for it, and having read two or three pages, was struck with the beauty of the style; and calling his pupils, said to them, 'I own that until now I was ignorant how agreeable and eloquent are the writings of St. Augustine,' and that day and the following he read to them from this work.

DUNGAL AND CLEMENT.

Two Irish scholars, Dungal and Clement, arrived in France soon after the retirement of Alcuin from court—who on landing excited curiosity by crying aloud, *Wisdom to sell! Who'll buy?* Charlemagne attached them both to his service—Clement at Paris, where he soon was put in charge of the Palatine School, and Dungal at Pavia, where he opened a school in the monastery of St. Augustine, and in 811 addressed a letter to the emperor on the solar eclipse, which was predicted for the next year. Clement seems to have been deeply imbued with the learned mysticism of the school of Toulouse, and in a treatise on the eight parts of speech, which is still preserved, quotes the rules of the grammarian Virgil, and the writings of the noble doctors Glengus, Galbungus, Eneas, and the rest. Alcuin complained much of the disorder introduced into the studies of the court school after his departure. 'I left them Latins,' he exclaimed, 'and now I find them Egyptians.' This was a double hit at the gibberish of the twelve Latinites, which Alcuin could not abide, and at the hankering which the Irish professors always displayed, both in science and theology, for the teaching of the school of Alexandria, many of them having embraced the peculiar views of the Neo-Platonists. The Egyptians, however, found a welcome at the court of Charlemagne in spite of their eccentricities; for there no one was ever coldly received who could calculate eclipses, or charm the ears of the learned monarch with Latin hexameters. And it is perhaps to one of these Irish professors that we must attribute those verses preserved by Martene, and professing to be written by an 'Irish exile,' which contain such agreeable flattery of the Frankish sovereign and of his people, and which were presented to the emperor as he held one of those solemn New-year courts, at which his subjects vied one with another in offering him jewels, tissues, horses, and bags of money.

The School of the Palace declined under the management of Clement, and of his successor Claud, bishop of Turin, and during the reign of Louis le Debonnaire. It revived under Charles the Bald, when it was much resorted to by Irish and English scholars.

JOHN SCOTUS ERIGENA.

John Scotus Erigena, born in Ireland in 796, and educated at York and Lindisfarne, resorted to Paris in 826, where he was placed by Charles the Bald over the Palatine school. He had early applied himself to the study of Greek, and embraced the doctrines of the Neo-Platonic school. His translation of the works of St. Denys the Arcopagite, astonished the scholars at Rome, who looked upon all beyond the Alps as barbarians. In his philosophical treatise, *De Natura Rerum*, he sets forth the doctrines of the Greek Platonists, and flings defiance at his adversaries at Rome. "They are all deceived, owing to their ignorance of liberal studies. They have none of them studied Greek, and with a knowledge of the Latin language alone, it is impossible for them to understand the distinctions of science." In 855, certain propositions drawn from his writings were condemned as heretical by the Council of Valence. He withdrew from the school in 865, on the remonstrance of Pope Nicholas I., on the ground of the perversion of his authority by the enemies of the church. He retired to England, where, according to some historians, he taught mathematics and astronomy at Oxford, and, to others, opened a school at Malmsbury.

GERBERT—POPE SYLVESTER II.

GERBERT, better known in ecclesiastical history as Pope Sylvester, was born (about the year 950) of humble parentage, in Aurillac, in Auvergne, and entered at an early age the monastery of St. Gerard in his native town, where his remarkable parts and attainments attracted the attention of Borrel, Count of Barcelona, when on a pilgrimage to that monastery. The count took the young scholar back with him into Spain, where he was placed with Hatto, then bishop of Vich, in Catalonia, where he formed an intimate friendship with Warin, abbot of Cusan, one of the most learned men of his time. At that time mathematics and astronomy were more successfully cultivated in Spain, both in the Arabic Schools and the Christian monasteries, than elsewhere.

Gerbert made extraordinary progress in both; and when he accompanied Borrel and Hatto on their next pilgrimage to Rome, Pope John XIII. was not long in discovering his talents. The liberty of the subject seems not to have been much understood in the tenth century, for when it became known that the young monk was an adept both in music and mathematics, neither of which sciences were then taught in Italy, the Pope lost no time in communicating the fact to the emperor Otho I., who conjured him not to permit his return to Spain. Gerbert was accordingly most affectionately kidnapped and sent without delay to Otho's court, where being interrogated as to the extent of his knowledge, he replied that he was tolerably acquainted with mathematics, but was ignorant of logic, which science he greatly desired to study. It happened that at that time Gerard, archdeacon of Rheims, an excellent logician, had been sent as ambassador to Otho from Lothaire, king of France, and Gerbert at last won the emperor's consent to his returning home with him, that he might teach mathematics and study logic in the schools of that city. Adalberon was then archbishop of Rheims, and he forthwith committed the studies of his cathedral school to the direction of the young professor. Richer gives a very precise account of the method he followed. He began with the 'Dialectics of Aristotle,' going through and thoroughly explaining the propositions of each book. He particularly explained the Introduction of Porphyry; and passed on to the 'Categories,' and the 'Topics' of the same author, as translated out of Greek into Latin by Cicero, and commented on in six books by the Consul Manlius. In the same way he lectured on the four books of Topical differences, two of Categorical syllogisms, and book of Divisions, and one of Definitions. And here the reader will not fail to observe that these logical lectures must have been the fruit of studies pursued not in Spain, but in France, for previous to Gerbert's coming to Rheims, we have his own acknowledgment that he knew nothing of that science. After he had taken his scholars through this course, says Richer, he proceeded to initiate them into the art of rhetoric; and he set out on the principle, that in this branch of study a knowledge of the classical poets was essential. He therefore read and explained Virgil, Statius, and Terence; then the satirists, Juvenal, Persius, and Horace, and last of all, Lucan. After this, his pupils were exercised in disputation, which he taught with such art, that the art was never apparent; a thing, observes his biographer, which is held to be the perfection of oratory. Then he popularized the science of

music;* and as to arithmetic, mathematics, and astronomy, he made these difficult studies easy and delightful. Richer devotes several pages to the description of the various instruments which he constructed, and by which he contrived to render the science of astronomy, as it were, sensible to the eyes of his scholars. A round wooden ball, *with its poles oblique to the horizon*, figured the world, the various astronomical and geographical phenomena being represented by other circles. In fact, from the minute description of the writer, we are obliged to conclude that Gerbert exhibited at his lectures two very passable specimens of the terrestrial and celestial globes. But the great boon, which he is commonly represented as bestowing on the European schools, was the introduction of that wonderful table, 'in which nine figures represented all the numbers, and produced in their infinite combinations all multiplications and divisions.' This was the mystic *Abacus*, the foundation, no doubt, of our present system of numeration. It consisted of a tablet, on which three columns were marked out, sometimes in fixed lines, sometimes in sand sprinkled over its surface; and in these columns figures were arranged in units, tens, and hundreds. The method in use for working out calculations, even with the assistance of this decimal system, as explained by Gerbert in several treatises, was, however, extremely intricate, though it was probably a vast improvement on the clumsy contrivances which had been resorted to by former scholars. How far, however, the Abacus is to be regarded as a new invention, appears more than doubtful. Its history has been made the subject of interesting modern researches, and the result seems to be that the system of numeration used and explained by Gerbert, contained nothing in it which had been unknown to Boëthius.† Nevertheless, he certainly seems to have elucidated and popularized the science of arithmetic, which from this epoch began to be more seriously studied.

It is not easy to convey any notion of the enthusiasm excited by Gerbert's lectures, or the tide of scholars that flocked to him not only from every part of France, but from Germany, Italy, and the British islands. . . . Not content with instructing his own scholars, he corresponded with the scholastics of Tours, Sens, Fleury, and Aurillac, and spared no pains or expense in the collection of his library. In this work he was generously assisted by his friends, scattered over the length and breadth of Europe. It is in his 'Epistles' that we catch a glimpse of that prodigious activity of mind which took cognizance

* Gerbert taught his disciples the use of the monochord; a single string, which being struck at different intervals, gave out the different sounds of the gamut. These intervals were marked on the chord, and the words to be sung had written over them a cypher, showing to what interval on the monochord it corresponded. A person therefore could always set himself right by sounding the note he wanted, as we should use a pitch key. A description of this instrument is given by the monk Odoramn, whose works have been discovered and published by Cardinal Mai, and whose musical treatises are said to be based on the scientific principles of Boëthius and Euclid.

† The Arabs received the knowledge of the Indian numerals in the ninth century. 'But the profound and important historical investigations to which a distinguished mathematician, M. Chasles, was led by his correct interpretation of the so-called Pythagorean table in the geometry of Boëthius,' says M. Humboldt, 'render it more than probable that the Christians in the West were acquainted even earlier than the Arabians with the Indian system of numeration; the use of the nine figures, having their value determined by position, being known by them under the name of the System of the Abacus.' (*Cosmos*, vol. ii. p. 226, also note 358. See also M. Chasles, *Aperçu historique des méthodes en géométrie*, 465-472, and his papers in the *Comptes-rendus de l' Acad. des Sciences*.

of all subjects, and never rested till it had sounded all to the depth. In one letter we find him begging the loan of a Cæsar from his archbishop, and offering in exchange eight volumes of Boëthius and some excellent geometrical figures. In another he solicits the monks of Aurillac to furnish him with a Spanish treatise on the arts of multiplication and division, and directs them in the work of correcting a manuscript of Pliny. Then, again, we find him writing on the medical science, to which he and his disciples directed a good deal of attention, and in which they followed the Greek masters. In fact, it was the diversified character of his acquirements that made Gerbert the 'wonder of the world' in the eyes of his contemporaries. He knew all things, they said, and all things equally well. If this were an exaggeration, it is certain that he possessed the rare power of being able to direct his attention to a very wide range of studies, though natural philosophy was certainly his special attraction.

Whilst still presiding over his school, Gerbert produced several treatises on astronomy, mathematics, and geometry; on the formation of the astrolabe, the quadrant, and the sphere, as well as on rhetoric and logic. The monk Ditmar tells us that when at Magdeburg with his old pupil, Otho III., 'he made a clock, regulating it according to the movement of the polar star, which he observed through a kind of tube.' Another writer speaks of certain hydraulic organs which he constructed, in which the wind and necessary movements were introduced by means of boiling water: and these obscure notices seem to indicate that wheeled clocks, the telescope, and the power of steam, were known by Gerbert fully three centuries before what has been considered their earliest discovery by the monk Roger Bacon. Gerbert did not teach at Rheims alone. Crossing the Alps, he passed through most of the towns of Northern Italy, then subject to his great patron, Otho I. In 970 he also visited Rome in company with the bishop Adalberon, and at Pavia met the emperor, together with the celebrated Saxon, Otheric, who had honorably filled the office of scholasticus in the episcopal school of Magdeburg. Otheric had up to that time enjoyed the reputation of being the greatest scholar of his age, and perhaps regarded himself somewhat in the light of a literary dictator. In the course of the previous year, he had felt no little uneasiness at the daily increasing renown of the French professor, and had dispatched one of his own Saxon pupils to Rheims to bring him an exact account of Gerbert's method of dividing the Sciences. The Saxon made an unsatisfactory report. It was Gerbert's custom to represent physics and mathematics as equal and independent sciences. But Otheric's disciple, whose head was none of the clearest, made him teach that physics were subordinate to mathematics, as the species to the genus. On this, Otheric decided that he knew nothing of philosophy, and, proceeding to the court of the emperor, Otho I., he spoke to that effect before an assembly of learned men. Otho, who was himself passionately fond of these studies, was not satisfied, and resolved to sift the matter to the bottom. He therefore seized the occasion of Gerbert's presence at Pavia, to inaugurate a grand scientific tournament, and invited all the *savants* of his empire to witness the dispute between the first scholar of France and the first scholar of Germany. He himself presided at the conference, and opened it with a little allocution of his own, in which he very clearly explained the question in dispute. Then Otheric began his attack, first in words, and then in writing. The conference lasted the whole day, and Gerbert, who cited the authorities of Plato, Porphyry,

and Boëthius, was still speaking in reply when the emperor gave the signal for the conclusion of the debate. Gerbert's fame never appeared more illustrious, and he returned to France loaded with magnificent presents.

His after career was full of troubles; but in 990 the influence of his imperial pupil, Otho III., obtained his election to the see of Ravenna, and nine years later to the Apostolic chair. It was a great day in the annals of learning when the philosopher, Gerbert, became Pope Sylvester II., and one which brought no small satisfaction to the hearts of his pupils. Half the prelates and princes of Europe gloried in having called him master, and most of them did him credit.

ATHELHARD OF BATH AND ODERICUS VITALIS.

Arabic Spain was just then regarded as the fountain-head of science. The Moorish sovereigns of Cordova had collected an immense library in their capital, and are reported to have had seventy others in different parts of their dominions. Thither, then, wandered many an English student, attracted rather than repelled by the tales of glamor associated with a Moslem land. One of these scholar adventurers was Athelhard of Bath, the greatest man of science who appeared in England before the time of Roger Bacon. In the reign of the Red King he had left his own country to study at Tours and Laon, in which latter place he opened a school. Thence he proceeded to Salerno, Greece, Asia Minor, and Spain, increasing his stock of learning, and returned at last, after a long absence, in the reign of Henry I. After this he opened a school in Normandy, where he taught the Arabic sciences, in spite of the prejudices which many felt against learning acquired from so suspicious a source. Among those who so objected was Athelhard's own nephew; and in defense of his favorite studies the English master wrote a book, in which he reminds his nephew of an agreement formerly made between them, that one should gather all the learning taught by the Arabs, while the other should in like manner study the wisdom of the Franks. This book is written in the form of a colloquy, in which the nephew is made to appear as the champion of the old system of education, and the uncle of the new.

In spite of these eccentricities, however, Athelhard was a really learned man. He translated Euclid and other mathematical works out of the Arabic, and is styled by Vincent of Beauvais, 'the Philosopher of England.' A few years later we find another Englishman, named Robert de Retines, studying at Evora in company with a certain Hermann of Dalmatia, who is called a most acute and erudite scholar. Robert had traveled in search of learning through France, Italy, Dalmatia, Greece, and Asia Minor, and finally made his way into Spain, where Peter of Cluny found the two friends studying astrology at Evora. Peter's journey into Spain was undertaken with the view of obtaining more exact information as to the Mohammedan doctrines and writings, and he induced the two scholars to give up their unprofitable pursuits, and employ their knowledge of Arabic in translating the Koran. This they did in 1143. Robert afterwards became archdeacon of Pampeluna; he did not, however, entirely forsake his own country, but returning thither, wrote a translation of the Saxon Chronicle, which is preserved in the Bodleian library, and which is dedicated to Peter of Cluny. His friend Hermann, who is styled, 'a most acute and profound scholastic,' produced a translation of Ptolemy's 'Planisphere,' which he addressed to his old Spanish preceptor Theodoricus, and from the preface to

this book we find that the school at which they studied was not Arabic, but Christian, a fact of some importance, as it is very generally stated that the Spanish academies resorted to at this time by European students were those of the Arabic masters, who are represented as alone possessing any knowledge of the mathematical sciences. It is clear, however, that now, as in the time of Gerbert, there existed Christian schools in Spain, no less efficient than those of the Moors, and that it was to these that many of the French and English scholars resorted for the purposes of study.

To the names of these learned Englishmen I must add that of Odericus Vitalis, the course of whose education is best given in his own words in that short summary of his life with which he concludes his history. 'I was baptized,' he says, 'at Attingham, a village in England, which stands on the bank of the great river Severn. There, by the ministry of Odericus the priest, Thou didst regenerate me with water and the Holy Ghost. When I was five years old I was sent to school at Shrewsbury, and offered Thee my services in the lowest order of the clergy in the church of SS. Peter and Paul. While there, Siward, a priest of great eminence, instructed me for five years in the letters of Carmenta Nicostrata,* and taught me psalms and hymns, with other necessary learning. I was ten years old when I crossed the British sea, and arrived in Normandy, an exile, unknown to all, and knowing no one. But supported by Thy goodness, I found the utmost kindness and attention from these foreigners. I was professed a monk in the monastery of St. Evroult, by the venerable abbot Mainier, in the eleventh year of my age, and he gave me the name of Vitalis, in place of that which I received in England, and which seemed barbarous to the ears of the Normans. In this monastery, through Thy goodness, I have lived fifty-six years, loved and honored by my brethren far more than I have deserved. Bearing the heat and burden of the day in a strange land, I have labored among Thy servants, and as Thou art faithful, I fear not but I shall receive the penny which thou hast promised.' . . .

The history of Odericus leaves us in no doubt as to the extent of his literary attainments. He quotes most of the ancient classical writers, and many of the Fathers of the Church, and the intelligence of his mind is displayed by the way in which he collected the materials of his work. Nothing escaped his notice, and from the lips of some wandering crusader or passing pilgrim he gathered up the tales and episodes with which he enlivened his pages, giving them in many parts the lively coloring of a romance. One day, a monk of Winchester, who stopped at the abbey for a few hours, chanced to show him a life of St. William, copies of which were then rare in Normandy. Odericus, in raptures at the sight of the treasure, longed to copy it, but the traveler was in haste, and the fingers of Odericus were benumbed with cold, for it was the depth of winter. However, the opportunity was not to be lost, and seizing his tablets he with great difficulty took such notes from the manuscript as enabled him afterwards, at his leisure, to compose a life of the founder of St. Gellone. His *Ecclesiastical History of England and Normandy*, which occupied twenty years in its compilation, is the only work he has left to posterity.

* M. Delisle, in his notice on the life and writings of Odericus, explains this expression to mean the Latin alphabet; Carmenta Nicostrata, the mother of the Arcadian Evander, being held by some to have first invented letters. He could not, however, have been five years learning his alphabet, so we may probably understand him to mean the ordinary elementary instruction in Latin.

LEANDER AND ISIDORE.

Under the Roman dominion numerous schools existed in Spain which established a high order of intellectual culture, of which Quintilian, Martial, Lucan, the two Senecas, Columella, and Florus are the exponents in the remains of Latin literature.

The Iberian peninsula, from the time of the great invasion by the Germanic races, had been shared among the Suevres, Alans, and Vandals, and finally (about 585) fell under the control of the Visigoths, and the Suevres, who occupied the entire northwestern section. Into this region the monastic institution had been introduced as early as 381 from Africa, and the rule of St. Benedict was recognized by St. Martin (born in Hungary) of Dumes, not later than 580, and even earlier, according to some authorities, by St. Victorian, who founded, about 506, the monastery of Asane, near Huesca, in Aragon. To Leander, the monk bishop of Seville, is accorded the glory of having founded, about 579, at the Visigoths' capital, and in connection with his See, the first christian school which attained any considerable reputation for the study of all the arts and sciences. He was the son of a duke, of Gallo-Roman race, whose eldest daughter had married Leuvigild, the king of the Visigoths, who transferred the capital of his kingdom from Seville to Toledo. Leander was himself a monk, and became metropolitan bishop in 579. In the bitter ecclesiastical controversy which raged at this time, he was exiled by order of the king, who was the special champion of Arianism, but he presided at the third council of Toledo in 589, when the successor of Leuvigild proclaimed the abjuration of that heresy by the united nations of the Goths and Suevres. From this time monastic establishments were multiplied, and members of the royal family became their founders. Fulgentius, a brother of Leander, became a monk, and afterwards, bishop; his sister, Florentine, was the superior of forty convents and a thousand nuns, for which Leander drew up the regulations; and another brother, Isidore, who was educated at the school of Seville, was his successor in that metropolitan see. During the forty years of his episcopate, Isidore extended his educational work to all the cathedral churches in Spain, prescribing everywhere the study of Greek and Hebrew for the clergy. He is the reputed author, according to Ozanam, of an encyclopediac treatise on *The Origin of Things*, in which was preserved a summary of the best knowledge of his time of the seven liberal arts, medicine, law, natural history, geography, and mechanics. He died in 636, leaving in his scholars and disciples able champions in Church and State of the institutions which he had planted. His Chronicles, or Compendium of Universal History, and collection of the old canons of the Church for the use of Spain, are documents of the highest authority. The monastic, convent, and cathedral schools established by this family, perpetuated christian teaching even after the possession of the country by the Moors.

ABBEY OF BEC IN NORMANDY. LANFRANC.*

In the year 1039 the little house of Bec had been founded by a pious Norman knight named Herluin, who himself became the first abbot. Nothing could be ruder or simpler than the commencements of this famous abbey. Herluin was poor and unlettered; he and his monks had to live hardly by the labor of their hands, their ordinary food was bread made with bran, and vegetables, with muddy water brought from a well two miles off. At the very moment when Lanfranc presented himself, the abbot was superintending the construction of an oven, and was kneading the bread with somewhat dirty hands, for he had come fresh from the labor of the field. At another time the sight would have disgusted the refined and fastidious Lombard, but at that moment his heart felt an appetite for abasement, and he promptly offered himself, and was received as one of the little community, of which he became prior in 1044. He was subjected to a severe noviciate. For three years, it is said, he kept a rigorous silence, and was tested by every kind of humiliation. Once, when reading aloud in the refectory, the prior corrected his Latin accent, and desired him to pronounce the *e* in *docere* short. This was probably a hard trial to the humility of the Bolognese professor, who must have regarded his Norman companions as little better than barbarians; but Lanfranc complied without hesitation, judging, says his biographer, that an act of disobedience was a greater evil than a false quantity in Latin. After he had passed through his probation, the abbot, who had learnt to value both his learning and his sincere humility, finding him unfit for manual labor, desired him to begin to teach, and thus were founded the famous schools of Bec. Their renown soon eclipsed that of every other existing academy. 'Before that time,' says Odericus, 'in the reigns of six dukes of Normandy, scarce any Norman applied himself to regular studies, nor had any doctor risen among them till, by the Providence of God, Lanfranc appeared in their province.' But now a new era was inaugurated. Priests and monks came to Bec in multitudes, in order to place themselves under a master who was pronounced the best Latinist, the best theologian, and the best dialectician of his time; there were never fewer than a hundred pupils; the Norman nobles, and even the Dukes themselves, sent their sons thither for education, and made enormous grants of land to the favored abbey. . . .

Meanwhile the schools of Bec grew and prospered, and the convent was soon found too small to contain its scholars. There were gathered together students of all ranks and conditions, 'profound sophists,' as Oderic Vitalis calls them, and a long list of ecclesiastics destined to become the shining lights of the Church. Among these were Ivo of Chartres, Fulk of Beauvais, Gundulph, afterwards bishop of Rochester, Anselm de Bagio, afterwards Pope Alexander

* Lanfranc, who was born in Pavia, about the year 1018, studied at Bologna, taught jurisprudence in his native city, crossed the Alps into France, where he held a public disputation with Berangarius at Tours, opened a school at Avranches, when meeting with an accident and foul play on his way to Rouen, he was taken by his request to the nearest monastery, which proved to be that of Bec—then in its early foundation. His scholarship and executive ability led to his election as prior on the death of Herluin, its founder, in 1044. His controversies with Berangarius, on the doctrine of the Real Presence, gave him a reputation which secured him the appointment of abbot by William of Normandy to the new monastery of St. Stephen, at Caen, and subsequently, to the See of Canterbury, when William became, by conquest, king, etc.

II., and a great number of the Anglo-Norman abbots. Alexander II., in after years, gave a memorable sign of the respect with which he regarded his old preceptor. When Lanfranc visited Rome as Archbishop of Canterbury, and was introduced into the presence of the Pontiff, the latter, contrary to the usual custom, rose, and advanced to meet him. 'I show this mark of respect,' he said, turning to the surrounding prelates, 'not to the archbishop, but to the man at whose feet I sat as a disciple in the schools of Bec.' Besides these there was Guitmond, the courageous monk, who, entreated by the Conqueror to accept high ecclesiastical promotion in England, not only refused the offer, but accompanied his refusal with a letter of reproof which probably spoke plainer truths to William of Normandy than he had ever before had an opportunity of hearing. Oderic calls him devout and deeply learned, and in his book on the Sacrament of the Altar, the good monk recalls with affection the teaching he had received at Bec, which he styles 'that great and famous school of literature.' But by far the greatest disciple of this school was a countryman of Lanfranc's, destined to surpass him in renown both as a saint and a doctor.

ANSELM.

Anselm, a native of Aosta, in Lombardy, abandoning his native land, had after three years of study in Burgundy, established himself at Avranches, where he seems to have taught for some time in the school formerly directed by Lanfranc. But in 1059, being then but twenty-five years of age, he found his way to Bec, and soon distinguished himself as the first of all the noble crowd of scholars. For a while he continued there, studying and teaching by turns, but ere long the desire of religious perfection mastered that of intellectual progress. He resolved to take the monastic habit, but was unable to determine whether it should be at Cluny or at Bec. At Cluny, indeed, his vast acquirements would be of small profit; at Bec the superiority of Lanfranc would, he believed, almost equally eclipse him. But what of that? it was eclipse and nothingness that he was in search of, rather than fame and distinction. He opened his heart to his master, who, reluctant to decide a point in which his own feelings would naturally color his advice, referred him to Maurillus, archbishop of Rouen, and the result was that Anselm remained at Bec. His profession took place in 1060, and three years later Lanfranc, being appointed by Duke William abbot of his newly-founded monastery of St. Stephen at Caen, Anselm succeeded him in the office of prior. Some of the monks murmured at this appointment, but he overcame their ill-will by the sweetness of his charity. One young monk, named Osbern, who had shown the greatest opposition to the new prior, became at last his favorite disciple, won over by the patient long-suffering of a master who showed him a mother's tenderness, mingled with a father's care.

Lanfranc had commenced the formation of the library, and his work was carried on by his successor with unwearied zeal. The Bec library was afterwards enlarged by the donations of Philip of Harcourt, bishop of Bayeux, and besides a rich collection of the Fathers and the Latin classics, contained the Institutes of Quintilian and the Hortensius of Cicero, of which latter work no copy is now known to exist. The great destruction of books which had taken place during the barbaric invasions, rendered them now both rare and costly. Superiors of the different religious houses were therefore glad to establish

friendly relations one with another, and to make agreements by which each supplied what they possessed, and what was wanting to the others. 'We are ready to give you a pledge of our affection,' writes Durandus, abbot of La Chaise Dieu, to St. Anselm, 'and in return we will ask one of you. Choose what you will that we possess; as to us, our choice is the Epistles of St. Paul. Anselm was not content with collecting books; he spared no pains to correct them, and spent a good part of his nights in this employment. The multifarious duties which fell on him devoured so large a portion of his day that he could only supply the requisite time for his literary labors by defrauding himself of sleep; and he would have resigned his office in order more exclusively to give himself up to meditation and study, had he not been withheld by the prohibition of Maurillus.

The subject which most frequently engaged his thoughts was the Being and Attributes of God. The first work which he wrote was his *Monologion*, in which he endeavored to state the metaphysical arguments by which the existence of God might be proved even according to mere natural reason. The work was written at the request of some of the monks, but before publishing it he sent it to Lanfranc, desiring him to correct, and even to suppress, whatever he judged proper. After producing some other philosophical treatises, the thought occurred to him to try and discover whether it were possible, by following any single course of reasoning, to prove that which in his *Monologion* he had supported by a variety of arguments. The idea took possession of his mind; sometimes he thought he had found what he was seeking for, and then again it escaped him. So utterly was he absorbed by the subject, that he lost sleep and appetite, and even his attention at the Divine office became distracted. Dreading lest it should be some dark temptation, he tried to banish the whole matter from his mind, but it was in vain; the more he fled from his own thoughts the more constantly did they pursue him. At last one night every link in the chain being complete, he seized some waxen tablets, and wrote the argument as it stood clear and distinct in his mind. A copy was made on parchment by his monks, and this new work formed his *Proslogion*, which, at the desire of the legate Hugh, archbishop of Lyons, was published with his name attached.* Many were found both in his own and later times who took alarm at reasoning so bold and original, but Anselm defended his arguments in an Apology, which established his fame as the greatest metaphysician who had appeared in the Latin Church since the days of St. Augustine.

* The argument of this celebrated book is thus analyzed by M. Rémusat, in his life of the saint. 'He who believes in God believes that there is Something so great that a greater can not be conceived. Does such a nature really exist? The infidel who denies it, nevertheless understands what is meant by the idea, and this idea exists in his understanding, if it exist nowhere else. The mere idea of an object does not necessarily imply the belief in its existence. A painter has an *idea* of a picture which he knows does not as yet exist. But this Something which is better and greater than any thing of which we can conceive can not exist merely in our minds, for if it did exist only in our minds, we should be able to imagine it as existing in reality, that is to say, we should be able to conceive of it as being yet greater, a thing which according to our original supposition, was not to be allowed as possible. Therefore, that which is so great that nothing can be greater, must exist, not only in the mind, but in fact. Were the Being which is supposed to be above all that can be imagined, to be regarded as having no real existence, He would no longer be greater than we could conceive. To make Him so, He must have existence. The contradiction is evident. There is then, really and truly, a Being above Whom nothing can be conceived, and Who therefore can not be thought of as though it were possible that he should not exist. And this Being, it is Thou, O my God! *Et hoc es tu, Domine Deus noster!*'

It is pleasant to trace in the system of education followed by so profound a thinker, the same paternal sweetness which characterized the older monastic teachers. Intellectual depths is often enough deficient in tenderness, and it would scarcely have been matter of surprise had we found the metaphysical mind of Anselm incapable of adapting itself to the simplicity and waywardness of childhood. But the problems which intellect alone is powerless to resolve, are quickly unlocked by the key of charity. Anselm would have been no saint had not his heart been far larger than his intellect; and his heart it was that communicated to him those three graces which one of our own poets has so beautifully described as bearing up the little world of education—Love, Hope, and Patience.* One day he was visited by the abbot of a neighboring monastery, who came to consult him on the proper manner of bringing up the children committed to his care. Those whom he had hitherto trained were, he said, most perverse and incorrigible. 'We do our best to correct them,' he added; 'we beat them from morning till night, but I own I can see no improvement.' 'And how do they grow up?' inquired Anselm. 'Just as dull and stupid as so many beasts,' was the reply. 'A famous system of education truly,' observed the abbot of Bec, 'which changes men into beasts. Now tell me, what would be the result, if, after having planted a tree in your garden, you were to compress it so tightly that it should have no room to extend its branches? These poor children were given to you that you might help them to grow, and be fruitful in good thoughts; but if you allow them no liberty, their minds will grow crooked. Finding no kindness on your part, they will give you no confidence, and never having been brought up to know the meaning of love and charity, they will see every thing around them in a distorted aspect. You beat them, you tell me? But is a beautiful statue of gold or silver formed only by blows? The weak must be treated with gentleness, and won with love; you must invite a soul to virtue with cheerfulness, and charitably bear with its defects.' He then explained his own method of education, till at last the other cast himself at his feet, owning his imprudence, and promising in future to abandon his excessive severity.

The names of Lanfranc and St. Anselm have, of course, a special interest to English readers, although it is rather as abbots of Bec, than as archbishops of Canterbury that they find a place in these pages. The Norman Conquest, which placed Lanfranc on the episcopal throne of St. Augustine, must, however, be regarded as an important era in the scholastic history of England, from the total revolution which it effected in the ecclesiastical administration of that country.

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* O'er wayward childhood wouldst thou hold firm rule,
And sun thee in the light of happy faces?
Love, Hope, and Patience, these must be thy graces,
And in thine own heart let them first keep school.
For, as old Atlas on his broad neck places
Heaven's starry globe, and there sustains it;—so
Do these upbear the little world below
Of education,—Patience, Love, and Hope.—COLERIDGE.

WILLIAM OF CHAMPEAUX AND PIERRE ABELARD.

It was at the end of the eleventh century that William of Champeaux founded the celebrated Abbey of St. Victor under the shadow of St. Geneviève, and by the dialectic methods which he introduced into his teaching, has a claim to have commenced the work of forming the University out of the schools of Paris. For one at least, out of the two characteristics of a University, he prepared the way; for, though the schools were not public till after his day, so as to admit laymen as well as clerks, and foreigners as well as natives of the place, yet the logical principle of constructing all sciences into one system, implied of course a recognition of all the sciences that are comprehended in it. Of this William of Champeaux, or de Campellis, Pierre Abelard (a native of Palais, near Nantz, in Britanny, where he was born in 1079,) was the pupil; he had studied the dialectic art elsewhere, before he offered himself for his instructions; and, in the course of two years, when as yet he had only reached the age of twenty-two, he made such progress, as to be capable of quarreling with his master, and setting up a school for himself.

This school of Abelard was first situated in the royal castle of Melun; then at Corbeil, which was nearer to Paris, and where he attracted to himself a considerable number of hearers. His labors had an injurious effect upon his health; and at length he withdrew for two years to his native Britanny. Whether other causes coöperated in this withdrawal, I think, is not known; but, at the end of the two years, we find him returning to Paris, and renewing his attendance on the lectures of William, who was by this time a monk. Rhetoric was the subject of the lectures he now heard; and after awhile the pupil repeated with greater force and success his former treatment of his teacher. He held a public disputation with him, got the victory, and reduced him to silence. The school of William was deserted, and its master himself became an instance of the vicissitudes incident to that gladiatorial wisdom (as I may style it) which was then eclipsing the old Benedictine method of the Seven Arts. After a time, Abelard found his reputation sufficient to warrant him in setting up a school himself on Mount St. Geneviève; whence he waged incessant war against the unwearied logician, who by this time had rallied his forces to repel the young and ungrateful adventurer who had raised his hand against him.

Great things are done by devotion to one idea; there is one class of geniuses, who would never be what they are, could they grasp a second. The calm philosophical mind, which contemplates parts without denying the whole, and the whole without confusing the parts, is notoriously indisposed to action; whereas single and simple views arrest the mind, and hurry it on to carry them out. Thus, men of one idea and nothing more, whatever their merit, must be to a certain extent narrow-minded; and it is not wonderful that Abelard's devotion to the new philosophy made him undervalue the Seven Arts out of which it had grown. He felt it impossible so to honor what was now to be added, as not to dishonor what existed before. He would not suffer the arts to have their own use, since he had found a new instrument for a new purpose. So he opposed the reading of the Classics. The monks had opposed them before him; but this is little to our present purpose; it was the duty of men, who abjured the gifts of this world on the principle of mortification, to deny themselves literature just as they would deny themselves particular friendships or

figured music. The doctrine which Abelard introduced and represents was founded on a different basis. He did not recognize in the poets of antiquity any other merit than that of furnishing an assemblage of elegant phrases and figures; and accordingly he asks why they should not be banished from the city of God, since Plato banished them from his own commonwealth. The *animus* of this language is clear, when we turn to the pages of John of Salisbury and Peter of Blois, who were champions of the ancient learning. We find them complaining that the careful "getting up," as we now call it, "of books," was growing out of fashion. Youths once studied critically the text of poets or philosophers; they got them by heart; they analyzed their arguments; they noted down their fallacies; they were closely examined in the matters which had been brought before them in lecture; they composed. But now, another teaching was coming in; students were promised truth in a nutshell; they intended to get possession of the sum-total of philosophy in less than two or three years; and facts were apprehended, not in their substance and details, by means of living and, as it were, personal documents, but in dead abstracts and tables. Such were the reclamations to which the new Logic gave occasion.

These, however, are lesser matters; we have a graver quarrel with Abelard than that of his undervaluing the Classics. As I have said, my main object here is not what he taught, but why and how, and how he lived. Now it is certain, his activity was stimulated by nothing very high, but something very earthly and sordid. I grant there is nothing morally wrong in the mere desire to rise in the world, though Ambition and it are twin sisters. I should not blame Abelard merely for wishing to distinguish himself at the University; but when he makes the ecclesiastical state the instrument of his ambition, mixes up spiritual matters with temporal, and aims at a bishopric through the medium of his logic, he joins together things incompatible, and can not complain of being censured. It is he himself, who tells us, unless my memory plays me false, that the circumstance of William of Champeaux being promoted to the see of Chalons, was an incentive to him to pursue the same path with an eye to the same reward. Accordingly, we next hear of his attending the theological lectures of a certain master of William's, named Anselm, an old man, whose school was situated at Laon. This person had a great reputation in his day; John of Salisbury, speaking of him in the next generation, calls him the doctor of doctors; he had been attended by students from Italy and Germany; but the age had advanced since he was in his prime, and Abelard was disappointed in a teacher, who had been good enough for William. He left Anselm, and began to lecture on the prophet Ezekiel on his own resources.

Now came the time of his great popularity, which was more than his head could bear; which dizzied him, took him off his legs, and whirled him to his destruction. I spoke in my foregoing chapter of those three qualities of true wisdom, which a University, absolutely and nakedly considered, apart from the safeguards which constitute its integrity, is sure to compromise. Wisdom, says the inspired writer, is *desuræum*, is *pudica*, is *pacifica*, "from above, chaste, peaceable." We have already seen enough of Abelard's career to understand that his wisdom, instead of being "pacifica," was ambitious and contentious. An Apostle speaks of the tongue both as a blessing and as a curse. It may be

the beginning of a fire, he says, a "Universitas iniquitatis;" and alas! such did it become in the mouth of the gifted Abelard. His eloquence was wonderful; he dazzled his contemporaries, says Fulco, "by the brilliancy of his genius, the sweetness of his eloquence, the ready flow of his language, and the subtlety of his knowledge." People came to him from all quarters;—from Rome, in spite of mountains and robbers; from England in spite of the sea; from Flanders and Germany; from Normandy, and the remote districts of France; from Angers and Poitiers; from Navarre by the Pyrenees, and from Spain, besides the students of Paris itself; and among those, who sought his instructions now or afterwards, were the great luminaries of the schools in the next generation. Such were Peter of Poitiers, Peter Lombard, John of Salisbury, Arnold of Brescia, Ivo, and Geoffrey of Auxerre. It was too much for a weak head and heart, weak in spite of intellectual power; for vanity will possess the head, and worldliness the heart, of the man, however gifted, whose wisdom is not an effluence of the Eternal Light.

True wisdom is not only "pacifica," it is "pudica;" chaste as well as peaceable. Alas for Abelard! a second disgrace, deeper than ambition, is his portion now. The strong man,—the Samson of the schools in the wildness of his course, the Solomon in the fascination of his genius,—shivers and falls before the temptation which overcame that mighty pair, the most excelling in body and in mind.

> Desire of wine, and all delicious drinks,
> Which many a famous warrior overturns,
> Thou couldst repress; nor did the dancing ruby
> Sparkling outpour'd, the flavor or the smell,
> Or taste that cheers the heart of gods and men,
> Allure thee from the cool crystalline stream.
> But what avail'd this temperance, not complete,
> Against another object more enticing?
> What boots it at one gate to make defense,
> And at another to let in the foe,
> Effeminately vanquished?

In a time when Colleges were unknown, and the young scholar was commonly thrown upon the dubious hospitality of a great city, Abelard might even be thought careful of his honor, that he went to lodge with an old ecclesiastic, had not his host's niece Eloisa lived with him. A more subtle snare was laid for him than beset the heroic champion or the all-accomplished monarch of Israel; for sensuality came upon him under the guise of intellect, and it was the high mental endowments of Eloisa, who became his pupil, speaking in her eyes, and thrilling on her tongue, which were the intoxication and the delirium of Abelard. . . .

He is judged, he is punished;—but he is not reclaimed. True wisdom is not only "pacifica," not only "pudica;" it is "desursum" too. It is a revelation from above; it knows heresy as little as it knows strife or licence. But Abelard, who had run the career of earthly wisdom in two of its phases, now is destined to represent its third.

It is at the famous Abbey of St. Denis that we find him languidly rising from his dream of sin, and the suffering that followed. The bad dream is cleared away; clerks come to him, and the Abbot,—begging him to lecture still, for love now, as for gain before. Once more his school is thronged by the

curious and the studious; but at length a rumor spreads, that Abelard is exploring the way to some novel view on the subject of the Most Holy Trinity. Wherefore is hardly clear, but about the same time the monks drive him away from the place of refuge he had gained. He betakes himself to a cell, and thither his pupils follow him. "I betook myself to a certain cell," he says, "wishing to give myself to the schools, as was my custom. Thither so great a multitude of scholars flocked, that there was neither room to house them, nor fruits of the earth to feed them," such was the enthusiasm of the student, such the attraction of the teacher, when knowledge was advertised freely, and its market opened.

Next he is in Champagne, in a delightful solitude near Nogent in the diocese of Troyes. Here the same phenomenon presents itself, which is so frequent in his history. "When the scholars knew it," he says, "they began to crowd thither from all parts; and, leaving other cities and strongholds, they were content to dwell in the wilderness. For spacious houses they framed for themselves small tabernacles, and for delicate food they put up with wild herbs. Secretly did they whisper among themselves: "Behold, the whole world is gone out a ter him!" When, however, my Oratory could not hold even a moderate portion of them, then they were forced to enlarge it, and to build it up with wood and stone." He called the place his Paraclete, because it had been his consolation.

I do not know why I need follow his life further. I have said enough to illustrate the course of one, who may be called the founder, or at least the first great name, of the Parisian Schools. After the events I have mentioned he is found in Lower Britanny; then, being about forty-eight years of age, in the Abbey of St. Gildas; then with St. Geneviève again. He had to sustain the fiery eloquence of a Saint, directed against his novelties; he had to present himself before two Councils; he had to burn the book which had given offense to pious ears. His last two years were spent at Cluny on his way to Rome. The home of the weary, the hospital of the sick, the school of the erring, the tribunal of the penitent, is the city of St. Peter. He did not reach it; but he is said to have retracted what had given scandal in his writings, and to have made an edifying end. He died at the age of sixty-two, in the year 1142.

In reviewing his career, the career of so great an intellect so miserably thrown away, we are reminded of the famous words of the dying scholar and jurist: "Heu, vitam perdidi, operosè nihil agendo."

JOHN ROSCELLINUS.

To the names of William of Champaux and of Peter Abelard, as founders of schools of general philosopical discussion, outside of clerical purposes and attendance, in which the University of Paris had its origin, is usually added that of John Roscellinus, a canon of Campiègne, whose doctrine that general terms or ideas had no corresponding reality either in or out of the mind, gave rise to the school of the *nomalists*, and to the opposite, of the *realists*, and to the discussions in which both William, and Abelard took different sides, and illustrated their dialectic skill. The application of this principle to the theological opinions generally held, subjected Roscellinus to a summons before a council, and the necessity of abjuring his opinion as an error. In this controversy Anselm of Canterbury published his 'de fide Trinitas.'

ST. DOMINIC AND THE DOMINICANS.

MEMOIR.

DOMINIC GUSMAN, founder of the Order of Friars-Preachers or Predicants (*praedicatores*), was born in 1170, in the pontificate of Alexander III., at his father's Castle of Carargo, in Old Castile. His father, Don Felix Gusman, was remarkable not simply for his high birth, but for his saintly life, and the religious character he impressed on his family, all the members of which were distinguished for service to the poor and the altar. From the age of seven, Dominic lived with his uncle, a priest of Gumich di Izan, a town near his father's castle, where he grew up in learning to recite the divine office, and serving at mass and little devotional offices of the Church. At the age of fourteen, he went to the University of Palencia, then the most celebrated school in Spain, where he spent ten years in the studies of the place, including theology, distinguished for the whole period by the rigid austerity of his morals. Among the traditions of his student life, he is represented, at the time of great scarcity in Palencia, to have sold his costly manuscript books, and distributed the avails among the poor, and to a family in great distress on account of the captivity of an only son, he offered himself as a ransom, if he could be exchanged. At the age of twenty-five, he received the habit of the Canons Regular in the diocesan Church of Osma, whose Bishop, Martin de Bezan, had converted the canons of his cathedral into canons regular, who lived in community for stricter ecclesiastical discipline. Of this community he was soon chosen sub-prior, in which position he gave a beautiful example of an humble, studious, and laborious priest-life.

In 1201, Dominic accompanied Don Diego de Azevedo (who was the first prior of the new cathedral community of Osma, and who succeeded to the see on the death of Bishop Martin) to Denmark, to negotiate a marriage between the eldest son of Alfonso VIII. and a princess of that kingdom. On his way, or about this time, he became interested in the Albigensian controversy, which had assumed formidable dimensions; and before his return to Spain, he accompanied his bishop to Rome, who desired to obtain permission to resign his see, and devote himself as apostolic missionary among the Caman Tartars, who were then ravaging Hungary and the surrounding country. The special object of the Bishop's visit was not

gained, and the friends returned to Osma, stopping awhile at the celebrated Abbey of Citeaux, which the fame of Bernard had made illustrious throughout Europe. Not being allowed to remain there, both Diego and Dominic assumed the habit of the Order, and solicited the companionship of several of the brethren, from whom they might learn the rule and manner of life. With these companions they journeyed on towards Spain, stopping at Montpellior, where they found a commission appointed by Innocent III. to take active measures for the suppression of the Albigensian heresy. The legates were all eminent in ecclesiastical position, and lived in conformity with their rank. The mission was not accomplishing its object, and, in a conference, Bishop Diego, whose opinion was asked, advised the abandonment, at once, of all equipage and outward pomps, and to meet their opponents on the footing of apostolic poverty and zeal for souls. Setting himself the example, the Bishop and his companions dismissed all their attendants, and, retaining only the means of celebrating the Divine Office, and books to confute their opponents, they dispersed through the country about Montpellier, reconciling great numbers who had become estranged to the Church. In this campaign, Brother Dominic, who had laid aside the title of subprior, and was only the attendant of his superior, distinguished himself by his zeal and successful controversy. But the points in dispute had lost their simple religious character, and got mixed up with political and local considerations, and passed into the field of civil war.

One of the fruits of Brother Dominic's labors in this Albigensian controversy, was the establishment at Prouille, a small village near Montréal, at the foot of the Pyrenees, of a monastery, under the charge of a few holy women, who had been converted by his preaching, of whom Guillemette de Fanjeaux, a daughter of a noble Catholic family, was made superior, Dominic himself receiving from the Archbishop of Narbonne, the title of Prior, in December, 1206. The rule which the convent received devoted the sisters, who soon numbered one hundred, to education and manual labor. This was the mother-house of not less than twelve other foundations, and reckoned among its prioresses several of the royal house of Bourbon.

About the year 1213, Dominic instituted the celebrated devotion of the Rosary, in which, with the frequent repetition of the Angelical Salutation, are gathered together, under fifteen heads, all the history of the life of Christ.

Soon after the surrender of Toulouse (in 1215), the founder of this celebrated order, with six companions, presented themselves at the door of a celebrated doctor of theology, in that city, named Alexander, by whose instructions they desired to profit before they attempted to preach the Gospel of Christ to the faithful and the heretical of that neighborhood. They wore the white serge tunic, covered with a linen surplice, and over

that a black mantle of the Canons-Regular of St. Augustine. The institute of which Dominic had formed the plan, was expressly designed for the purpose of teaching and preaching, and hence the culture of sacred science formed one of its primary and essential duties. For this purpose he established his followers with a learned doctor, then quite famous for his instruction, and the defence of truth by learned controversy, and repaired himself to Rome, to lay his plan before the Pope, Innocent III., then presiding over the Fourth Lateran Council. That council had already formally recognized the existing necessity of sound religious instruction among all classes of people, and of theological science among the clergy, and had decreed that the bishops in each diocese should choose associate with persons themselves capable of preaching and instructing the people; and assign to all cathedral and conventual churches certain learned men, to assist in sacred doctrine, and in administering the sacraments. The plan of this order, expressly designed to teach and cultivate sacred science, was confirmed by the Pope; and, in 1216, the founder was named Master of the Sacred Palace, which office became hereditary with the Friar-Preachers, as the chosen theologians of the Church.

Meanwhile Dominic had not yet returned to Rome to submit his constitutions to the Sovereign Pontiff for the approbation he had promised, when the latter (Innocent III. still) had occasion to write to him. Having sent for his secretary, he said to him, "Sit down and write as follows: 'To Brother Dominic and his companions.'" And then, pausing a moment, he said, "No, do not style him so, but write, 'To Brother Dominic and those who preach along with him in the district of Toulouse.'" And, reflecting again, he said, "Address him thus: 'To Master Dominic and the Brothers-Preachers.'"

Finally, on the 22d December, in the year of our Lord 1216, the day after the feast of St. Thomas, the order of Friars-Preachers was approved of at Rome, in the Palace of St. Sabina, by Honorius III., in two bulls, the shorter of which runs thus:

Honorius, bishop, servant of the servants of God, to our dear son, Brother Dominic, Prior of St. Romanus of Toulouse, and his brethren, who have made, or shall make, profession of the regular life, greeting and apostolical benediction. We, considering that the brethren of your order shall be the champions of the faith and true light of the world, confirm your order, with all its lands and possessions, actual and to come;* and we take under our government and protection the order itself, its possessions and rights. Given at Rome, near St. Sabina, 11 Kal. of January, in the first year of our Pontificate.

Five years afterward Dominic died, the 6th of August, 1221, leaving his order distributed into eight provinces, containing in all sixty houses. He was fifty-one years of age at his death.

The general aim, novitiate, and functions of the order established by Dominic, are thus set forth by Father Lacordaire, in his Memorial to the French People, in 1839, demanding, in the name of civil liberty for the sons and daughters of France, the choice of a religious life, the liberty of devoting themselves to chastity, poverty, and labor, for their own salvation, and the good of their fellow-men.

THE BROTHERS-PREACHERS, OR DOMINICANS.

The order established by St. Dominic is not a monastic order, but one which combines the strength of the religious life with the energy of external action,—the apostleship with personal sanctification. The salvation of souls is its prime object, instruction its chief means of action. "Go, and teach," said Christ to His Apostles; "Go, and teach," repeated Dominic. A year of spiritual novitiate is imposed on his disciples, and nine years of philosophical and theological studies are required to fit them for appearing worthily in the pulpit or the chairs of the universities. But, although preaching and the functions of the doctor are their especial favorites, yet no work useful to the neighbor is foreign to their vocation. In the order of St. Dominic, as in the Roman Republic, *the well-being of the people is the supreme law.* For this reason, excepting the three vows of poverty, chastity, and obedience, the necessary bond of every religious community, the rules of the order do not in themselves oblige under pain of sin, and the superiors have the constant right of dispensing with them, in order that the yoke of the religious life may nowise interfere with the liberty of doing good.

A single head, under the title of *master-general*, governs the entire order, which is distributed into provinces. Each province, composed of several convents, has at its head a *prior-provincial*, and each convent a *prior-conventual*. The prior-conventual is elected by the brethren of the convent, subject to the approbation of the prior-provincial. The prior-provincial is elected by the priors-conventual of the province, assisted by a deputy from each convent, and his election must be confirmed by the master-general. The master-general is elected by the priors-provincial, assisted by two deputies from each province. Thus the freedom of election is modified by the necessity of the confirmations, and the authority of the hierarchy is controlled by the freedom of election. We remark, also, a similar composition between the principle of unity, so necessary to power, and the principle of multiplicity, so necessary on other grounds, for the chapter-general, which meets every three years, is meant as a counterpoise to the authority of the master-general, just as the provincial chapter, meeting every two years, is intended to balance that of the prior-provincial. And, in fine, this authority, restricted as it is by election and the chapter, is committed to the same hands for a very limited period, except in the case of the master-general, who formerly held office during life, but is now elected for six years. Such is the constitution which a Christian of the thirteenth century gave to other Christians; and, indeed, all our modern charters, compared to this, will appear strongly despotic. Myriads of men, scattered over the entire earth, have lived under this law for six hundred years, peaceful and united, the freest, the most laborious, and the most obedient of mortals.

The question remained, how the brethren should provide for their support; and here again the genius of Dominic displayed itself in full. If he consulted the existing religious orders, he saw them in possession of

rich domains, and free from all the cares which incessantly weigh down to earth the provident soul of the father of a family. And certainly, for monastic bodies not meant for action, we can with difficulty conceive a mode of existence excluding property. But Dominic wished to make apostles, not contemplatives. He heard within him those words addressed by our Lord to his Apostles, "Carry neither gold, nor silver, nor money in your girdles, nor scrip nor purse by the way, nor two tunics, nor shoes, nor a staff, for the laborer is worthy of his hire;" and those other words, "Seek first the kingdom of God, and His righteousness, and all those things shall be added unto you;" and then, "The foxes have their holes, and the birds of the air their nests, but the Son of Man hath not where to lay His head;" and then of St. Paul, "You know these hands are sufficient for me." For the Christian—and, indeed, for any man whose pride does not blind him—the greatest praise is that he earns his bread,—that he gives in order to receive. Whoever receives without giving, is not subject to this law of love and sacrifice, by which beings are begotten, preserved, and perpetuated. On the other hand, he who gives much and receives little, like the soldier, manifestly does honor to humanity, because in this respect he more resembles God. To earn your livelihood, to earn it from day to day, to give in exchange for your daily bread the word and the example of the Gospel, daily renewed,—such was the thought that took possession of Dominic. He also discovered another advantage in depriving himself of the common right to hold property. As long as a religious order has no fixed revenue, it is in absolute dependence on public opinion. It can exist for so long only as it is useful. It is in the pay of the people, which never pays freely for anything but services. Does a convent fall in public esteem? It that moment receives a death-blow, without noise or revolution. Dominic, therefore, declared himself and his flock *mendicant*, in the first chapter, held in Bologna, in 1220. He relied upon the merit of his successors as well as on the justice of the Christian people, and fearlessly bequeathed to future generations this perpetual interchange of devotedness and gratitude. For two hundred and fifty years, both sides continued faithful to this spirit; on whatever side the fault lay, Pope Sixtus IV. allowed the order, toward the close of the fifteenth century, the right of property.

Thus did the division of the three great branches of instruction take place in the Catholic Church. The bishops, with their clergy, continued to administer pastoral instruction, and discharge all the functions connected with it; while the religious orders became the ordinary ministers of apostolical instruction and divine science, under the jurisdiction of the bishops. To the Brothers-Preachers were added the Friars-Minor of St. Francis, and these were subsequently followed by other orders in due season.

LABORS OF DOMINICANS AS PREACHERS.

Eloquence is the daughter of passion. Create a passion in a soul, and eloquence will gush from it in torrents; eloquence is the sound that issues from an impassioned soul. Thus, during times of public agitation, when the people, swayed by strong emotions, and great interests are at stake, orators come to the surface in crowds. Whoever, in his life, passionately loved anything, has unquestionably been eloquent, were it only for once. St. Dominic, therefore, to bring to the world legions of preachers, had no occasion to establish schools of rhetoric. It was enough for him to have reached the heart of the age he lived in, and to have found or created a passion there. In the thirteenth century faith was deep-seated; and the Church still reigned over the society she had conquered for herself. Meanwhile, the reasoning faculty in Europe, slowly matured by time and Christianity, was approaching the critical stage of youth. What Innocent III. had seen in his dream, namely, the tottering condition of the Church, St. Dominic disclosed to the world; and, while the entire earth looked upon the Church as queen and mistress, he declared that nothing short of the resurrection of the primitive apostleship was requisite to save her. Dominic met the same answer as Peter the Hermit, and people became Friars-Preachers, as they formerly became Crusaders. Every university of Europe furnished its contingent of masters and scholars. Brother Jordan, of Saxony, second general of the order, admitted (himself in person) more than a thousand men to the habit of the order. Speaking of him, men have said to their neighbors, "Do not go to the sermons of Brother Jordan, for he is like a courtesan, seducing men." In a moment, or to speak literally (for in these matters the truth outdoes the figure), in two years, St. Dominic, who before the bull of Honorius had only sixteen fellow-laborers—eight French, seven Spaniards, and one Englishman—founded sixty convents, peopled with distinguished men, and a band of flourishing youth.

How could speech flow coldly from the lips of those men, whom the one idea of the ancient apostleship had agitated and brought together? How could those men of learning, who abandoned their professional chairs to enter as novices an order without fame or fortune, fail to find words in accord with their devotedness? Was the youth of the universities, which had flung itself, without a second look, into this chivalry of the Gospel, likely to lose under the cassock the ardor of its years, the impetuosity of its convictions? When once generous souls, scattered and hidden in the wilderness of an age, meet and learn to know each other, they throw into their effusion that strength which has drawn them from their repose.

Besides this merit of an impassioned soul, without which an orator never existed, they had, moreover, a great facility in acquiring the precise description of preaching that suited the time.

Truth is, doubtless, one; and in heaven her language is uniform, like herself. But here below, she speaks in different strains, according to the disposition of the mind. She has to convince. She speaks

differently to the child and to the man, to the barbarous and to the civilized, to the rationalist and to the man of faith. The better to understand the reason of this, we must be careful to observe that there are two principal situations, in one of which the understanding abandons truth; in the other it still clings to truth, however feebly. These two vary in different minds. Nevertheless, at every characteristic epoch in the life of men or nations, the intellect swerves from and approaches truth under pretty nearly the same circumstances. Men and nations are borne away by a common impulse, and have to pass through the same revolution.

The apostleship of the Friars-Preachers has two horizons. The one stretches to the confines of the old world, the other advances with the discovery of America to the utmost limits of the new. The period when the first of these vanishes and the second begins, divides their duration into two equal phases, each of full three hundred years.

During the first period, from the beginning of the thirteenth to the beginning of the sixteenth century, the great lines which bounded the arena of the Preachers' labors were as follows: To the South, their missions among the Moors and Arabs, possessors of a large portion of Spain, masters of Africa, threatening Europe with their arms, and corrupting her by the infiltration of Islamism. To the East, their missions among the Greeks, separated from the Church by a schism, not then considered hopeless; and among the Tartars, who, during the thirteenth and fourteenth centuries, kept Europe in alarm by the noise of their expeditions. To the East, again, we have the missions of Persia, Armenia, the shores of the Black Sea, and the Danube. To the North were the missions of Ireland, Scotland, Denmark, Sweden, Prussia, Poland, and the Russias; countries to which the true faith had been carried, but which, more or less recently converted, still retained a multitude of infidels, and a confused jumble of their former errors. Even Greenland saw the Friars-Preachers aboard the first vessels borne to her shores, and the Dutch were astonished to find there, in the beginning of the seventeenth century, a Dominican convent, the establishment of which went back to the middle ages, and whose existence Captain Nicholas Zain had already noticed in 1380. The number of missionaries maintained by the Brothers-Preachers in these various countries during the three centuries in question, goes beyond all conception.

Innocent IV. wrote to them in these terms, July 23, 1253: "To our dear sons the Brothers-Preachers, now preaching in the countries of the Saracens, Greeks, Bulgarians, Ethiopians, Cumarians, Syrians, Goths, Jacobites, Armenians, Indians, Tartars, Hungarians, and other infidel nations of the East, greeting and apostolic benediction," etc.

It was found necessary to create in the order a special congregation of "Travellers for Jesus Christ to the Infidels;" and Pope John XXII. having, in 1325, given all the brethren a general permission to make part of it, they offered themselves in such multitudes, that the Sovereign Pontiff could not command his astonishment, and was compelled, through fear of depopulating the convents of Europe, to restrict the

previously unlimited permission. It was a renewal of the spectacle presented by the general chapter held at Paris in 1232, when the blessed Jordan of Saxony, having asked his brethren which of them would be willing to proceed upon the foreign missions, they, every one, with the exception of some old men broken down by years, fell at his feet exclaiming with tears, "Father, send me."

You need only run through the chronicles of the order to meet every moment similar evidences of a prodigious activity and devotedness. And these apostles, sent forth to all the nations then known, were not only men of ardent faith, but men of learning, familiar with the tongues, the manners, and the religions of the nations they went to evangelize. St. Raymond of Pennafort, one of the first masters-general of the order, founded in concert with the kings of Aragon and Castile, two colleges at Murcia and Tunis, for the study of Eastern languages. St. Thomas of Aquinas, at the invitation of the same master-general, wrote his celebrated "Summa in Gentes." Brother Accoldi of Florence published a treatise on the errors of the Arabs, in their own language, and Brother Raymond Martin a special Summa against the Koran.

The transition from the cloister to the expedition, and from the expedition to the cloister, imparted to the Friar-Preacher a peculiar and wonderful characteristic. Learned, solitary, and adventurous, he bore in his entire person the stamp of a man who has seen everything that can be seen regarding God, and everything regarding man. The brother you might chance to meet any day on the highways of your own country, had already been among the tents of the Tartars beside the rivers of Upper Asia; he had lived in a convent of Armenia at the foot of Mount Ararat; had preached in the capital of Fez or Morocco, and was now going to Scandinavia, thence perhaps into Red Russia. He had many a bead to tell before his journey's end. If, like the eunuch in the Acts of the Apostles, you gave him occasion to speak to you of God, his heart, formed in solitude, would open as an abyss before you the treasury of things, old and new, to use the words of Scripture; and that certain inimitable eloquence of his coming upon your soul from his own, would make you feel that the greatest happiness man can know in this world is to meet, even once in this life, a real man of God. Rarely did these travelling brethren, as they were called, return to die in the parent convent which had received their first tears of love. Many, worn out with fatigues, slept far from their brethren; many found their end by martyrdom—for the Tartars, Arabs, and men of the North were not the most tractable disciples, and every brother before setting out made the sacrifice of his life. Even in the midst of Christendom a bloody death was often their lot, so powerful were the heresies and passions they there combated with all their might.

If we be asked the names of those preachers who filled three centuries with their eloquence, we cannot enumerate them. They exist in the tomb of chronicles, but to repeat their names is not to revive them. Such is the fate of the orator. The man who has ravished the living generation, descends to the same silence with them.

In vain does posterity endeavor to hear his words and those of the people who applauded him; both have vanished into time, as sound dies away into space. The orator and his audience are twins, born and dying on the same day; and you may apply to the entire destiny which connects them, the deep observation of Cicero—there exists no great orator without a multitude to hear him.

Nevertheless, I shall mention a few, whose names are best preserved from oblivion.

Among them we have St. Hyacinth, who preached Christ Jesus in Poland, Bohemia, Great and Little Russia, Livonia, Sweden, Denmark, along the shores of the Black Sea, in the islands of the Grecian Archipelago, and by the coast of Asia Minor. His progress may be traced in the convents he founded as he passed.

We see also St. Peter of Verona, who fell beneath the swords of assassins after a long apostolic career, and wrote with his blood upon the sand the first words of the Apostles' Creed, "I believe in God."

To these we shall add Henry Suso in the fourteenth century, that amiable youth of Suabia, whose preaching was so successful that a price was set upon his head. Treated as an innovator, a heretic, a visionary, a man of infamous character, when he was invited to prosecute his assailants criminally, he replied: "I should follow your advice if this ill-usage of the preacher were hurtful to his preaching."

At the same period Brother John Taulerus won applause in Cologne and all Germany; but after having shone in the pulpit many years, he suddenly retreated to his cell, leaving the people astonished at his disappearance. The fact was, an unknown man accosted him after one of his discourses, and asked permission to speak his mind regarding him. Taulerus having given it, the unknown replied: "There lives in your heart a secret pride—you rely on your great learning and your title of doctor; nor do you seek God with a pure intention, or His glory only in the study of letters—you seek yourself in the passing applause of creatures. Therefore the wine of heavenly doctrine, and the divine word though pure and excellent in themselves, lose their strength when passing through your heart, and drop without savor or grace into the breast that loves God." Taulerus was magnanimous enough to listen to these words, and assuredly no one would have ventured so to address him did he not deserve them. He kept silence. The vanity of his present life was apparent to him. Withdrawn from all commerce with the world, he abstained for two years from preaching or hearing confessions, night and day an assiduous attendant at every conventual exercise, and passing the remainder of his time in his cell, deploring his sins and studying Jesus Christ. After two years Cologne learned that Dr. Taulerus was to preach once more. The entire city repaired to the church, curious to penetrate the mystery of a retirement which had been variously explained. But when he mounted the pulpit, after vain struggles to speak, tears were the only thing he could bring from his heart; he was now not merely an orator—he was a saint.

I shall add one other name, that of St. Vincent Ferrer, who evangelized Spain, France, Italy, Germany, England, Scotland, and Ireland, reaching

so high a degree of estimation, that he was chosen among the arbitrators who were to decide the succession to the throne of Aragon; and the Council of Constance sent deputies to invite him to take part in its deliberations. And then Jerome Savonarola, that constant friend of the French in Italy, the idol of Florence, whose liberties he defended, and whose morals he would fain have reformed. In vain was he burned alive amid an ungrateful people. In vain, I say, for his virtues and glory rose higher than the blaze of the pile. Pope Paul III. declared that he would hold any man suspected of heresy who should dare impute it to Savonarola; and St. Philip Neri always kept in his room an image of that great man.

Missions to the Indians.

Toward the end of the fifteenth century a new theatre opened to the ambition of the preachers by the discovery of the two Indies; nor must we forget the fact, that half the credit of this discovery is due to them; for after Christopher Columbus had met with a repulse in the courts of Portugal, England, and Castile, it was a Dominican, Brother Diego Deza, preceptor of the Infanta Don Juan of Castile, and confessor of Ferdinand the Catholic, who confirmed in his purpose the illustrious Genoese, and promised him success.

Scarce had the report of these new worlds met the ear of Europe, when a crowd of apostolic men rushed forth to follow wherever the conquerors should lead.

In 1503, two Friars-Preachers set out for the East Indies.

In 1510, two others reached the island of St. Domingo.

In 1513, Brother Thomas Ortiz founded at Mexico the first Dominican convent.

In 1526, twelve Brothers-Preachers scattered themselves over New Spain, and established there a hundred houses and convents.

In 1529, fourteen Friars-Preachers repaired to Peru, having with them the famous Bartholomew de Las Casas, who had taken the habit of St. Dominic.

In 1540, there were in New Grenada thirteen convents, and sixty houses with churches attached.

In 1541, Chili possessed forty houses and convents.

In 1542, the Floridas were evangelized by Brother Louis Cancer.

In 1549, we reckon in the peninsula of Malacca and the neighboring islands, eighteen convents, and sixty thousand Christians.

In 1550, the Dominicans founded a university in Lima.

In 1556, they entered the kingdom of Siam, and Brother Gaspard of the Cross had the glory of setting foot in China, where no missionary had preceded him.

In 1575, Brother Michael Bénavidès also penetrated to China with two companions, and built there the first Catholic church, under the invocation of the Archangel Gabriel. He composed a work on the Chinese language, and established a school for the education of children in the Christian religion.

In 1576, twenty-five brothers set out for the Philippine Isles; one of them, Brother Dominic Salazar, became the first bishop.

In 1584, the Dominicans evangelized the island of Mozambique and the eastern coast of Africa.

In 1602, they had a house in Japan.

In 1616, they established a university in the Manillas.

All these missions, and many others it would be wearisome to enumerate, were fertilized by blood, the purest and most generous. The two worlds seemed to vie in shedding Dominican blood. In Europe, the Protestants made it flow in torrents; while America, Asia, and Africa poured it out a libation to their various errors.

In 1537, Brother Julian, Bishop of Tlascala, and Brother Dominic Betanzos, prior of the province, established in a treatise the right of the Indians to liberty, property, and Christianity, and sent it by a deputation to Pope Paul III., praying him to issue a decree, confirming the doctrine they had laid down. Paul did not allow delay to hang on his decision. He solemnly declared that the Indians were men capable of receiving the Christian faith, entitled to the Sacraments of the Church, and not to be deprived of their liberty and fortunes without injustice. Many of the order of Preachers then acquired a venerated name. But one of these outshines all the others, and embodies, in his immortal memory, the glory of them all.

Las Casas.

Bartholomew de Las Casas, a gentleman of Seville, emigrated to America in 1502, at the age of twenty-eight. He had scarce set foot there, when his bowels were moved with compassion and horror at the spectacle which met his eyes. Instead of advancing his fortune, he determined to consecrate his life to the defence of America; and as a preparation, had himself initiated by the reception of the priesthood, in the profoundest mysteries of the redemption of the world. To the age of sixty-seven, as long as any strength upheld him, he ceased not to labor in this holy cause. Eight times was he sent to cross the ocean from America to the court of Spain, and from Spain to America, bearing with him complaints, and bringing back empty decrees. He was heard to exclaim, in presence of a council bent on universal monarchy, "All nations are equally free, and none have a right to encroach on the liberties of others." He had the boldness to present to Charles V. a memorial, under the title of "Destruction of the Indies by the Spaniards," in which he set forth the crimes of his countrymen in a style of cutting truth, thus sacrificing to justice his personal safety and the honor of his nation. Charles was sufficiently high-minded to name him "Protector-General of the Indies;" but this pompous title, notwithstanding the extensive powers annexed to it, only served to show him how little good is left in the power of a prince when he is exclusively devoted to ambition, and justice is a mere accident of his conscience. Once, in the midst of his labors, Las Casas looked sorrowfully into himself and the age he lived in, and feeling that alone he was unable to carry the weight of his own heart, he put on, at the age of forty-eight, the habit of St. Dominic, as that which then covered all that was generous on earth. From this he seemed to draw new strength and

new virtues; and his seventieth year beheld him a suppliant at the court of Spain on behalf of the Indians. This was not all. The old man, grown white in the apostleship, who had, when younger, refused the bishopric of Cusco, believed that now the episcopal office would suit his age, as a staff befits the traveller worn out with years and weariness. He accepted the bishopric of Chiapa, and the ocean bore him once more to the succor of America. This was the last time. Whether it was owing to the tenderness with which a man of seventy-seven yearns for the land of his infancy, or that he could not endure upon his death-bed the last groans of the Indian population, mown down by half a century of barbarity, he wished to die in Spain. But while his venerating country regarded him as a sublime light upon the point of dying out, as a relic which death had not yet quite consecrated, drawing new life from charity, he gained fifteen years of admirable old age. His voice, almost centenary, was heard once more in the Council of Castile on behalf of the Indians; and his hand, which men thought palsied by age, wrote the celebrated treatise on "The Tyranny of the Spaniards in the Indies." At length, full of days, mature in virtue and in glory, victorious over all his detractors, he died, at the age of ninety-two, in the convent of his order at Valladolid, leaving to posterity a religious and venerated name.

LABORS OF THE ORDER AS TEACHERS OF CHRISTIAN THEOLOGY.

Science is the study of the relations which constitute and connect all beings, from God even to the atom, from infinite greatness to infinite littleness. Every step of this vast ladder throws light upon the preceding and succeeding step; because every relation, once penetrated, from whatever quarter, from below upward, or from above downward, is a revelation of some certain existence. In other words, the effect indicates the cause, being, as it is, its image; the cause explains the effect, inasmuch as it is its principle. Nevertheless, this reciprocity is not equal. The true light comes only from above; that which proceeds from below is merely a reflection. "Now," says St. Paul, "we see as in a mirror and an enigma; one day we shall see Him face to face."

Science, therefore, in our present state, is necessarily imperfect, because we do not see, face to face, the starting point and the goal, both of which God is. But, veiled as He is from our view, we are not without other means of knowing Him, independently of the reflection of Himself found in inferior beings. Before showing Himself, God has made affirmation; before appearing, He has declared His name. The voluntary reception of this sovereign word is called faith. Once in possession of this new element of knowledge, having once gained this eminence, and its commanding view, the Christian must descend to the lowest extremities of the universe, interpret from the relations which constitute the divine essence, those which belong to the things of man and nature; and then, by reversing the direction of his inquiries, verify the laws of infinite existence by those of finite beings. This comparison of two worlds—the illumination of the second, which is the effect, by the first which is the cause; this confirmation of the first, or cause, by the

second, or effect; this ebb and flow of light, this tide which comes from the ocean to the shore, and retires from the shore to the ocean; faith abiding in science, and science abiding in faith—such is the theology of the Christian.

Albert the Great.

There lived at Cologne, in the year 1245, a Dominican licentiate, so remarkable a genius that his age bestowed on him the name of "Great." Although more particularly versed in mathematics, physics, and medicine, he then taught theology, and after having been advanced by it to the highest dignity, he voluntarily resigned them all to return to his schools. The close of his career was extraordinary. One day, as he was lecturing in public, he suddenly stopped short, like a man in painful quest of an idea, and after a silence of some moments, which amazed and troubled every one, he resumed thus: "When I was young I had so much difficulty to learn, that I despaired of ever knowing anything; and for that reason determined on quitting the order of St. Dominic, that I might spare myself the shame of being continually in contrast with men of learning. While I continued to dwell upon this project, night and day, I imagined I saw in a dream the Mother of God, and that she inquired of me in what science I should like to become a proficient; whether in theology or the knowledge of nature. I replied, 'In the knowledge of nature.' She then said, 'You shall be gratified in your desire, and become the greatest of philosophers; but since you have not chosen the science of my Son, a day will come, when, losing this very science of Nature, you shall find yourself even as you are to-day.' Now, my children, the day foretold has come. Henceforward, I shall teach you no more; but I declare before you, for the last time, that I believe in all the articles of the creed, and I beg that the last sacraments of the Church may be brought me when my hour shall be at hand. If I have said or written anything contrary to faith, I retract it, and submit all my doctrines to my holy mother, the Church." Having so spoken, he left the chair, and his disciples embracing him, with tears, brought him back to his house, where he lived for three years in the utmost simplicity; even he who had been called the "miracle of nature, the prodigy of his age," and to whom posterity decreed the name of Albert the Great. But Albertus Magnus was not the man chosen to rear the edifice of Catholic theology. He had "preferred the science of nature to that of the Son of God."

St. Thomas Aquinas.

Toward the end of 1244, or the beginning of 1245, John the Teutonic, fourth master-general of the order of Preachers, came to Cologne, accompanied by a young Neapolitan, whom he presented to Brother Albert as a future disciple. In those days Europe was a land of liberty, and nations held out the hand to each other in the universities. You might go for instruction where you thought proper. The young man whom John the Teutonic had just brought to the school of Albertus Magnus, was, on the father's side, great grandson of the Emperor Frederick I., cousin of the Emperor Henry VI., second cousin of the

reigning Emperor Frederick II.; and by his mother he was descended from the Norman princes, who had expelled the Arabs and Greeks from Italy, and conquered the two Sicilies. He was only seventeen years of age. It is told of him that his parents carried him away and placed him in a strong castle, in order to make him abandon his devotion, but without success. He pursued, it is said, with a brand from the fire, a woman who had been introduced into his apartment; and gained his two sisters to the religious life during the very conversation by which they hoped to dissuade him from it; and Pope Innocent IV., who had been asked to break the bonds which held him to the order of St. Dominic, listened to him with admiration, and offered to him the Abbey of Mount Cassino. Preceded by such reports, the young Count of Aquinas—now simply Brother Thomas—was in great consideration with his fellow-students. But nothing in him met their expectations. He was a plain young man who spoke little, and whose very eyes seemed dull. At length they came to believe he had nothing exalted about him but his birth, and he was called in mockery, the "great dull ox of Sicily." His master, Albert, himself, not knowing what to think of him, took occasion one day to question him upon some knotty points. The disciple answered with an apprehension and judgment so marvellous, that Albert felt the joy which a superior man alone can feel, when he meets another man destined to equal, or perhaps surpass, himself. He turned with emotion to the assembled youth, and said, "We call Brother Thomas a dumb ox, but the world will one day reëcho to the bellowing of his doctrine."

The fulfilment of the prophecy was not long delayed; Thomas of Aquinas became in a short time the most illustrious doctor of the Catholic Church, and his birth itself, royal as it was, disappears in the magnificence of his personal renown.

At the age of forty-one years, and when he had nine more to live, St. Thomas thought of the design which was the goal, as yet unknown, of his destiny. He proposed to himself to bring together the scattered materials of theology; and out of what you might expect to find a mere compilation, he constructed a master-piece, of which everybody speaks, even those who have not read it, as every one speaks of the pyramids, which scarce any one sees.

Theology is, as we have said, the science of the divine affirmations. When man simply accepts these affirmations he is in the state of faith. When he establishes the connection of these affirmations with each other, and with all the internal and external facts of the universe, his faith is of the theological or scientific kind. Consequently, theology results from the combination of the human with a divine element; but if this combination enlighten faith, it is, nevertheless, subject to great danger. For, give yourself a little scope in the order of visible things, and you will soon have reached the extreme limit of certainty belonging to them. And if you go a little farther, the mind brings back from these ill-explored regions little else than opinions calculated, in some instances, to damage the purity and solidity of its faith. One of the prime qualities, therefore, in a Catholic doctor, is discernment in the use of the human element. Now, this tact was found in St. Thomas to an eminent degree.

Putting aside the chimeras and aberrations of the Stagyrite, he drew from his writings all the truth it was possible to glean, he transformed and sublimed his materials, and without either prostrating or adoring the idol of his age, he opened up a philosophy which had still the blood of Aristotle in its veins, but mingled with and purified by his own, and that of his great predecessors in doctrine.

But time presses; and, besides, St. Thomas has no need of praise. Sovereign Pontiffs, councils, religious orders, universities, a thousand writers, in a word, have exalted him beyond the reach of praise from us. When the ambassadors of Naples came to solicit his canonization from John XXII., the Pope, who received them in full consistory, said, "St. Thomas has enlightened the Church more than all the other doctors put together, and you will derive more advantage from his books in one year, than from the works of others in a lifetime."

St. Thomas died at Fossa Nuova, a monastery of the order of Citeaux, almost half way between Naples and Rome, his natural and his spiritual country, not far from the castle of Roccia-Secca, where it is probable he was born, and near Monte Cassino, where he passed a portion of his infancy. Death overtook him there on his road to the second general council of Lyons, in which the reconciliation of the Greek and Latin Churches was to be negotiated. He had been summoned thither by Gregory X. The religious crowded round his bed, besought him to give them a short exposition of the Canticle of Canticles, and it was on that song of love he gave his last lesson. He, in his turn, begged the religious to lay him on the ashes, that he might there receive the holy viaticum, and when he saw the host in the hands of the priest, he said, with tears, "I firmly believe that Jesus Christ, true God and true man, only Son of the Eternal Father and the Virgin Mother, is present in this august sacrament. I receive thee, O price of the redemption of my soul; I receive thee, viaticum of her pilgrimage—thee for whose love I have studied, watched, labored, preached and taught. Never have I said anything against you; but if I ever did so without knowing it, I uphold no such opinion, but leave everything to the correction of the Holy Roman Church, in whose obedience I depart this life." Thus died St. Thomas, at the age of fifty, March 7, 1274, some hours after midnight at daybreak.

DOMINICANS AS ARTISTS, BISHOPS, POPES.

Art, like speech and writing, being the expression of the true and beautiful, is entitled to cultivation by all those who seek to raise the minds of their fellows to the contemplation of the invisible; and God himself, when giving to Moses the tables of the law, showed him on Sinai the model of the tabernacle and the Holy Ark. This was to teach us that the Architect of the Universe is the prime artist, and that the more a man imbibes of His spirit, the more capable and worthy is he of aspiring to the sacred functions of art. The religious of the middle ages were not ignorant of this truth. The cloisters contained architects, sculptors, musicians, just as they formed authors and orators. The Christian, as he passed under the sweet shadow of their arches, presented

to God, along with his soul and body, the talent God had given him, and whatever that talent might be, there was no lack of masters or predecessors in its exercise. At the altar all the brethren resembled each other in prayer: once in their cells the prism was decomposed, and from each brother streamed his own peculiar ray of divine beauty. All the resources of modern civilization are now unequal to the construction of a Christian church, while in the thirteenth century, poor obscure Brothers-Preachers, Fra Sisto, Fra Ristoro, and Fra Giovanna, built in Florence that church of Santa Maria Novella, which Michael Angelo went to visit every day, and said that it was lovely, pure, and simple as a bride—whence the name still given it by the Florentines, the sweet name of "La Sposa." The native and the stranger alike repeat that praise as they pass that church, but no one mentions the artists.

Fra Angelico.

What name is more illustrious in painting than that of the Dominican, Fra Angelico de Fiesole. "Fra Angelico," says Vasari, "might have led a happy life in the world, but as he had set the salvation of his soul above all price, he entered the order of St. Dominic without abandoning his art, and thus united with the care of his eternal salvation, the acquisition of eternal fame among men." Never did Fra Angelico paint the images of Jesus Christ and His holy Mother, but on his knees, and tears often bedewed his cheeks, attesting the sensibility of the artist and the piety of the Christian. When Michael Angelo saw in the church of St. Dominic at Fiesole, Fra Angelico's picture of the Annunciation, he gave vent to his admiration in these words: "A man cannot have painted those figures without having seen them in the skies." Summoned to Rome by Eugene IV., Fra Angelico painted in the Vatican the grand frescoes representing the histories of St. Stephen and St. Lawrence; and the Pope, still more charmed with his soul than with his pencil, offered him the archbishopric of Florence, his native place. This was a recompense sometimes granted in that age, and the age preceding, for merit of this kind, nor was an architect deemed less worthy of an archbishopric than a preacher, for both of them say the same thing with the same faith, though each in a different art; but Fra Angelico obstinately refused the archiepiscopal crosier, and pointed out as more worthy than himself, Brother Antoninus, whom Nicholas V. afterwards raised to the see of Florence, and who is now known as St. Antoninus.

The annals of painting record with pride the triumphs of Fra Bartolomeo, whose name in the world was Baccio de la Porta. Closing up to twenty years of age, when his talent was becoming known to himself and others, he heard the preaching of Jerome Savonarole, and espoused the cause of the reform which that great orator labored to introduce into Florence. At the moment of his master's arrest he was in the cloister of St. Mark, among the five hundred citizens who had assembled to defend Savonarole, and he was so thunderstricken by his death that he at once took the habit of St. Dominic at Prato, resolved to bury himself there for the remainder of his life, and never more to put pencil to canvas.

Neither let us forget Fra Benedetto, a miniature painter in the convent of St. Mark, not known for his talent, but immortalized by the fact that on the day of Savonarole's arrest, he was armed *cap-à-pie* to defend him, and was only restrained from using the sword by the remonstrances of his master, who told him a religious should have no other arms than those of the spirit. He wished at least to accompany him and suffer with him; but Savonarole kept him back with these words: "Brother Benedetto, in the name of obedience do not come, for I must this day die for the love of Jesus Christ."

Church Dignitaries.

The order of Preachers has given to the Church a great number of bishops, many of whom played an important part. Six hundred years after the death of Dominic, in 1825, there had been under his habit seventy cardinals, four hundred and sixty archbishops, two thousand one hundred and thirty-six bishops, four presidents of general councils, twenty-five *legates à latere*, eighty apostolic nuncios, and a prince elector of the Holy Roman Empire. Most of the Friars-Preachers thus exalted had been simple monks, without birth or fortune, and owed to their virtues alone the choice made of them by sovereign pontiffs and temporal princes. The Roman Church has always preserved her custom of drawing from the dust of the cloister poor monks, and placing them at the head of nations, while in their turn men of eminent rank are advanced to the same place. This Church, the mother and mistress of all others, has no exclusiveness against any kind of superiority; she accepts alike patricians and plebeians, and when all assist at the sacred ceremonies, you see under the same sackcloth or under the same purple all ranks, undistinguished in the equality of merit or self-denial.

More than one Brother-Preacher also received and did honor to the tiara. The first was Pierre de Tarantaise, Archbishop of Lyons, thence translated to Tarantaise, named Cardinal Bishop of Ostia and Vellitri, Grand Penitentiary, and lastly Pope in 1276, under the title of Innocent V. Although his pontificate lasted only five months, he had time to reconcile the republics of Lucca and Pisa, and give peace to Florence.

The pontificate of Nicholas Boccasini, elected in 1303, and who took the name of Benedict XI., was also short, but remarkable for the grave nature of the circumstances in which he received it, and to which he was not unequal. No sooner was he elected than he labored for the peace of the Church with as much meekness as he had shown firmness in danger, and France owes to him her extrication from a most critical position without the loss of one drop of blood.

In 1556, Brother Michael Ghisleri, called the Alexandrine Cardinal, because he was born near Alexandria in Piedmont, was elected Pope, and took the name of Pius V. He crowded so many illustrious actions into a reign of six years, that his death was followed by an universal mourning. No one is ignorant of his league with Venice and Spain against the Turks in 1571, the result of which was the famous battle of Lepanto, where the Christian arms obtained one of the most memorable and timely triumphs that has ever earned the gratitude of Europe.

Benedict XIII., elected in 1724, could not, like Innocent V., act as mediator between Lucca and Pisa; nor, like Benedict XI., give peace to France; nor, like St. Pius V., gain the battle of Lepanto; nor was it his fate to endure the imprisonment and exile in store for his successors, Pius VI. and Pius VII. His day was marked down between the two epochs, and he was everything that a Pope of the eighteenth century ought to be—a man of worth, a saint. A member of the illustrious family of Gravina Orsini, he quitted the world in early youth, was always a model of simplicity, which covered with an amiable veil his other virtues; and when the tiara dropped of itself upon his brow, he loved to hide it from the gaze of men, going on foot to visit the churches and hospitals of Rome. He preferred to the solemn traditions of the apostolic court, sentiments well-beseeming the heart of him who abandoned the palace of his fathers for the cell of the Friar-Preacher.

Personal Sanctity.

But all religious orders, whatever be the peculiar character of each, whatever be the diversity of origin, end, and means, must have one rallying point where all can meet, and that is sanctity. To this must converge everything on which the breath of God has breathed. There assemble all those who have given their lives to God and man, under whatever form of donation. The spotless virgin, the Christian mother, the apostle, the doctor, the martyr of truth, the workman, earning his bread by a toil abject in itself, but ennobled by its intention; the soldier who has fallen with a just heart, the criminal who by penance has transformed his execution into a voluntary immolation of self; the religious girded with the cord of St. Francis, or clad in the sackcloth of St. Bruno, if the cord and the sackcloth mortify a devoted flesh—in a word, every body and every soul which has not lived for itself, but for God in men, for men in God—all congregate in sanctity. This sanctity, the bond of all moral beings, is devotedness derived from its sublimest source. Wherefore sacrifice is by excellence the act of religion; and the cross, the present and future symbol of Christianity, will appear at the last day to judge the living and the dead. Whoever, then, shall be measured by the cross and reach the standard, shall be saved, whoever shall have nothing in his heart or members conformable to the cross must perish. Those shall go to the kingdom of love, these to the kingdom of self.

The order of St. Dominic has swelled with innumerable names the venerable list of men whom the voice of nations and that of the Church has proclaimed, even from this earth, citizens of heaven. Every day the poor man crosses his hands over the balustrade encircling the shrine or the statue of some Brother-Preacher, and refreshes his soul with the thought of a being who preferred poverty to every worldly advantage.

In the fourteenth century, Dante recognized in the founder of the Brothers-Preachers, the hero of his age:

> Seraph in love, and champion in the fight
> Of Faith,—to all her foes abhorred,
> But to the brethren meek.

ST. FRANCIS AND THE FRANCISCANS.

MEMOIR.

Sr. Francis, the founder of the Minorites, Friars Minors, (*Fratres Minores*), as the religious Order was designated by himself, or the Franciscans, as they were generally called, was born 1182, in the town of Assisi, in Umbria—in the family of Pietro Bernadone, a merchant, rich but avaricious, and whose wealth the son, after the age of twenty-five, helped to spend faster than was agreeable to the father. In a military expedition of his townsmen against Assulia, Francisco, who was in the military service, was captured, and in prison had a mysterious dream, which was followed by another, and both, by a change of life and plans, which, without going here into details, were finally matured into a renunciation of any claims on his father for support, or any patrimony; and, before the bishop, divorced himself from father, mother, and kindred, and devoted himself to poverty and good works. On one occasion he was out alone, when a wretched leper crossed his path, from whom he instinctively shrank, but suddenly recollecting that his object was to subdue himself, he ran after the leper, seized his hand, and kissed it, and henceforth adopted the care of these poor outcasts as a portion of his special mission. Feeling a call to rebuild a dilapidated church (St. Damian of Assisi), in the garb of a mendicant he begged in the streets of his native town for money, and his enthusiasm and sincerity were so much respected that he not only succeeded in his object, but repaired another church edifice, that of St. Mary, of Porzioncula. One day while attending mass in this church, the words of the gospel read in his ears, 'Take nothing for your journey, neither staves, nor scrip, neither bread, nor money, neither have two coats apiece,' sank deep into his soul. He went out of the church, took off his shoes, laid aside his staff, threw away his wallet, contented himself with a small tunic and a rope for a girdle, struck out for the strict apostolic rule, and endeavored to persuade others to follow his example.

* Compiled from an article in the *Dublin University Magazine*.

His first convert was a signal instance of the power of example. A man of wealth and repute in the town by the name of Bernard de Quintavalle, offered to give up his property and follow him as a companion in his work. The two resorted to the church, and after mass applied to the priest for counsel. The Bible was opened, and the first response was, 'If thou will be perfect, go and sell that thou hast, and give to the poor;' when opened a second time, the eye fell on the words, 'Take nothing for your journey;' and the third appeal was answered thus, 'If any man will come after me, let him deny himself, and take up his cross and follow me.' Bernard followed these leadings of Providence, gave up all, and attached himself to Francisco, and thus, without intending it, was laid the foundation of the Order of Minor Brethren, which at the close of the 18th century, numbered 115,000 monks, in 7,000 convents.

When the company numbered eight, they retired to a hut in the plain of Rivo Torto, where the natural leader from his more clearly defined purpose, and superior qualities, gave his companions a solemn charge, and dismissed them by twos, in different directions, to preach the gospel of peace and forgiveness. They reassembled, after completing the assigned circuit, with such increase of numbers, as required a rule for their government. The first rule was substantially that of St. Benedict—to live in obedience, chastity, and poverty. They were to call no one 'prior,' but all should be termed Minor Brethren. Their clothing was to be of the poorest kind,—they were to live on charity, to travel on foot, except in the most urgent necessity; and one should wash the other's feet.

With this rule, and having sent his recognized companions on their several missions, Francis himself went to Rome with three companions, to procure the Pope's sanction to the order. They met the Pope on a terrace of the Lateran Palace, and threw themselves at his feet. But these men, with bare, unwashed feet and coarse attire, had given as yet no outward sign of apostleship, and they were repulsed. They retired to pray; and the next morning they received a summons from the Pope to his presence, who gave his sanction to the order, when the brethren returned to Assisi, where they were received in triumph, and many left their homes and business to participate in the labors which the rule imposed.

To meet the wants of individuals who could not break away from the ties of home and business, St. Francis instituted the Order of Penitents, who were compelled to pray, to fast, and to live according to certain rules, and wear beneath the ordinary garb the penitential girdle. This order included both sexes, and people of all

classes. One member of this order, a daughter of the house of Ortolana, who had been brought up religiously by her mother, was so carried away by the enthusiastic eloquence of St. Francis, that she retired to the Church of St. Damian, which he had rebuilt. That edifice was soon converted into a convent for Clara, and such as were disposed to join her, and there was instituted in 1209 the third order of St. Francis, or the Damianistines, of which Clara was made Abbess, and after her canonization, they were also called the nuns of St. Clara, or Poor Ladies. He subsequently (1221) established a third order, called *Tertiarians*, of persons of both sexes, who did not wish to renounce the world and its avocations, but desired to serve the church by good works.

In the sixth year after his conversion he resolved to preach to the Mohammedans and other infidels, and for this purpose embarked for Syria, and being forced back by a tempest, landed on the coast of Dalmatia, and subsequently he passed over to Morocco, and thence into Spain—everywhere preaching the gospel, and establishing houses of his order.

In 1216, the first general council of the order was held in Porzioncula, when missions were assigned for his principal followers—he selecting France as his own field of operations. Here the Franciscan first met Dominic, the founder of the order of Friars-preachers. In 1219, the famous general council was held, called of Matts, because the company was too numerous to be assembled in any building, met in booths in the fields to the number of 5,000. When asked by many of the brethren to obtain permission of the Pope to preach everywhere, without permission of the bishop, the founder charged them 'to abstain from asking for privileges, but to be content to labor with all humility and respect for their superiors wherever a soul was to be saved.' Seeing the spirit of boasting which such large assemblies inspired, he dismissed the company to their several missions, reiterating the severity of the rule which forbade all dreams of glory or power,—he seeking the crown of martyrdom by joining the Christian army at that time under the walls of Damietta, in Egypt. Burning with zeal for the conversion of the Saracens, he passed into the outposts of the enemy, and asked to be taken to the Sultan. When asked his errand he replied with intrepidity, 'I am a Christian, and am here to show you and your people the way of salvation.' Being invited to stay, St. Francis replied he would willingly do so 'if you and your people will be converted to Christ.' To test the sincerity of the Christian and infidel bishops, he requested a fire to be kindled, and chal-

lenged the chief priests to walk with him into it—relying on the God of truth to protect the champion of the right. To the Sultan, who said 'he did not think any of his priests would submit to the torture for the sake of their religion,' he remarked, 'promise me you will adopt the Christian religion if I come out uninjured, and I will enter the fire alone.' The Sultan was impressed with this singular faith and sincerity, and it is among the traditions of the order, that he was baptized just before his death.

On his return from Palestine into Italy, he found that Elias, whom he left vicar general in his absence, had distinguished himself by a finer habit. He at once deposed him, and placed Peter of Cortona in his position.

In 1223, he obtained from Pope Honorius III., at Perugia, the confirmation of the indulgence to all who should confess their sins in the Church of St. Mary of the Angels, in Porzioncula, in consequence of which annual pilgrimages from all parts of Italy are still made to this spot. At the same time he secured a written confirmation of the rule of his order. After witnessing the rapid growth of his order in different countries, and receiving the 'stigmata' in a vision, he died at Assisi, Oct. 4, 1226, and was canonized in 1228.

FRANCISCANS OR MINORITES.

The rule prescribed by St. Francis for the order of Minorites, and sanctioned by the Pope orally in 1210, and formally in 1223, bound its members to absolute poverty, and to the service of preaching. By degrees their houses were permitted to hold property, and the mendicant brethren became distinguished for scholarship, opened schools, were admitted to chairs in the universities, and filled the highest offices in the church. Among the eminent scholars and teachers who followed the rule of this order, stand the names of Adam Marsh, Bonaventura, Duns Scotus, Roger Bacon, Alexander of Hales, and others scarcely less distinguished in the best science of their age, as well as in the scholastic philosophy. In the list of popes we find of Franciscan training, Nicholas IV., Alexander V., Sextus IV. and V., and Clement XIV.

The deviations from time to time from the original rules of the founder, led to the formation of other fraternities—the Conventuals and Celestines in the 13th century, and the Spirituals in the 14th century, united with the Socrolanti or sandal wearers in 1363, and constituted the Observantins in 1517. The Cordeliers, the Reformati, and the Recollects of France, and the Alcontarines of Spain and Portugal, belong to the Franciscan order.

Labors of the Order in England.

At the second general chapter held by St. Francis, at Porzioncula, in the year 1219, when the brethren were divided into parties and sent out on their missions, England was one of the first mission-stations assigned. France was the first, then came England, chiefly, it is thought, through the influence of an Englishman, one William, who was a follower of St. Francis. The honor of leading this mission was assigned to Brother Angnello de Pisa, who was made minister-general of the order in England. His authority was as follows: "Ego Frater Franciscus de Assisio minister generalis præcipio tibi Fratri Angnello de Pisa per obedientiam, ut vadas in Angliam et ibi facias officium ministeriatus. Vale. Anno 1219. Franciscus de Assisio."

They were also fortified with letters recommendatory from Pope Honorius, addressed to all "archbishops, bishops, abbots, priors, and other prelates of the church," enjoining them to receive the bearers as Catholics and true believers, and to "show them favor and courtesy." The actual date of their landing in England is disputed. Eccleston in his MSS., "De Primo Adventu Minorum," gives the year 1224, but the more probable date is 1220, which is given by Wadding, the annalist of the Order, and confirmed by Matthew Paris, who under the year 1243 speaks of the Friars Minors, "who began to build their first habitations in England scarcely *twenty-four* years ago." As they had no money of their own, and lived upon what was given them, they were transported to England from France by the charity of some monks of Fécamp. They were nine in number, four clergymen and five laymen. The former were Angnellus, a native of Pisa, Richard de Ingeworth, Richard of Devonshire, and William Esseby. The laymen were Henry de Cernise, a native of Lombardy, Laurence de Belvaco, William de Florentia, Meliboratus, and James Ultramontanus. They landed at Dover, and proceeded to Canterbury, where they were hospitably received, and staid two days at the Priory of the Holy Trinity. Then four of them set out for London to present the apostolical letters to Henry III., who received them very kindly, which, as they did not want any money, he would be most likely to do.

The other five were housed at Canterbury at the Priests' Hospital, where they remained until a place could be procured for them; such accommodation was found in a small chamber beneath the school-house, where they remained shut up all day, and at evening, when the scholars had gone home, they entered the room, kindled a fire, and sat round it. The four monks who went to London were kindly received by the Dominicans, with whom they staid a fortnight, until one John Travers hired a house for them in Cornhill, which they divided into cells by stuffing the interstices with straw.

The citizens, at the instigation of one Irwin, who afterward became a lay brother, removed them to the butchery or shambles of St. Nicholas, in the Ward of Farringdon-within, close to a place called Stinking-lane, where they built a convent for them. The foundations were laid at Christmas, 1220, and it was five years in course of building. The different portions were built by different citizens. William Joyner built the choir, William Walleys the nave, Alderman Porter the chapter-house, Bartholomew de Castello the refectory, Peter de Haliland the infirmary, and Roger Bond the library; even in those days the citizens, when they did any thing in the way of charity, did it royally.

Two brethren, however, were sent on to Oxford, where they were also kindly received by Dominican friars, according to Eccleston; but a story is told in the annals of the order of the two brethren who were making their way towards Oxford, when they came to a sort of manor-house, about six miles from Oxford, which was a cell of Benedictine monks, belonging to the abbey of Abingdon.

Being very hungry and tired, they knocked at the gate; and the monks, from their strange dress and extraordinary appearance, taking them for masqueraders, admitted them, hoping for some diversion. But, when they found they were a new order of friars, they turned them out of doors; but one, more gentle than the rest, went after them, brought them back, and persuaded the porter to let them sleep in the hay-loft. Both versions may be right, as the circumstance occurred outside Oxford; and Eccleston's account commences with their advent in that city when they were received by the Dominicans, with whom they remained for about eight days, until a rich citizen, Richard Mercer, let them a house in the Parish of St. Ebbs. Then the two brethren go on to Northampton, where they were received into an hospital. They procured a house in the parish of St. Giles, over which they appointed one Peter Hispanus as guardian.

Then they went to Cambridge, where the townspeople gave them an old synagogue, adjoining the common prison; but afterward, ten marks being given them from the king's exchequer, they built a rough sort of oratory on a plot of ground in the city. After that another settlement was made in Lincoln, and gradually in many other cities; so that in thirty-two years from their arrival they numbered 1,242 brethren in forty-nine different settlements. Their first convert was one Solomon, of good birth and connections.

When only a novice, he was appointed procurator of his house; that is, he had to go out to beg for it. The first place he went to was the residence of a sister, who gave him some bread, with the following remark: "Cursed be the hour when I ever saw thee!" So strict was their poverty, that one of the brethren being ill, and they having no means to make a fire, got round him, clung to him, and warmed him with their bodies, "sicut porcis mos est."

They walked about barefooted through the snow, to the horror of the spectators. Brother Solomon injured his foot so severely that he was laid up for two years; and whilst ill the Lord appeared to him, accompanied by the apostle Peter. And by way of contrast, we are told shortly after that the devil appeared to one Brother Gilbert de Vyz, when he was alone, and said to him, "Do you think to avoid me? At least you shall have this," and threw at him a fistful of vermin, and then vanished: et projecit super eum plenum pugillum, suum pediculorum et evanuit," so states Master Eccleston.

The second convert was William of London; then followed Jocius of Cornhill, a clerk, who went to Spain, labored, and died; John, another clerk; Philip, a priest, who, being a good preacher, was sent to Ireland, and died there. Then came several magistrates, amongst whom were Walter de Burg, Richard Norman, Vincent of Coventry, Adam of Oxford; but one of the greatest accessions was in the person of Adam Marsh, better known as Adæ de Marisco, who was destined to found that distinguished school at Oxford which boasts such names as Scotus, Occam, Roger Bacon, and others. Adam was called Doctor Illustris. After him came John of Reading, abbot of Ozeneyæ, and Richard Rufus. Then came some military men, Dominus R. Gobion, Giles de Merc, Thomas Hispanus, and Henry de Walpole.

As their numbers continued to increase, people built churches and convents for them in all parts of the country. The master of the Priests' Hospital at Canterbury built them a chapel; Simon de Longeton, archdeacon of Canterbury helped them; so Henry de Sandwyg, and a certain noble lady, Inclusa de Baginton, who cherished them in all things, as a mother her sons.

Angnellus now set out upon an inspection of the different settlements, and, after pausing for a time at London, came on to Oxford, where, as things were promising and converts gradually coming in, he founded a community, over which he placed William Esseby as guardian of the house, which Ingeworth and Devonshire had hired. Adam of Ovonia joined the company, and then Alexander Hales, whom St. Francis, it is thought, admitted in the year 1219, as Hales passed through France on his way to England. Angnellus then conceived the idea of having a school of friars at Oxford, and built one near their house, which was taught by Doctor Robert Grostete, one of the most distinguished lecturers in the university.

And now Angnellus was instant in encouraging the brethren to attend the lectures, and make progress in the study of the Decretals and canon law; and as he found them very diligent, he thought he would honor them with his presence at one of their meetings, and see how they progressed; but when he arrived there, he was horrified, to hear that the subject under discussion by these young monks was whether there was a God!! *Uleum esset Deus!* Frightened out of his propriety, the good man exclaimed: "Alas! alas! simple brethren are penetrating the heavens, and the learned dispute whether there may be a God!" It was with great difficulty they calmed his agitation. He only submitted upon their promise that, if he sent to Rome for a copy of the Decretals, they would avoid such mighty questions, and keep to them.

The influence of the study of Aristotle was telling vitally upon the theology of the schools. At first his writings were studied through very imperfect translations made from the Arabic, with Arabic commentaries—then a mixture of Neo Platonism was infused, and the devotees of scholastic theology at Paris fell into such errors that the study of his works was prohibited by the synod of that place in the year 1209. Six years afterwards, this prohibition was renewed by the Papal Legate; but as men began to find that there was a great difference between the philosophy of Aristotle, filtered through Arabic commentators and Arabic translators, and Aristotle himself, a revival took place in favor of the Stagyrite, and Gregory IX., in 1231, modified the restriction.

A new era in scholasticism commenced; the two rival orders, the Dominicans and Franciscans, began to apply the Aristotelian method to theological questions; Albertus Magnus and Thomas Aquinas taking the lead in the former order, in opposition to the teaching of Alexander Hales, the Franciscan, who learned at Paris. Bonaventura endeavored to amalgamate scholasticism with mysticism; but at length appeared John Duns Scotus, who lectured at Oxford, Paris, and Cologne, a Franciscan, and worthy opponent of the Dominican, Thomas Aquinas. We must not omit another distinguished member of the Oxford school who flourished at the same time, Roger Bacon, perhaps the most distinguished man of the age. He taught at Oxford. He, however, saw the prominent errors of the disputation of the times, and has left on record, in the preface to his Opus Majus, the following criticism, which is worthy of attention: "There never was such an appearance of wisdom, nor such activity in study in so many faculties, and so many regions, as during the last forty

years; for even the doctors are divided in every state, in every camp, and in every burgh, especially through the two studious orders (Dominicans and Franciscans), when neither, perhaps, was there ever so much ignorance and error. The mob of students languishes and stupefies itself over things badly translated; it loses time and study; appearances only hold them, and they do not care what they know so much as what they seem to know before the insensate multitude." Again, he says: "If I had power over the books of Aristotle, I would have them all burnt, because it is only a loss of time to study in them, a cause of error and multiplication of ignorance beyond what I am able to explain." We must give Roger Bacon the credit of speaking more particularly of the wretched translations in use, though his view of Aristotelian philosophy was strangely confirmed centuries afterward by his still greater namesake, Lord Bacon, who said, after many years devotion to Aristotelianism, that it was "a philosophy only strong for disputations and contentions, but barren of the production of works for the benefit of the life of man." Thus were ranged under two scholastic standards the two great orders of mendicant friars, the Dominicans and the Franciscans; the former called Thomists, and the latter Scotists.

In the year 1400, England maintained and included sixty convents; and at the time of the dissolution, the Franciscans alone of the mendicant orders had ninety convents in England, besides vicarships, residences, and nunneries.

To a generation of men who had heard no preaching, or, if any, nothing they could understand, the enthusiastic discourses of these men were like refreshing showers on a parched soil; for in the thirteenth century the sermon had fallen into such disuse, that an obscure and insignificant preacher created a great sensation in Paris, although his preaching was rude and simple. Both doctors and disciples ran after him, one dragging the other, and saying, "Come and hear Fulco, the presbyter, he is another Paul." The Franciscans diligently cultivated that talent, and from the general favor in which they were held by nearly all classes of the community, especially by the common people, we may conclude that the style they adopted was essentially a popular and engaging style, in direct contradistinction to the scholastic discourses delivered at rare intervals from the pulpits of the churches. Then, a Franciscan mingled amongst the poor; he, too, was poor, one of the poorest, and the poor saw their condition elevated to an apostolic sanctity; his raiment was coarse like theirs; his food also as coarse, for it was their food shared often with him at their own tables; they sat at his feet and listened to him, not in trembling servitude, as at the feet of one whom they had been taught to regard with superstitious awe, but as at the feet of a dear brother, one of themselves, who had hungered with them and sorrowed with them.

Then, the Franciscan preached everywhere—at the street corner, in the fields, on the hill-side; his portable altar was set up, the sacrament administered to the people, and the gospel preached as in the old apostolic times, by the river-side, in the high roads and by-ways, under the bare heavens. No wonder that they won the hearts of the degraded populations of the countries in which they settled, that the poor ran to them and flocked round them, and that the good and great were soon drawn over to their side; it was the revival of apostolic simplicity, and as the excited crowds were swayed under their fervent eloquence, and tearful eyes were turned up to their gaze, it was like the miracle in the wilderness, the rock had been smitten, and the waters gushed forth.

THE UNIVERSITY OF OXFORD.

INTRODUCTION.

We begin our account of the University of Oxford with a few paragraphs in which Sir William Hamilton, in an article in the Edinburgh Review (1830) republished with additions, in a separate form, and now issued in his collected Essays and Discussions, has sharply defined the distinction between the University proper and the Colleges, and opened a controversy which is not yet ended, and which has already modified, by parliamentary statute, and the action of the University Commissioners, and the Heads of Houses, the relations of the University and the Colleges. To the historical discussion of the relation of the Colleges to the University by Sir William Hamilton, we shall add portions of a chapter from Dr. Newman's *Rise of Universities*, which exhibits the advantages of the College system in respect to the domestic life of the student.

THE UNIVERSITY AND THE COLLEGES.

Oxford and Cambridge, as establishments for education, consist of two parts—of the *University proper*, and of the *Colleges*. The former, original and essential, is founded, controlled, and privileged by public authority, for the advantage of the nation. The latter, accessory and contingent, are created, regulated, and endowed by private munificence, for the interest of certain favored individuals. Time was, when the Colleges did not exist, and the University was there; and were the Colleges again abolished, the University would remain entire. The former, founded solely for education, exists only as it accomplishes the end of its institution; the latter, founded principally for aliment and habitation, would still exist, were all education abandoned within their walls. The University, as a national establishment, is necessarily open to the lieges in general; the Colleges, as private institutions, might universally do, as some have actually done—close their gates upon all, except their foundation members.

The Universities and Colleges are thus neither identical, nor vicarious of each other. If the University ceases to perform its functions, it ceases to exist; and the privileges accorded by the nation to the system of public education legally organized in the University, can not, without the consent of the nation—far less without the consent of the academical legislature—be lawfully transferred to the system of private education precariously organized in the Colleges, and over which neither the State nor the University have any control. *They have, however, been unlawfully usurped.*

Through the suspension of the University, and the usurpation of its functions and privileges by the Collegial bodies, there has arisen the second of two systems, diametrically opposite to each other.—The one, in which the University was paramount, is ancient and statutory; the other, in which the Colleges have the ascendant, is recent and illegal.—In the former, all was subservient to public utility, and the interests of science; in the latter, all is sacrificed to private monopoly, and to the convenience of the teacher.—The former amplified the means of education in accommodation to the mighty end which a University proposes; the latter limits the end which the University attempts to the capacity of the

petty instruments which the intrusive system employs.—The one afforded education in all the Faculties; the other professes to furnish only elementary tuition in the lowest.—In the authorized system, the cycle of instruction was distributed among a body of teachers, all professedly chosen from merit, and each concentrating his ability on a single object; in the unauthorized, every branch, necessary to be learned, is monopolized by an individual, privileged to teach all, though probably ill qualified to teach any.—The old system daily collected into large classes, under the same professor, the whole youth of the University of equal standing, and thus rendered possible a keen and constant and unremitted competition; the new, which elevates the colleges and halls into so many little universities, and in these houses distributes the students, without regard to ability or standing, among some fifty tutors, frustrates all emulation among the members of its small and ill-assorted classes.—In the superseded system, the Degrees in all the Faculties were solemn testimonials that the graduate had accomplished a regular course of study in the public schools of the University, and approved his competence by exercise and examination; and on these degrees, only as such testimonials, and solely for the public good, were there bestowed by the civil legislature, great and exclusive privileges in the church, in the courts of law, and in the practice of medicine. In the superseding system, Degrees in all the Faculties, except the lowest department of the lowest, certify neither a course of academical study, nor any ascertained proficiency in the graduate; and these now nominal distinctions retain their privileges to the public detriment, and for the benefit only of those by whom they have been deprived of their significance. Such is the general contrast of the two systems, which we now exhibit in detail.

Though Colleges be unessential accessories to a University, yet common circumstances occasioned, throughout all the older Universities, the foundation of conventual establishments for the habitation, support, and subsidiary discipline of the student; and the date of the earliest Colleges is not long posterior to the date of the most ancient Universities. Establishments of this nature are thus not peculiar to England; and like the greater number of her institutions, they were borrowed by Oxford from the mother University of Paris—but with peculiar and important modifications. A sketch of the Collegial system as variously organized, and as variously affecting the academical constitution in foreign Universities, will afford a clearer conception of the distinctive character of that system in those of England, and of the paramount and unexampled influence it has exerted in determining their corruption.

ORIGIN OF COLLEGES WITHIN THE UNIVERSITIES.

The causes which originally promoted the establishment of Colleges, were very different from those which subsequently occasioned their increase, and are to be found in the circumstances under which the *earliest* Universities sprang up. The great concourse of the studious, counted by tens of thousands, and from every country of Europe, to the illustrious teachers of Law, Medicine, and Philosophy, who in the twelfth and thirteenth centuries delivered their prelections in *Bologna*, *Salerno*, and *Paris*, necessarily occasioned, in these cities, a scarcity of lodgings, and an exorbitant demand for rent. Various means were adopted to alleviate this inconvenience, but with inadequate effect; and the hardships to which the poorer students were frequently exposed, moved compassionate individuals to provide houses, in which a certain number of indigent scholars might be accommodated with free lodging during the progress of their studies. The manners, also, of the cities in which the early Universities arose, were, for obvious reasons more than usually corrupt; and even attendance on the public teachers forced the student into dangerous and degrading associations. Piety thus concurred with benevolence, in supplying houses in which poor scholars might be harbored without cost, and youth, removed from perilous temptation, be placed under the control of an overseer; and an example was afforded for imitation in the *Hospitia* which the religious orders established in the University towns for those of their members who were now attracted, as teachers and learners, to these places of literary resort.* Free board was soon added to free lodging; and

* "Tunc autem," says the Cardinal de Vitry, who wrote in the first half of the thirteenth century, in speaking of the state of Paris—"tunc autem amplius in Clero quam in alio populo dissoluta (Lutetia sc.), tamquam capra scabiosa et ovis morbida, pernicioso exemplo multos hospites suos undique ad eam affluentes corrumpebat, habitatores suos devorans et in profun-

a small bursary or stipend generally completed the endowment. With moral superintendence was conjoined literary discipline, but still in subservience to the public exercises and lectures; opportunity was thus obtained of constant *disputation to which the greatest importance was wisely attributed, through all the scholastic ages;* while books, which only affluent individuals could then afford to purchase, were supplied for the general use of the indigent community.

THE COLLEGE IN PARIS.

But as *Paris* was the University in which collegial establishments were first founded, so Paris was the University in which they soonest obtained the last and most important extension of their purposes. Regents were occasionally taken from the public schools, and placed as regular lecturers within the Colleges. Sometimes nominated, always controlled, and only degraded by their Faculty, these lecturers were recognized as among its regular teachers; and the same privileges accorded to the attendance on their College courses, as to those delivered by other graduates in the common schools of the University. Different Colleges thus afforded the means of academical education in certain departments of a faculty—in a whole faculty—or in several faculties; and so far they constituted particular incorporations of teachers and learners, apart from, and, in some degree, independent of, the general body of the University. They formed, in fact, so many petty Universities, or so many fragments of a University. Into the Colleges, thus furnished with professors, there were soon admitted to board and education pensioners, or scholars, not on the foundation; and nothing more was wanting to supersede the lecturer in the public schools, than to throw open these domestic classes to the members of the other Colleges, and to the *martinets* or scholars of the University not belonging to Colleges at all. In the course of the fifteenth century this was done; and the University and Colleges were thus intimately united. The College Regents, selected for talent, and recommended to favor by their nomination, soon diverted the students from the unguaranteed courses of the lecturers in the University schools. The prime faculties of Theology and Arts became at last exclusively collegial. With the exception of two courses in the great *College of Navarre*, the lectures, disputations, and acts of the *Theological Faculty* were confined to the college of the *Sorbonne;* and the Sorbonne thus became convertible with the Theological Faculty of Paris. During the latter half of the fifteenth century, the "*famous Colleges*," or those "*of complete exercise*" (cc. magna, celebria, famosa, famata, de plein exercise), in the *Faculty of Arts*, amounted to *eighteen*—a number which, before the middle of the seventeenth, had been reduced to *ten*. About eighty others (cc. parva, non celebria), of which above a half still subsisted in the eighteenth century, taught either only the subordinate branches of the faculty (grammar and rhetoric), and this only to those on the foundation, or merely afforded habitation and stipend to their bursars, now admitted to education in all the larger colleges, with the illustrious exception of Navarre. The *Rue de la Fouarre* (*vicus stramineus*), which contained the *schools belonging to the different Nations of the Faculty*, and to which the lectures in philosophy had been once exclusively confined, became less and less frequented; until at last the public chair of Ethics, long perpetuated by an endowment, alone remained; and "*The Street*" would have been wholly abandoned by the university, had not the acts of *Determination*, the forms of *Inceptorship*, and the *Examinations* of some of the Nations, still connected the Faculty of Arts with this venerable site. The colleges of full exercise in this faculty, continued to combine the objects of a classical school and university; for, besides the art of *grammar* taught in six or seven consecutive classes of humanity or ancient literature, they supplied courses of *rhetoric, logic, metaphysics physics, mathematics*, and *morals;* the several subjects, taught by different professors. A free competition was thus maintained between the Colleges; the princi-

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dum demergens, simplicem fornicationem nullum peccatum reputabat. Meretrices publicæ, ubique per vicos et plateas civitatis, passim ad lupanaria sua clericos transeuntes quasi per violentiam pertrahebant. Quod si forte ingredi recusarent, confestim eos '*Sodomitas*,' post ipsos conclamantes, dicebant. *In una autem ut eadem domo, scholæ erant superius, prostibula inferius. In parte superiori magistri legebant, in inferiori meretrices officia turpitudinis exercebant. Ex una parte, meretrices inter se et cum Cenonibus [lenonibus] litigabant; ex alia parte, disputantes et contentiose agentes clerici proclamabant.*"—(Jacobi de Vitriaco Hist. Occident. cap. vii.)—It thus appears, that the Schools of the Faculty of Arts were not as yet established in the *Rue de la Fouarre*. At this date in Paris, as originally also in Oxford, the lectures and disputations were conducted by the masters in their private habitations.

pals had every inducement to appoint only the most able teachers; and the emoluments of the rival professors (who were not astricted to celibacy) depended mainly on their fees. A blind munificence quenched this useful emulation. In the year 1719, fixed salaries and retiring pensions were assigned by the crown to the College Regents; the lieges at large now obtained the gratuitous instruction which the poor had always enjoyed, but the University declined.

THE COLLEGE IN LOUVAIN.

After Paris, no continental University was more affected in its fundamental faculty by the collegial system than *Louvain*. Originally, as in Paris, and the other Universities of the Parisian model, the lectures in the Faculty of Arts were exclusively delivered by the regents *in vico*, or in the *general schools*, to each of whom a certain subject of philosophy, and a certain hour of teaching, was assigned. Colleges were founded; and in some of these, during the fifteenth century, *particular schools* were established. The regents in these colleges were not disowned by the faculty, to whose control they were subjected. Here, as in Paris, the lectures by the regents *in vico* gradually declined, till at last the three public professorships of *Ethics*, *Rhetoric*, and *Mathematics*, perpetuated by endowment, were in the seventeenth century the only classes that remained open in the halls of the Faculty of Arts, in which, besides other exercises, the *Quodlibetic Disputations* were still annually performed. The general tuition of that faculty was conducted in *four rival colleges of full exercise*, or *Pædagogia*, as they were denominated, in contradistinction to the other colleges, which were intended less for the education, than for the habitation and aliment of youth, during their studies. These last, which amounted to above *thirty*, sent their bursars for education to the four privileged Colleges of the Faculty; to one or other of which these minor establishments were in general astricted. In the Pædagogia (with the single exception of the *Collegium Porci*), Philosophy alone was taught, and this under the fourfold division of *Logic*, *Physics*, *Metaphysics*, and *Morals*, by four ordinary professors and a principal. Instruction in the *Litteræ Humaniores*, was, in the seventeenth century, discontinued in the other three (*cc. Castri*, *Lilii*, *Falconis*);—the earlier institution in this department being afforded by the oppidan schools then every where established; the higher by the *Collegium Gandense*; and the highest by the three professors of Latin, Greek, and Hebrew literature, in the *Collegium Trilingue*, founded in 1517, by Hieronymus Buslidius—a memorable institution, imitated by Francis I. in Paris, by Fox and Wolsey in Oxford, and by Ximenes in Alcala de Henares. In the Pædagogia the discipline was rigorous; the diligence of the teachers admirably sustained by the rivalry of the different Houses; and the emulation of the students, roused by daily competition in their several classes and colleges, was powerfully directed toward the great general contest, in which all the candidates for a degree in arts from the different Pædagogia were brought into concourse—publicly and minutely tried by sworn examinators—and finally arranged in the strict order of merit.

THE COLLEGE IN GERMANY.

In *Germany* collegial establishments did not obtain the same preponderance as in the Netherlands and France. In the older universities of the empire, the academical system was not essentially modified by these institutions; and in the universities founded after the commencement of the sixteenth century, they were rarely called into existence. In Prague, Vienna, Heidelberg, Cologne, Erfurth, Leipsic, Rostoch, Ingolstadt, Tubingen, &c., we find conventual establishments for the habitation, aliment, and superintendence of youth; but these, always subsidiary to the public system, were rarely able, after the revival of letters, to maintain their importance even in this subordinate capacity.

In Germany, the name of *College* was usually applied to foundations destined principally for the residence and support of the academical teachers; the name of *Bursa* was given to houses inhabited by students, under the superintendence of a graduate in arts. In the colleges, which were comparatively rare, if scholars were admitted at all, they received free lodging or free board, but not free domestic tuition; they were bound to be diligent in attendance on the lectures of the public readers in the University; and the governors of the house were enjoined to see that this obligation was faithfully performed. The Bursæ, which

corresponded to the ancient Halls of Oxford and Cambridge, prevailed in all the older Universities of Germany. They were either benevolent foundations for the reception of a certain class of favored students, who had sometimes also a small exhibition for their support (*bb. privatæ*): or houses licensed by the Faculty of Arts, to whom they exclusively belonged, in which the students admitted were bound to a certain stated contribution (*positio*) to a common exchequer (*bursa*—hence the name), and to obedience to the laws by which the discipline of the establishment was regulated (*bb. communes*). Of these varieties, the second was in general engrafted on the first. Every bursa was governed by a graduate (*rector conventor*;) and in the larger institutions, under him, by his delegate (*conrector*) or assistants (*magistri conventores*). In most Universities it was enjoined that every regular student in the Faculty of Arts should enrol himself of a burse; but the burse was also frequently inhabited by masters engaged in public lecturing in their own, or in following the courses of a higher faculty. To the duty of rector belonged a general superintendence of the diligence and moral conduct of the inferior members, and (in the larger bursæ, with the aid of a *procurator* or *œconomus*) the management of the funds destined for the maintenance of the house. As in the colleges of France and England, he could enforce discipline by the infliction of corporeal punishment. Domestic instruction was generally introduced into these establishments, but, as we said, only in subservience to the public. The rector, either by himself or deputies, repeated with his bursars their public lessons, resolved difficulties they might propose, supplied deficiencies in their knowledge, and moderated at their private disputations.

The philosophical controversies which, during the Middle Ages, divided the universities of Europe into hostile parties, were waged with peculiar activity among a people, like the Germans, actuated more than any other, by speculative opinion, and the spirit of sect. The famous question touching the nature of Universals, which created a schism in the University of Prague, and thus founded the University of Leipsic; which formally separated into two, the faculty of arts (called severally the *via antiqua* or realist, and the *via moderna* or nominalist), in Ingolstadt, Tubingen, Heidelberg, &c.; and occasioned a ceaseless warfare in the other schools of philosophy throughout the empire:—this question modified the German bursæ in a far more decisive manner than it affected the colleges in the other countries of Europe. The Nominalists and Realists withdrew themselves into different bursæ; whence, as from opposite castles, they daily descended to renew their clamorous, and not always bloodless contests, in the arena of the public schools. In this manner the bursæ of Ingolstadt, Tubingen, Heidelberg, Erfurth, and other universities, were divided between the partisans of the *Via Antiquorum*, and the partisans of the *Via Modernorum;* and in some of the greater schools the several sects of Realism—as the Albertists, Thomists, Scotists—had bursæ of their "*peculiar process.*"

The effect of this was to place these institutions more absolutely under that scholastic influence which swayed the faculties of arts and theology; and however adverse were the different sects, when a common enemy was at a distance, no sooner was the reign of scholasticism threatened by the revival of polite letters, than their particular dissensions were merged in a general syncretism to resist the novelty equally obnoxious to all—a resistance which, if it did not succeed in obtaining the absolute proscription of humane literature in the Universities, succeeded, at least, in excluding it from the course prescribed for the degree in arts, and from the studies authorized in the bursæ, of which that faculty had universally the control. In their relations to the revival of ancient learning, the bursæ of Germany, and the colleges of France and England, were directly opposed; and to this contrast is, in part, to be attributed the difference of their fate. The colleges, indeed, mainly owed their stability—in England to their wealth—in France to their coalition with the University. But in harboring the rising literature, and rendering themselves instrumental to its progress, the *colleges* seemed anew to vindicate their utility, and remained, during the revolutionary crisis at least, in unison with the spirit of the age. The *bursæ*, on the contrary, fell at once into contempt with the antiquated learning which they so fondly defended; and before they were disposed to transfer their allegiance to the dominant literature, other instruments had been organized, and circumstances had superseded their necessity. The philosophical faculty to which they belonged, had lost, by its opposition to the admission of humane letters into its course, the consideration it formerly obtained; and in the Protestant Universi-

ties of the Empire a degree in Arts was no longer required as a necessary passport to the other faculties. The Gymnasia, established or multiplied on the Reformation throughout Protestant Germany, sent the youth to the universities with sounder studies, and at a maturer age; and the public prelections, no longer intrusted to the fortuitous competence of the graduates, were discharged, in chief, by Professors carefully selected for their merit—rewarded in exact proportion to their individual value in the literary market—and stimulated to exertion by a competition unexampled in the academical arrangements of any other country. The discipline of the bursae was now found less useful in aid of the University; and the student less disposed to submit to their restraint. No wealthy foundations perpetuated their existence independently of use; and their services being found too small to warrant their maintenance by compulsory regulations, they were soon generally abandoned.—The name *Bursch* alone survives.

THE COLLEGE IN ENGLAND.

In the *English Universities*, the history of the collegial element has been very different. Nowhere did it deserve to exercise so small an influence; nowhere has it exercised so great. The colleges of the continental Universities were no hospitals for drones; their foundations were exclusively in favor of *teachers* and *learners;* the former, whose number was determined by their necessity, enjoyed their stipend under the condition of instruction; and the latter, only during the period of their academical studies. In the English colleges, on the contrary, the fellowships, with hardly an exception, are perpetual, not burdened with tuition, and indefinite in number. In the foreign colleges, the instructors were chosen from competence. In those of England, but especially in Oxford, the fellows in general owe their election to chance. Abroad, as the colleges were visited, superintended, regulated, and reformed by their faculty, their lectures were acknowledged by the University as public courses, and the lecturers themselves at last recognized as its privileged professors. In England, as the University did not exercise the right of visitation over the colleges, their discipline was viewed as private and subsidiary; while the fellow was never recognized as a public character at all, far less as a privileged instructor. In Paris and Louvain, the college discipline superseded only the precarious lectures of the graduates at large. In Oxford and Cambridge, it was an improved and improvable system of professional education that the tutorial extinguished. In the foreign Universities, the right of academical instruction was deputed to a limited number of "famous colleges," and in these only to a full body of co-operative teachers. In Oxford, all academical education is usurped, not only by every house, but by every fellow-tutor it contains. The alliance between the Colleges and University in Paris and Louvain was, in the circumstances, perhaps a rational improvement; the dethronement of the University by the Colleges in Oxford and Cambridge, was without doubt, a preposterous, as an illegal, revolution.

In the mode of teaching—in the subjects taught—in the forms of graduation—and in the general mechanism of the faculties, no Universities, for a long time, resembled each other more closely than the "first and second schools of the church," *Paris* and *Oxford;* but in the constitution and civil polity of the bodies, there were from the first considerable differences.—In Oxford, the University was not originally established on the distinction of Nations; though, in the sequel, the great national schism of the Northern and Southern men had almost determined a division similar to that which prevailed from the first in the other ancient Universities.—In Oxford, the Chancellor and his deputy combined the powers of the Rector and the two Chancellors in Paris; and the inspection and control, chiefly exercised in the latter through the distribution of the scholars of the University into Nations and Tribes, under the government of Rector, Procurators, and Deans, was in the former more especially accomplished by collecting the students into certain privileged Houses, under the control of a Principal, responsible for the conduct of the members. This subordination was not, indeed, established at once; and the scholars at first lodged, without domestic superintendence, in the houses of the citizens. In the year 1231, we find it only ordained, by royal mandate, "that every clerk or scholar resident in Oxford or Cambridge, must subject himself to the discipline and tuition of some *Master of the Schools*," *i. e.*, we presume, enter himself as the peculiar disciple of one or other of the actual Regents. In the *same year*, *Taxators*

are established in both universities. (See Fuller, who gives that document at length.)—By the commencement of the fifteenth century, it appears, however, to have become established law, that all scholars should be members of some College, Hall, or Entry, under a responsible head (Wood, a. 1408); and in the subsequent history of the university, we find more frequent and decisive measures taken in Oxford against the *Chamberdekyns*, or scholars haunting the schools, but of no authorized house, than in Paris were ever employed against the *Martinets*.—In the foreign Universities, it was never incumbent on any, beside the students of the Faculty of Arts, to be under collegial or bursal superintendence; in the English Universities, the graduates or undergraduates of every faculty were equally required to be members of a privileged house.

By this regulation, the students were compelled to collect themselves into houses of community, variously denominated Halls, Inns, Hostles, Entries, Chambers (*Aulae, Hospitia, Introitus, Camerae*). These Halls were governed by peculiar statutes, established by the University, by whom they were also visited and reformed; and administered by a Principal, elected by the scholars themselves, but admitted to his office by the chancellor or his deputy, on finding caution for payment of the rent. The halls were, in general, held only on lease; but by a privilege common to most Universities, houses once occupied by clerks or students could not again be resumed by the proprietor, or taken from the gown, if the rent were punctually discharged, the rate of which was quinquennially fixed by the academical taxators. The great majority of the scholars who inhabited these halls lived at their own expense; but the benevolent motives which, in other countries, determined the establishment of colleges and private bursæ, nowhere operated more powerfully than in England. In a few houses, foundations were made for the support of a certain number of indigent scholars, who were incorporated as *fellows* (or joint participators in the endowment), under the government of a head. But, with an unenlightened liberality, these benefactions were not, as elsewhere, exclusively limited to learners, during their academical studies, and to instructors; they were not even limited to merit; while the subjection of the *Colleges* to private statutes, and their emancipation from the control of the academical authorities, gave them interests apart from those of the public, and not only disqualified them from coöperating toward the general ends of the University, but rendered them, instead of powerful aids, the worst impediments to its utility.

The Colleges, into which commoners, or members not on the foundations, were, until a comparatively modern date, rarely admitted (and this admission, be it noted, is to the present hour wholly optional), remained also for many centuries few in comparison with the Halls. The latter were counted by hundreds; the former, in Oxford, even at the present day, extend only to *nineteen*.

At the commencement of the fourteenth century, the number of the halls was about *three hundred* (Wood, a. 1307)—the number of the secular colleges, at the highest, only *three*.—At the commencement of the fifteenth century, when the colleges had risen to *seven*, a Fellow of Queen's laments that the students had diminished as the foundations had increased. At the commencement of the sixteenth century, the number of halls had fallen to *fifty-five*, while the secular colleges had, before 1516, been multiplied to *twelve*.—The causes which had hitherto occasioned this diminution in the number of scholars, and in the number of the houses destined for their accommodation, were, among others, the plagues, by which Oxford was so frequently desolated, and the members of the University dispersed—the civil wars of York and Lancaster—the rise of other rival Universities in Great Britain and on the Continent—and, finally, the sinking consideration of the scholastic philosophy. The character which the Reformation assumed in England, coöperated, however, still more powerfully to the same result. Of itself, the schism in religion must necessarily have diminished the resort of students to the University, by banishing those who did not acquiesce in the new opinions there inculcated by law; while among the reformed themselves, there arose an influential party, who viewed the academical exercises as sophistical, and many who even regarded degrees as Antichristian. But in England the Reformation incidentally operated in a more peculiar manner. Unlike its fate in other countries, this religious revolution was absolutely governed by the fancies of the royal despot for the time; and so uncertain was the caprice of Henry, so contradictory the policy of his

three immediate successors, that for a long time it was difficult to know what was the religion by law established for the current year, far less possible to calculate, with assurance, on what would be the statutory orthodoxy for the ensuing. At the same time, the dissolution of the monastic orders dried up one great source of academical prosperity; while the confiscation of monastic property, which was generally regarded as only a foretaste of what awaited the endowments of the Universities, and the superfluous revenues of the clergy, rendered literature and the church, during this crisis, uninviting professions, either for an ambitious, or (if disinclined to martyrdom) for a conscientious man. The effect was but too apparent; *for many years the Universities were almost literally deserted.*

The *Halls*, whose existence solely depended on the confluence of students, thus fell; and none, it is probable, would have survived the crisis, had not several chanced to be the property of certain colleges, which had thus an interest in their support. The Halls of St. Alban, St. Edmund, St. Mary, New Inn, Magdalen, severally belonged to Merton, Queen's, Oriel, New, and Magdalen Colleges; and Broadgates Hall, now Pembroke College, Gloucester Hall, now Worcester College, and Hert Hall, subsequently Hertford College, owed their salvation to their dependence on the foundations of Christ Church, St. John's, and Exeter.

The circumstances which occasioned the ruin of the halls, and the dissolution of the cloisters and colleges of the monastic orders in Oxford, not only gave to the secular colleges, which all remained, a preponderant weight in the University for the juncture, but allowed them so to extend their circuit and to increase their numbers, that they were subsequently enabled to comprehend within their walls nearly the whole of the academical population, though previously to the sixteenth century, they appear to have rarely, if ever, admitted independent members at all. As the students fell off, the rents of the halls were taxed at a lower rate; and they became at last of so insignificant a value to the landlords, who could not apply it to other than academical purposes, that they were always willing to dispose of this fallen and falling property for the most trifling consideration. In Oxford, land and houses became a drug. The old colleges thus extended their limits, by easy purchase, from the impoverished burghers; and the new colleges, of which there were *four* established within half a century subsequent to the Reformation, and altogether *six* during the sixteenth century, were built on sites either obtained gratuitously or for an insignificant price. After this period, only *one* college was founded—in 1610; and *three* of the eight halls transmuted into colleges, in 1610, 1702, and 1749; but of these, *one* is now extinct.

Before the era of their downfall, the establishment of a hall was easy. It required only, that a few scholars should hire a house, find caution for a year's rent, and choose for Principal a graduate of respectable character. The Chancellor, or his Deputy, could not refuse to sanction the establishment. An act of usurpation abolished this facility. The general right of nomination to the Principality, and consequently to the institution, of halls, was, "through the absolute potency he had," procured by the Earl of Leicester, Chancellor of the University, about 1570; and it is now, by statute, invested in his successors. In surrendering this privilege to the Chancellor, the Colleges were not blind to their peculiar interest. From his situation, that magistrate was sure to be guided by their heads; no hall has since arisen to interfere with their monopoly; and the collegial interest, thus left without a counterpoise, and concentrated in a few hands, was soon able to establish an absolute supremacy in the University.

As the colleges only received as members those not on the foundation, for their own convenience, they could either exclude them altogether, or admit them under whatever limitations they might choose to impose. By University law, graduates were not compelled to lodge in college; they were therefore excluded as unprofitable members, to make room for under-graduates, who paid tutor's fees, and as dangerous competitors, to prevent them from becoming tutors themselves. This exclusion, or the possibility of this exclusion, of itself prevented any graduate from commencing tutor, in opposition to the interest of the foundation members. Independently of this, there were other circumstances which would have frustrated all interference with monopoly by the fellows; but these we need not enumerate.

Collegial tuition engrossed by the fellows, a more important step was to raise this collegial tuition from a subsidiary to a principal. Could the professorial system on which the University rested be abolished, the tutorial system would remain the one organ of academical instruction; could the University be silently annihilated, the colleges would succeed to its name, its privileges, and its place. This momentous—this deplorable subversion was consummated. We do not affirm that the end was ever clearly proposed, or a line of policy for its attainment ever systematically followed out. But circumstances concurred, and that instinct of self-interest which actuates *bodies* of men with the certainty of a natural law, determined, in the course of generations, a result, such as no sagacity would have anticipated as possible. After the accomplishment, however, a retrospect of its causes shows the event to have been natural, if not necessary.

The subversion of the University is to be traced to that very code of laws on which its constitution was finally established. The academical body is composed of graduates and under-graduates, in the four faculties of Arts, Theology, Law, and Medicine; and the government of the University was of old exclusively committed to the Masters and Doctors assembled in Congregation and Convocation; Heads of houses and college Fellows shared in the academical government only as they were full graduates, and as they were regents. The statutes ratified under the chancellorship of Laud, and by which the *legal* constitution of the University is still determined, changed this republican polity into an oligarchical. The legislation and the supreme government were still left with the full graduates, the Masters and Doctors, and the character of Fellow remained always unprivileged by law. But the Heads of Houses, if not now first raised to the rank of a public body, were now first clothed with an authority such as rendered them henceforward the principal—in fact, the sole administrators of the University weal. And whereas in foreign Universities, the University governed the Colleges—in Oxford the Colleges were enthroned the governors of the University. The Vice-chancellor (now also necessarily a *College* Head), the Heads of Houses, and the two Proctors, were constituted into a body, and the members constrained to regular attendance on an ordinary weekly meeting. To this body was committed, as their *especial duty*, the care of "*inquiring into, and taking counsel for, the observance of the statutes and customs of the University;* and if there be aught touching the good government, the *scholastic improvement*, the honor and usefulness of the University, which a majority of them may think worthy of deliberation, let them have power to deliberate thereupon, to the end that, after this their deliberation, the same may be proposed more advisedly in the Venerable House of Congregation, and then with mature counsel ratified in the Venerable House of Convocation." (T. xiii.) Thus, no proposal could be submitted to the Houses of Congregation or Convocation, unless it had been *previously discussed and sanctioned by the "Hebdomadal Meeting;"* and through this preliminary negative, the most absolute control was accorded to the Heads of Houses over the proceedings of the University. By their permission, every statute might be violated, and every custom fall into desuetude: without their permission, no measure of reform, or improvement, or discipline, however necessary, could be initiated, or even mentioned.

A body constituted and authorized like the Hebdomadal Meeting, could only be rationally expected to discharge its trust: 1°, if its members were subjected to a direct and concentrated responsibility; and 2°, if their public duties were indentical with their private interests. The Hebdomadal Meeting acted under neither of these conditions.

In regard to the *first*, this body was placed under the review of no superior authority either for what it did, or for what it did not perform; and the responsibility to public opinion was distributed among too many to have any influence on their collective acts.

In regard to the *second*, so far were the interests and duties of the Heads from being coincident, that they were diametrically opposed. Their public obligations bound them to maintain and improve the system of University education, of which the *professors* were the organs; but this system their private advantage, both as individuals and as representing the collegial interest, prompted them to deteriorate and undermine.

COLLEGES, THE CORRECTIVE OF UNIVERSITIES.*

By a College, I suppose, is meant, not merely a body of men living together in one dwelling, but belonging to one establishment. In its very notion, the word suggests to us position, authority, and stability; and again, these attributes presuppose a foundation; and that foundation consists either in public recognition, or in the possession of revenues, or in some similar advantage. If two or three individuals live together, the community is not at once called a College; but a charter, or an endowment, some legal *status*, or some ecclesiastical privilege, is necessary to erect it into the Collegiate form. However, it does, I suppose, imply a community or *convitto* too; and, if so, it must be of a certain definite size: for, as soon as it exceeds in point of numbers, non-residence may be expected to follow. It is then a household, and offers an abode to its members, and requires or involves the same virtuous and paternal discipline which is proper to a family and home. Moreover, as no family can subsist without a maintenance, and as children are dependent on their homes, so it is not unnatural that an endowment, which is, as I have said, suggested by the very idea of a college, should ordinarily be necessary for its actual carrying out. Still more necessary are buildings, and buildings of a prominent character; for, whereas every family must have its dwelling, a family which has a recognized and official existence, must live in a sort of public building, which satisfies the eye, and is the enduring habitation of an enduring body.

This view of a College, which I have not been attempting to prove but to delineate, suggests to us the objects which a college is adapted to fulfill in a University. It is all, and does all which is implied in the name of home. Youths, who have left the paternal roof, and traveled some hundred miles for the acquisition of knowledge, find an "Altera Troja" and "simulata Pergama" at the end of their journey and in their place of temporary sojourn. Home is for the young, who know nothing of the world, and who would be forlorn and sad, if thrown upon it. It is the refuge of helpless boyhood, which would be famished and pine away, if it were not maintained by others. It is the providential shelter of the weak and inexperienced, who have still to learn how to cope with the temptations which lie outside of it. It is the place of training for those who are not only ignorant, but have not yet learned how to learn, and who have to be taught, by careful individual trial, how to set about profiting by the lessons of a teacher. And it is the school of elementary studies, not of advanced; for such studies alone can boys at best apprehend and master. Moreover, it is the shrine of our best affections, the bosom of our fondest recollections, a spell upon our after life, a stay for world-weary mind and soul, wherever we are cast, till the end comes. Such are the attributes or offices of home, and like to these, in one or other sense and measure, are the attributes and offices of a College in a University.

We may consider, historically speaking, that Colleges were but continuations, *mutatis mutandis*, of the schools which preceded the rise of Universities. These schools indeed were monastic or at least clerical, and observed a religious or an ecclesiastical rule; so far they were not simple Colleges, still they were devoted to study, and, at least sometimes, admitted laymen. They had two

* Newman's Rise and Progress of Universities.

courses of instruction going on at once, attended by the inner classes and the outer; of which the latter were filled by what would now be called *externs*. Thus even in that early day the school of Rheims educated a certain number of noble youths; and the same arrangement is reported of Bec also.

And in matter of fact these monastic schools remained within the limits of the University, when it was set up, as they had been before, only of course more exclusively religious; for, as soon as the reception of laymen was found to be a part of the academical idea, the monasteries seemed to be relieved of the necessity of receiving lay students within their walls. At first, those Orders only would have a place in the University which were already there; but in process of time nearly every religious fraternity found it its interest to provide a College for its own subjects, and to have representatives in the Academical body. Thus in Paris, as soon as the Dominicans and Franciscans had thrown themselves into the new system, and had determined that their vocation did not hinder them from taking degrees, the Cistersians, under the headship of an Englishman, founded a College near St. Victor's; and the Premonstrants followed their example. The Carmelites, being at first at a distance from St. Geneviève, were planted by a king of France close under her hill. The Benedictines were stationed in the famous Abbey of St. German, near the University Pratum; the monks of Cluni and of Marmoutier had their respective houses also, and the former provided lecturers within their walls for the students. And in Oxford, in like manner, the Benedictines founded Durham Hall for their monks of the North of England, and Gloucester Hall for their monks of the South, on the respective sites of the present Trinity and Worcester Colleges. The Carmelites (to speak without book) were at Beaumont, the site of Henry the First's palace; and St. John's and Wadham Colleges are also on the sites of monastic establishments. Besides these, there were in Oxford, houses of Dominicans, Franciscans, Cistercians, and Augustinians.

These several foundations, indeed, are of very different eras; but, looking at the course of the history as a whole, we shall find that such houses as were monastic preceded the rest. And if the new changes had stopped there, lay education would have suffered, not gained, by the rise of Universities; for it had the effect of multiplying, indeed, monastic halls, but of shutting their doors against all but monks more rigidly than before. The solitary strangers, who came up to Paris or Oxford from a far country, must have been stimulated by a most uncommon thirst for knowledge, to persevere in spite of the discouragements by which they were surrounded. Some attempt indeed was made by the Professors to meet so obvious and so oppressive an evil. The former scholastic type had recognized one master, and one only, in a school, who professed in consequence the whole course of instruction without any assistant Tutors. The tradition of this system continued; and led in many instances to the formation of halls, inns, courts, or hostels, as they were variously called. That is, the Professor of the school kept house, and boarded his pupils. Thus we read of Torald schools in Oxford in the reign of Henry the Third, which had belonged previously to one Master Richard Bacum, who had fitted up a large tenement, partly for lodging house, partly for lecture rooms. In like manner, early in the twelfth century, Theobald had as many as from sixty to a hundred scholars under his tuition, for whom he would necessarily be more or less answerable. A similar custom was exerted in Athens, where

it was the occasion of a great deal of rivalry and canvassing between the Professorial housekeepers, each being set upon obtaining as many lodgers as possible. And apparently a similar inconvenience had to be checked at Paris in the thirteenth century, though, whatever might be that incidental inconvenience, the custom itself, under the circumstances of the day, was as advantageous to the cause of study, as it was natural and obvious.

But still lodging keepers, though Professors, must be paid, and how could poor scholars find the means of fulfilling so hard a condition? And the length of time then required for a University course hindered an evasion of its difficulties by such shifts and expedients, as serve for passing a mere trying crisis, or weathering a threatening season. The whole course, from the termination of the grammatical studies to the licentiate, extended originally through twenty years; though afterwards it was reduced to ten. If we are to consider the six years of the course in Arts to have been in addition to this long space, the residence at the University is no longer a sojourn at the seat of learning, but becomes a sort of naturalization, yet without offering a home.

The University itself has little or no funds, to meet the difficulty withal. At Oxford, it had no buildings of its own, but rented such as were indispensable for academical purposes, and these were of a miserable description. It had little or no ground belonging to it, and no endowments. It had not the means of being an Alma Mater to the young men who came thither for education.

Accordingly, one of the earliest movements in the University, almost as early as the entrance into it of the monastic bodies, was that of providing maintenance for poor scholars. The authors of such charity hardly aimed at giving more than the bare necessaries of life,—food, lodging, and clothing,—so as to make a life of study possible. Comfort or animal satisfaction can hardly be said to have entered into the scope of their benefactions; and we shall gain a lively impression of the sufferings of the student, before the era of endowments, by considering his rude and hardy life even when a member of a College. From an account which has been preserved in one of the colleges of Cambridge, we are able to extract the following *horarium* of a student's day. He got up between four and five; from five to six he assisted at Mass, and heard an exhortation. He then studied or attended the schools till ten, which was the dinner hour. The meal, which seems also to have been a breakfast, was not sumptuous; it consisted of beef, in small messes for four persons, and a pottage made of its gravy and oatmeal. From dinner to five p. m., he either studied, or gave instruction to others, when he went to supper, which was the principal meal of the day, though scarcely more plentiful than dinner. Afterwards, problems were discussed and other studies pursued, till nine or ten; and then half an hour was devoted to walking or running about, that they might not go to bed with cold feet;—the expedient of hearth or stove for the purpose was out of the question.

However, poor as was the fare, the collegiate life was a blessing in many other ways far more important than meat and drink; and it was the object of pious benefactions for centuries. Hence the munificence of Robert Capet, as early as 1050, even before the canons of St. Geneviève and the monks of St. Victor had commenced the University of Paris. His foundation was sufficient for as many as one hundred poor clerks. Another was St. Catherine in the

Valley, founded by St. Louis, in consequence of a vow, which his grandfather, Philip Augustus, had died before executing. Another and later was the Collegium Bonorum Puerorum, which is assigned to the year 1245. Such too, in its original intention, was the Harcurianum, or Harcourt College, the famous College of Navarre, the more famous Sorbonne, and the Montague College.

These Colleges, as was natural, were often provincial or diocesan, being founded by benefactors of a particular district for their own people. Sometimes they too were connected with one or other of the Nations of the University; I think the Harcurianum, just mentioned, was founded for the Normans; such too was the Dacian, founded for the Danes; and the Swedish; to which may be added the Burses provided for the Italians, the Lombards, the Germans, and the Scotch. In Bologna there was the greater College of St. Clement for the Spaniards, and the Collegio Sondi for the Hungarians. As to Diocesan or Provincial Colleges, such was Laon College, for poor scholars of the diocese of Laon; the College of Bayeux for scholars of the dioceses of Mons and Angers; the Colleges of Narbonne, of Arras, of Lisieux, and various others. Such too in Oxford at present are Queen's College, founded in favor of north countrymen, and Jesus College for the Welsh. Such are the fellowships, founded in various Colleges, for natives of particular counties; and such the fellowships or scholarships for founder's kin. In Paris, in like manner, Cardinal de Dormans founded a College for more than twenty students, with a preference in favor of his own family. A Society of a peculiar kind was founded in the very beginning of the thirteenth century. Baldwin, Count of Flanders, at that time Emperor of Constantinople, is said to have established a Greek College with a view to train up the youth of Constantinople in devotion to the Holy See.

When I said that there were graver reasons than the need of maintenance, for establishing Colleges and Burses for poor scholars, it may be easily understood that I alluded to the moral evils, of which a University, without homes and guardians for the young, would infallibly be the occasion and the scene. These are so intelligible, and so much a matter of history, and so often illustrated, whether from the medieval or the modern continental Universities, that they need not occupy our attention here. Whatever licentiousness of conduct there is at Oxford and Cambridge now, where the Collegiate system is in force, does but suggest to us how fatal must be the strength of those impulses to disorder and riot when unrestrained, which are so imperfectly controlled even when submitted to an anxious discipline.

At first Universities were almost democracies: Colleges tended to break their anarchical spirit, introduced ranks and gave the example of laws, and trained up a set of students, who, as being morally and intellectually superior to other members of the academical body, became the depositaries of academical power and influence. Moreover, learning was no longer thought unworthy of a gentleman; and, while the nobles of an earlier period had not disdained to send their sons to Lanfranc or Vacarius, now it even became a matter of custom, that young men of rank should have a University education. Thus, in the charter of the 29th of Edward the Third, we even read that "to the University a multitude of nobles, gentry, strangers, and others continually flock;" and towards the end of the century, we find Henry of Monmouth, afterwards the Fifth, as a young man, a sojourner at Queen's College, Oxford. But it was in the next century, of which Henry has made the first years glorious, that Col-

leges were provided, not for the poor, but for the noble. Many Colleges, too, which had been originally for the poor, opened their gates to the rich, not as fellows or foundation-students, but as simple lodgers, or what are now called independent members, such as monasteries might have received in a former age. This was especially the case with the College of Navarre at Paris; and the change has continued remarkably impressed upon Oxford and Cambridge even down to this day, with this additional peculiarity, that, while the influence of aristocracy upon those Universities is not less than it was, the influence of other political classes has been introduced into the academic cloisters also. Never has learned institution been more directly political and national than the University of Oxford. Some of its Colleges represent the talent of the nation, others its rank and fashion, others its wealth; others have been the organs of the government of the day; while others, and the majority, represent one or other division, chiefly local, of the country party. That all this has rather destroyed, than subserved, the University itself, which Colleges originally were instituted to complete, I will not take upon myself to deny; but good comes out of many things which are in the way to evil, and this antagonism of the Collegiate to the University principle was not worked out, till Colleges had first rendered signal service to the University, and that, not only by completing it in those points where the University was weak, but even corroborating it in those in which it was strong. The whole nation, brought into the University by means of the Colleges, gave the University itself a vigor and a stability which the abundant influx of foreigners had not been able to secure.

As in the twelfth and thirteenth centuries French, German, and Italian students had flocked to the University of Oxford, and made its name famous in distant lands, so in the fifteenth, all ranks and classes of the nation furnished it with pupils, and what was wanting in their number or variety, compared with the former era, was compensated by their splendor or political importance. At that time nobles moved only in state, and surrounded themselves with retainers and servants, with an ostentation which has now quite gone out of fashion. Huber informs us that, before the wars of the Roses, and when the aristocracy were more powerful than the king, each noble family sent up at least one son to Oxford with an ample retinue of followers. Nor were the towns in that age less closely united to the University than the upper classes, by reason of the numerous members of it that belonged to the clerical order, the popular character of that institution, and its intimate connection, as now, with the seat of learning. Thus town and country, high and low, north and south, had a common stake in the academical institutions, and took a personal interest in the academical proceedings. The degree possessed a sort of indelible *character*, which all classes understood; and the people at large were more or less partakers of a cultivation which the aristocracy were beginning to appreciate. And, though railroad traveling certainly did not then exist, communication between the students and their homes occurred with a frequency which could not be when they came from abroad; and Oxford became in a peculiar way a national and political center. Not only in vacations and term-time was there a stated ebbing and flowing of the academical youth, but messengers posted to and fro between Oxford and all parts of the country in all seasons of the year. So intimate was this connection, that Oxford became a sort of selected arena for the conflicts of the various interests of the nation, and

a serious University strife was received far and wide as the presage of civil war.

Such an united action of the Collegiate and of the National principle, far from being prejudicial, was simply favorable to the principle of a University. It was a later age which sacrificed the University to the College. We must look to the last two or three centuries, if we would witness the ascendancy of the College idea in the English Universities, to the extreme prejudice, not indeed of its own peculiar usefulness (for that it has retained), but of the University itself. Huber, who gives us this account of Oxford, and who is neither Catholic on the one hand, nor innovator on the existing state of things on the other, warming yet saddening at his own picture, ends by observing: "Those days never can return; for the plain reason that then men learned and taught by the living word, but now by the dead paper."

What has been here drawn out from the history of Oxford, admits of ample illustration from the parallel history of Paris. We find Chancellor Gerson on one occasion remonstrating in the name of his University with the French king. "Shall the University, being what she is, shut her eyes and be silent? What would all France say, whose pupulation she is ever exhorting, by means of her members, to patience and good obedience to the king and rulers? Does not she represent the universal realm, nay, the whole world? She is the vigorous seminary of the whole body politic, whence issue men of every kind of excellence. Therefore in behalf of the whole of France, of all states of men, of all her friends, who can not be present here, she ought to expostulate and cry, 'Long live the king.'"

There is one other historical peculiarity attached to Colleges, to which I will briefly allude before concluding. If Colleges with their endowments and local interests, provincial or county, are necessarily, when compared with Universities, of a national character, it follows that the education which they will administer, will also be national, and adapted to all ranks and classes of the community. And if so, then again it follows, that they will be far more given to the study of the Arts than to the learned professions, or to any special class of pursuits at all; and such is matter of fact has ever been the case. They have inherited under changed circumstances the position of the monastic teaching founded by Charlemagne, and have continued its primitive tradition, through, and in spite of, the noble intellectual developments, to which Universities have given occasion. The Historical link between the Monasteries and the Colleges have been the Nations, as some words of Antony à Wood about the latter suggest, and as the very name of "Nation" makes probable; and indeed the Colleges were hardly more than the Nations formally established and endowed, with Provosts and Wardens in the place of Proctors.

Bulæus has some remarks on the subject of Colleges, which illustrate the points I have last insisted on, and several others which have previously come before us. He says:

The College system had no slight influence in restoring Latin composition. Indeed Letters were publicly professed in Colleges, and that, not only by persons on the foundation, but by others also who lived within the walls, though external to the body, and who were admitted to the schools of the Masters and to the classes in a fixed order and by regulated steps. On the contrary, we find that all the ancient Colleges were established for the education and instruction of poor scholars, members of the foundation; but in the fifteenth

century other ranks were gradually introduced also. By this means the lecturer was stimulated by the largeness of the classes, and the pupil by emulation, while the opportunities of a truant life were removed. Accordingly laws were frequently promulgated and statutes passed, with a view of bringing the martinets and wandering scholars within the walls of the Colleges. We do not know exactly when this practice began; it is generally thought that the College of Navarre, which was reformed in the year 1464, was the first to open its gates to these public professors of letters. It is certain, that in former ages the teachers of grammar and rhetoric had schools of their own, or hired houses and hostels, where they received pupils; but in this century, teachers of grammar, or of rhetoric, or of philosophy, began to teach within the Colleges.

The influence of the College—of the constant and intimate associate of its membership on the social and political life of the country is immense. When the mind is most impressible, when the affections are warmest, when associations are made for life, when the character is most ingenuous and the sentiment of reverence is most powerful, the future landowner, or statesman, or lawyer, or clergyman comes up to a College in the Universities. There he forms friendships, there he spends his happiest days; and, whatever is his career there, brilliant or obscure, virtuous or vicious, in after years, when he looks back on the past, he finds himself bound by ties of gratitude and regret to the memories of his college life. He has received favors from the Fellows, he has dined with the warden or provost; he has unconsciously imbibed to the full the beauty and the music of the place. The routine of duties and observances, the preachings and the examinations and the lectures, the dresses and the ceremonies, the officials whom he feared, the buildings or gardens that he admired, rest upon his mind and his heart, and the shade of the past becomes a sort of shrine to which he makes continual silent offerings of attachment and devotion. It is a second home, not so tender, but more noble and majestic and authoritative. Through his life he more or less keeps up a connection with it and its successive sojourners. He has a brother or intimate friend on the foundation, or he is training up his son to be a member of it. When then he hears that a blow is leveled at the colleges, and that they are in commotion—that his own College, Head, and Fellows, have met together, and put forward a declaration calling on its members to come up and rally around it and defend it, a chord is struck within him, more thrilling than any other; he burns with *esprit de corps* and generous indignation; and he is driven up to the scene of his early education, under the keenness of his feelings, to vote, to sign, to protest, to do just what he is told to do, from confidence in the truth of the representations made to him, and from sympathy with the appeal. He appears on the scene of action ready for battle on the appointed day, and there he meets others like himself, brought up by the same summons; he gazes on old faces, revives old friendships, awakens old reminiscences, and goes back to the country with the renewed freshness of youth upon him. Thus, wherever you look, to the north or south of England, to the east or west, you find the interest of the colleges dominant; they extend their roots all over the country, and can scarcely be overturned, certainly not suddenly overturned, without a revolution.

MILITARY AND NAVAL SCHOOLS IN RUSSIA.

MILITARY EDUCATIONAL ESTABLISHMENTS IN 1870.*

Owing to the great lack of elementary schools in Russia, and to the fact that the educated middle class forms but a small fraction of the population, it was found necessary to pay great attention to the organization of large military schools for the purpose of educating officers for the army; hence the large number of these establishments in Russia, as compared with other countries.

In 1864 and 1868, the Russian government introduced some very important improvements in the system of military education; the amended system may now fairly be said to answer all ordinary requirements. A strong feeling of duty, a high military spirit, and a healthy patriotism are carefully infused into the pupils; qualities which can not fail, eventually, to be productive of valuable results.

The institutions, as regards the branches of study, are conducted in conjunction with each other and with the ordinary schools. Admission is dependent on a severe preliminary examination, and candidates, if qualified, can be at once admitted into the higher classes.

The classification depends upon the number of marks obtained; the total of each candidate decides the position he will hold in the school, and subsequently, in the army.

A board of military education has been formed by the chief administrative authorities of the military educational establishments, which comprises highly educated officers of superior rank, and also qualified regimental officers. It regulates the instruction and education to be imparted at the schools. The teachers and instructors in each school form an educational board under the presidency of the director, which superintends the method of conducting instruction, and has power to suggest improvements.

A course for the training of instructors is connected with the military college at St. Petersburg, and a special institution has been established at Moscow for the same purpose.

**The Armed Strength of Russia*,—translated from Die Wehrkraft Russland (published at Vienna, in 1871, by the Austrian War Department), at the Statistical Department of the War Office. London, 1872.

Candidates for nomination as instructors, who have not passed through either of the above institutions, have to undergo an examination before receiving their appointments.

As a rule in all military educational establishments, the number of pupils in one class is limited to 30; where this number is exceeded, 'parallel classes' have to be formed.

All officers who attend the military schools, either as instructors or students, receive increased pay; by this means the position of teachers and of the more industrious portion of the army is materially improved.

The military educational establishment of Russia may, speaking generally, be divided into four main categories:

(I.) Preparatory schools.
(II.) Schools for the training of officers.
(III.) Training schools for special branches.
(IV.) Schools for the higher professional education of officers.

I. THE PREPARATORY SCHOOLS.

(1.) *The Elementary Military Schools.*

These are ten in number, the course of instruction at each lasting for a period of four years. The places at which they are established, and the number of pupils at each, are as follows:—

	Pupils.		*Pupils.*
St. Petersburg	200	Volsk	200
Moscow	400	Orenburg	300
Pskov	200	Omsk	200
Jaroslavl	200	Irkutsk	500
Elisabethgrad	400		
Perm	200	Total	2,800

Of these 2,800, 500 pass out each year.

Sons of all officers and of officials holding officers' rank are admitted between the ages of 12 and 15, on producing satisfactory certificates of instr :ction in religion, reading, writing, and arithmetic. The pupils are here prepared for the cadet schools. The expenses of each pupil amount to 25*l.* 16*s.* per annum.

(2.) *The Military Schools.*

Of these there are ten in Europe and two in Asia, namely; two at St. Petersburg, two at Moscow, one each at Ural, Poltava, Woronetz, Kiev, Plock, Nishegorod, Orenburg, and Omsk. Each military school has six classes. The number of pupils at each of those in European Russia is 300, (at Kiev 400), at those in Asia 310; the total number amounting to 3,720.

The sons of the privileged classes only are admitted. They must be between the ages of 10 and 14, and must either have passed through one of the elementary schools named above, or undergo an entrance examination.

The object of these schools is to train the pupils for admission to

the war schools. Besides a large number of pupils who receive their education gratuitously, and are selected by the war ministry, others are admitted on payment of an annual sum of 32*l.* 4*s.* for board and instruction.

Instruction is given in the following subjects:—

1. Religion.
2. Russian language and literature.
3. French and German.
4. Mathematics, including plane trigonometry.
5. Geography, especially Russian geography.
6. History.
7. Natural philosophy and physical geography.
8. Natural history and physiology.
9. Writing, landscape and geometrical drawing.
10. Singing, dancing, gymnastics, fencing, and swimming.
11. Drill.

After a pupil has passed through the highest class in the school, he enters the war or cadet schools, if physically fit for military service; those who are not considered physically fit receive certificates, which are regarded as of equal value to those granted by the civil upper class schools; or, if they prefer it, are appointed as officials of the 12th class in the government service. Those pupils who fail to qualify are sent back to their parents.

II. THE SCHOOLS FOR THE TRAINING OF OFFICERS FOR THE ARMY.

(1.) *The War Schools.*

These are four in number, viz:—

The Paul's war school at St. Petersburg.
The Constantine war school at St. Petersburg.
The Alexander war school at Moscow.
The Nicholas war school at St. Petersburg.

The first three are for infantry only, and accommodate 300 pupils each; the Nicholas war school is for cavalry, and has 200 pupils.

The course occupies two years. These schools, with their 900 pupils of infantry and 200 cavalry—total 1,100—furnish annually, about 400 officers to the infantry, and from 80 to 90 to the cavalry. Students are admitted between the ages of 16 and 20, on producing satisfactory certificates from one of the military schools, or a civil upper class school, or on passing an entrance examination.

The object is to train thoroughly efficient regimental officers, and to pave their way to the higher ranks of the profession. The students have the rank of cadet. A great many of them are on the foundation; the remainder have to pay an annual sum of 64*l.* 8*s.* each, for board and instruction.

Instruction is given in the following subjects:—

1. Religion.
2. Composition in Russian, French, and German.
3. General history.
4. Statistics.
5. Natural philosophy and chemistry.
6. Tactics.
7. Science of arms.
8. Fortifications.
9. Military geography.
10. Landscape, artillery, and plan drawing.
11. Elements of military administration.
12. Elements of military law.
13. Dancing, gymnastics, fencing, and swimming.
14. Drill, practical training on the ground.

In the Nicholas war school the students are also instructed in riding and hippology.

Those who, at the termination of the course, receive the certificate 'excellent,' are appointed sub-lieutenants; those who receive the certificate 'very good,' as ensigns or cornets, and those who obtain 'good' certificates as cadets, in the various branches of the service; the latter, after six months' satisfactory service are promoted to the rank of ensign.

(2.) *The Finland Cadet Corps.*

This corps or school, established at Helsingfors, consists of eight classes, viz.; one preparatory, four general, and three special classes, and admits in all, 120 cadets.

The pupils must be natives of Finland, and must pass an elementary entrance examination; they are received into the preparatory class up to twelve years of age.

The object of the school is to train men for officers of infantry, cavalry, and rifles. The course of instruction in the preparatory class is the same as in the elementary military schools; in the general classes, the same as in the military schools; in the special classes, the same as in the war schools. A large number of the students are on the foundation; the remainder pay 22*l.* 10*s.* annually.

The cadets enter the army on the same conditions as the students from the war schools. About 12 men pass out every year.

(3.) *The Imperial Corps of Pages.*

This school is established at St. Petersburg for the education of 150 court pages; it is divided into five general and two special classes, the pupils of the former receiving a general, those of the latter a military education. Only sons of old families of the nobility and of court chamberlains are admitted; they must be between 12 and 17 years of age. The course of instruction includes the subjects taught in the military and war schools. The successful pupils are appointed as ensigns or sub-lieutenants in the guard, and as ensigns in the army, according to their precedence on the list of qualifications. This establishment furnishes annually, about eighteen officers.

Candidates under 18 years of age are allowed to enter the 5th (1st special) class at once, on passing a very good entrance examination in general subjects.

(4.) *The Cadet Schools.*

Each military district has its own cadet school with the following number of pupils:—

Vilna, (for infantry and rifles)	200	Riga, (for infantry and rifles)	200
St. Petersburg " "	200	Warsaw " "	400
Kiev " "	300	Kazan " "	300
Odessa " "	200	Tiflis " "	300
Chuguyev " "	300	Helsingfors " "	200
Moscow " "	400		
Orenberg	200	for all arms of the service.	
Elizabethgrad	200 / 150	350 for the cavalry.	
Tver			

Giving a total number for all the schools of 3,550.

Each cadet school has two classes. Candidates for admission must either have passed through an elementary military school, or must pass an entrance examination. Non-commissioned officers who are still serving are allowed to enter these schools, in order to enable them to qualify for promotion to commissioned rank.

These establishments, as organized in 1864, resemble the Austrian cadet schools. The object in view is to educate a body of thoroughly efficient regimental officers, the system of instruction being of an essentially practical character.

The theoretical course commences at the beginning of September, and closes at the end of March; the examinations take place in April, and in May the practical exercises, namely—sketching and pioneer duty are performed. The cadets then join their respective regiments, and take part in all drills, manœuvres, &c., until the end of August. The ministry of war, in making these arrangements, considered that the students ought to pass three months, in each of the two years they spend at the school, with their regiments, so as to afford them an opportunity of applying and practically testing the theoretical knowledge which they have acquired whilst at the school.

The subjects of instruction are the following:—

In the first year:—Religion, Russian, arithmetic, geography, history, the orders and regulations of the service.

In the second year:—Religion, composition in Russian, algebra, elementary geometry, tactics, science of arms, elementary field fortification, plan and landscape drawing, principles of military administration, principles of military law, the duties and regulations of the service.

Drill, musketry, gymnastics and fencing, and (in the schools for cavalry officers) riding and vaulting are carried on during each year's course.

In order to pass from the first to the second year's course, a student must obtain 3 as an average figure of merit; this figure signifies 'good.' At the termination of the final course, those students who obtain 4 as their figure of merit, (very good) are appointed ensigns at once, on the conclusion of the manœuvres, without regard to the number of vacancies there may be. Those students who are classified as 'good,' are appointed as vacancies occur. No student can be appointed to officer's rank, unless he is classified as 'good.'

The cadet schools are under the superintendents of the staff of the military districts in which they are established. The examinations at the termination of the second year are conducted by a commission appointed by the general in command, and consisting of one general, one officer commanding a regiment, one field or regimental officer on the general staff not holding any appointment in the school, the head of the school, and the instructors. The latter are selected from amongst the best qualified officers stationed in the district, without regard to rank or arm.

On an average from 600 to 800 students leave the cadet schools every year, and enter the army as officers.

(5.) *The Michael Artillery War School.*

This school is established at St. Petersberg, and consists of three classes, with 160 students.

Admission is open to candidates who have completed their 16th year, and who have passed through a war or military school with the certificate 'good,' or failing this pass a prescribed entrance examination.

The following subjects are comprised in the instruction given at the schools :—

1. Religion.
2. General history and the history of Russia.
3. Analytical geometry.
4. Differential and integral calculus.
5. Elementary mechanics.
6. Natural philosophy and chemistry.
7. Tactics.
8. Artillery.
9. Military geography.
10. Fortification.
11. Landscape and artillery drawing.
12. Artillery administration.
13. Military law.
14. Translations into Russian, French, and German.

The men, horses, and guns required for drill and artillery practice are furnished by the artillery in garrison at St. Petersburgh. Instruction is also given in gymnastics, fencing, riding, and swimming.

The students on completing the third year's course are classified in three divisions, with reference to their scientific qualifications, and receive appointments accordingly. Those who obtain a certificate of 'excellent' are appointed sub-lieutenants, and those of 'very good,' ensigns in the field artillery; those of 'good' are appointed cadets in the infantry or cavalry of the line, and after having served satisfactorily for six months, are promoted to the rank of ensign.

(6.) *The Nicholas Engineer War School.*

This school is also established at St. Petersburgh. It admits 120 students, divided into three classes. The conditions for entrance are similar to those in force in the artillery school detailed above.

The subjects of instruction are the following :—

1. Religion.
2. General history and the history of Russia.
3. Mathematics, including analytical geometry.
4. Natural philosophy and chemistry.
5. Field and permanent fortification, including mining, and the attack and defence of fortified places.
6. Architecture.
7. Russian Literature.
8. French, German, and English.
9. Landscape, architectural, and military plan drawing.
10. Tactics.
11. Artillery.
Practical instruction.

On the conclusion of the course, the students receive appointments on the same conditions as those who pass out of the artillery war school. Those who obtain the certificates of 'excellent' and 'very good' are appointed to the engineers, those who qualify as 'good' to the infantry or cavalry.

This school supplies annually, about 20 officers to the engineers.

III. TRAINING SCHOOLS FOR SPECIAL BRANCHES.

(1.) *The Military Schoolmasters' Seminary.*

This school, established at Moscow, admits 75 students, divided into three classes. The best pupils of the elementary military schools are admitted on completing their course of study, and also any other candidates, on passing a competitive examination; they are educated at the expense of the State. Extra students are also allowed to attend the course.

The object of the school is to educate a body of men to act as schoolmasters in the elementary military schools.

At the expiration of the period of tuition, the students are subjected to an examination, when those who pass with excellence are appointed teachers at the elementary military schools. If they have received their education, both at the elementary military school and at the schoolmasters' seminary, at the expense of the State, they have to sign an engagement for six years; if they have received a free education at the latter, only for a period of three years. Extra students on receiving appointments are not subjected to such conditions.

(2.) *The Technical and Pro-technical Schools.*

These schools, at St. Petersburgh, admit 100 pupils each, divided into four classes. Youths between the ages of 14 and 18, who have received an elementary education, are allowed to enter. Board and instruction are provided at the public cost. The schools are intended to train a body of efficient foremen and foremen instructors for the technical artillery. The students of the 4th class, after passing a satisfactory examination, are appointed foremen instructors of the 2d, or foremen of the 3d class.

(3.) *The Military Drawing School.*

This school, also at St. Petersburg, contains 200 students, divided into seven classes. Youths of from 14 to 18 years of age, who

have either been educated at an elementary military school, or who pass a specified entrance examination, are admitted. The object of the school is to instruct the students in topography and drawing, with a view to their filling up vacancies in the topographical corps.

There are two departments: one, the topographical, being divided into three classes, the other the conductors' department, into four classes. At the the termination of the course of instruction, the students are appointed as topographers, conductors, or second-class clerks, according to their qualifications.

(4.) *The Elementary Military School at Tiflis.*

This school admits 500 pupils. The conditions for entrance are similar to those laid down for other elementary military schools. The pupils are specially trained for draughtsmen, engravers, clerks, or for gymnastic and fencing-masters in the topographical department and army of the Caucasus. Board and instruction are provided for by the State.

(5.) *The Topographical School.*

The topographical school at St. Petersburg, contains 40 pupils, the course of instruction extending over two years. Intelligent non-commissioned officers of the topographical corps, and civilians not over 19 years of age, who have received an elementary education, are admitted to the school, and trained for officer-topographers and officials. At the end of the second year's course those who receive the certificate 'excellent' are appointed sub-lieutenants, the certificate 'very good' are appointed ensigns, 'good' officials of the 12th class, in the topographical corps.

(6.) *The Military Law School.*

This school, also at St. Petersburg, contains 100 students, the course of instruction extending over three years. Of these 60 are boarded and educated at the expense of the State, and 40 at their own expense. The school is open to youths who have received a college education, or, failing this, who pass a prescribed examination. The object is to train officials for the department of military law.

(7.) *The School for Dressers.*

These schools are established at St. Petersburg, Moscow, and Kiev, and are capable of admitting, in all, 600 students. The course of instruction extends over three years, the object in view being to train the students to become field-dressers (surgeons' assistants) and apothecaries' apprentices. Young men are admitted who have either gone through an elementar school or who pass a prescribed examination.

The course of instruction includes the following subjects: Re-

ligion, Russian, and Latin, anatomy, pharmacy, pharmacology and compounding medicines, assisting in cases of accidents, sickness, and suspended animation.

(8.) *The School for Riding-Masters.*

This school (at St. Petersburg) admits 40 pupils, from 16 to 21 years of age. The course lasts six years, and embraces hippology, riding, and veterinary instruction. On leaving the school, the students are appointed as riding-masters in the cavalry and artillery.

(9.) *The Medico-Chirurgical Academy.*

This academy is at St. Petersburgh; the number of students is not limited; 280 medical and 20 veterinary students receive their board and education at the public expense, and there are also a certain number who receive stipends towards their education.

The object of the academy is to train an efficient body of military surgeons, veterinary surgeons, and apothecaries.

There are three departments, one the medical, another the pharmaceutical, and the third the veterinary department. The medical course lasts for five years, the second for three years, the third for four years. Each year's course opens at the beginning of September, and closes at the end of June. Young men who have completed their sixteenth year are admitted after they have gone through a course of philosophy.

At the close of each academical year examinations are held in the presence of the whole staff of professors, and the students receive appointments as surgeons, apothecaries' assistants, or veterinary surgeons.

This academy enjoys the same privileges with a university, and confers degrees on doctors of medicine, surgeons, dentists, district surgeons, inspectors of hospitals, &c.

Gold and silver medals are awarded to the most successful of the students who are educated at the public expense.

Students who are appointed as surgeons at the completion of their fifth year's course are sent to one of the military hospitals to learn the practical part of their profession; the first ten on the list are attached to the military hospital No. 2, at St. Petersburg, where they remain two years, and then go up for examination for their M. D. degree; during their third year they have to give a dissertation on some professional subject. Those who fail to comply with the requirements are placed at the disposal of the head of the medical department of the ministry of war. The six students who carry off the highest honors at the M. D. examination are entitled to an annual allowance of 1,000 roubles (156*l.* 5*s.*) after the completion of

the three years' service in the hospitals, and are then sent abroad for two years, in order to finish their education, at the public expense. On their return home, they are generally appointed as professors at the academy.

Surgeons educated at the public expense are compelled to serve for thirteen years, and those educated at their own expense for eight years, in the army. Doctors of medicine sent abroad at the cost of the State have to serve two additional years for each year spent abroad.

IV. SCHOOLS FOR THE HIGHER PROFESSIONAL EDUCATION OF OFFICERS.

(1.) *The Nicholas General Staff Academy.*

This academy, with a geodetical division is established at St. Petersburg. The course lasts for two years; the number of students is limited to 100, besides twenty officers in the geodetical division.

The academy is open to all officers of and below the rank of major in the army, staff captain in the old guard, captain in the young guard, artillery, and technical corps, who pass a preliminary examination at the head-quarters of the district in which they are stationed, and a special examination at the academy. They must have served at least four years with their regiments.

Officers belonging to the garrison of St. Petersburg are exempted from the preliminary examination.

Candidates who are successful at the preliminary examination receive certificates to that effect, and are relieved from all regimental duty for a period of four months, at the expiration of which they must undergo the special entrance examination at the academy. The subjects in which the candidates are examined are the following:

1. Mathematics, including plane trigonometry.
2. Drill regulations of all arms.
3. Study of the arms in use in the service.
4. Fortification.
5. General history.
6. Geography.
7. Russian.
8. German and French.

Those standing highest on the list of precedence at this examination are admitted to the academy, the remainder returning to their regiments; those who have not passed a satisfactory examination are informed by the examination commission whether they will be allowed to compete again in the following year. If they are again unsuccessful, they are not allowed to compete a third time.

Officers who may be sent back to their regiments on account of unsatisfactory progress whilst at the academy, are allowed to come up again for the entrance examination with the consent of the head of the academy. Direct admission to the second year's course of the academy may be obtained on passing the final examination of the first year's course.

The object of this academy is to educate officers for the general staff, and to extend scientific knowledge in the army.

The subjects of instruction are as follows; they may be divided into two groups:—

Principal Subjects.	*Secondary Subjects.*
1. Tactics—(first year's course).	7. Russian.
2. Strategy—(second year's course).	8. Fortification.
3. Military history—(both courses).	9. Artillery.
4. Military administration—(do).	10. General history; international law.
5. Military statistics—(do).	11. French and German.
6. Geodesy, cartography, topographical drawing—(both courses).	12. Riding.

A syllabus of lectures is drawn up by the professors of the academy, and, when approved of by the war minister, must be strictly adhered to.

At the final examination the students are classified according to marks obtained as follows:—

12	Units	designate	'excellent.'	6	Units	designate	'good.'
11	"	"	'very good.'	5	"	"	"
10	"	"	"	4	"	"	"
9	"	"	"	3	"	"	"
8	"	"	"	2	"	"	"
7	"	"	'good.'	1	'insufficient.'		

Officers who, at the end of the first year's course, fail to obtain an average of eight units in the principal subjects 'very good,' and of six in the secondary subjects 'good,' are sent back to their regiments.

Those who, at the end of the second year's course, obtain an average of 11 units, 'very good,' in the principal subjects, receive the small silver medal of the academy, and those who obtain 12 units, 'excellent,' in the same subjects, the large silver medal. Those who obtain the mark of 'excellent' in all the subjects of both groups, receive a gold medal, and, if below the rank of major, receive a step of promotion, without regard to any vacancies there may be. Majors receive instead, one year's pay.

The medalist receive also the cross of the academical order, and are appointed to the general staff, according to merit. Should there be no vacancies, their names are noted for appointment.

The number of regular students at the academy is limited; the commandant, however, can give permission to any officers quartered in St. Petersburg to attend the lectures, without having to pass any entrance examination. Should these extra students pass the examination at the end of the course of study, they are granted all the privileges and emoluments of the regular students.

The geodetical division is attached to the academy, and is under the charge of the same officer.

The course of study extends over a period of two years. The conditions of admission are the same as for the academy, but the

candidates are also examined in analytical geometry, and differential and integral calculus.

The subjects of instruction, which may be divided into two groups, as follows:—

Principal Subjects.	*Secondary Subjects.*
1. Astronomy.	6. Military administration.
2. Physical geography.	7. Tactics.
3. Geodesy.	8. Russian language and literature.
4. Cartography.	9. Foreign languages.
5. Military statistics.	

The officers of the geodetical division are classified on the same system as the students of the academy, and are granted the same privileges and emoluments.

At the end of the course they are sent to the Nicholas Observatory, at Pulkov, where they go through a two years' course of practical instruction, after which they join the topographical corps as geodetical surveyors; they also receive the cross of the academical order.

The course of study both at the academy and the geodetical division, commences at the beginning of October and terminates at the end of September.

(2.) The Michael Artillery Academy.

This academy is also at St. Petersburg, and admits 60 officers; the course of instruction extends over two years.

All officers of artillery, below the rank of staff captain, inclusive (or sub-lieutenants in the old, lieutenants in the young guard), who have done duty for two years with their regiments and have passed either the artillery war school or the physico-mathematical course at some university, with honor, are eligible for admission. Officers of other branches of the service similarly qualified, are also admitted to the school, after doing duty for one year with the field artillery.

The examination for admission is conducted in the presence of the commandant of the academy, and all the professors and candidates, and embraces the following subjects:—

1. Artillery.	5. General history
2. The elements of calculus.	6. Geography.
3. Artillery drill regulations.	7. Russian.
4. Study of the arms in use.	8. German or French (according to choice).

The subjects of instruction, which are divided into two groups, are the following:—

Principal Subjects.	*Secondary Subjects.*
1. Ballistics.	7. Higher mathematics.
2. Technology.	8. Mechanics.
3. History of artillery.	9. Natural philosophy and chemistry.
4. Artillery organization and tactics.	10. Geometrical drawing.
5. Artillery administration.	Riding.
6. Applied mechanics.	

During the summer months the students are sent to visit the imperial artillery and naval establishments, and other private technical

establishments, and also to the numerous mines, &c., in order to extend their practical knowledge.

The conditions of admission to the second year's course, and the final examination, are similar to those in force at the general staff academy.

The officers, on leaving, are attached to the guard for one year.

The cross of the academical order is conferred on those who specially distinguish themselves.

(3.) *The Nicholas Engineer Academy.*

This academy established at St. Petersburgh, admits 75 officers, the course of instruction extending over a period of two years.

All officers of engineers of the rank of staff captain in the army, downwards, (sub-lieutenants of the guard), who have served two years with their regiments, and have passed with honor through the engineer war school, or the physico-mathematical course at one of the universities, and who pass an entrance examination, are eligible for admission.

The entrance examination is conducted on the same conditions as that of the artillery academy. The subjects of examination are as follows :—

1. Elements of field and permanent fortification, mapping and mining.
2. Elements of integral calculus.
3. Infantry drill regulations.
4. Study of the arms in use.
5. General history.
6. Geography.
7. Russian.
8. French or German (optional).

The course of instruction, the subjects of which are divided into two groups embraces the following :—

Principal Subjects.	*Secondary Subjects.*
1. Permanent fortification.	7. Higher mathematics.
2. History of fortification.	8. Geometrical drawing.
3. Building.	9. Geodesy.
4. Construction of military buildings, waterworks, and roads.	10. Chemistry and mineralogy
5. Architecture	11. Military history.
6. Applied mechanics.	12. Military administration.
	13. Artillery.

During the summer months the students are sent to the fortifications and other engineering works, in order that they may acquire a practical knowledge of their duties.

The regulations in force at the general staff academy, as regards admission to the second year's course of study, and the final examination, apply also to the engineer academy.

The highest on the list are appointed to the engineer corps, those specially distinguishing themselves being decorated with the cross of the academical order; the remainder return to their regiments.

Extra students are admitted to the engineer and artillery academies on the same conditions as to the staff academy.

(4.) *The Military Law Academy.*

This academy is at St. Petersburg; the number of students admitted is 50, and the length of the course of instruction is two years.

Admission is open to officers who have obtained a certificate from some military or public school, and who pass an entrance examination. The academy educates officers for the highest post in the judicial department of the army.

The subjects of instruction embrace:—

Principal Subjects.	*Secondary Subjects.*
1. Russian criminal law.	7. Criminal law.
2. Military codes of foreign countries.	8. Police law.
3. Russian judicial procedure.	9. Military administration.
4. Judicial organization.	10. History of Russian law.
5. Encyclopædia of legal science.	11. Civil law.
6. Russian and international law.	

The regulations in force at this academy, as regards admission to the second year's course and the final examination are the same as those of the general staff academy.

Officers who pass a good examination receive appointments in the judicial department of the army; if there are no immediate vacancies, they return to regimental duty until vacancies occur. The cross of the academical order is given to them.

The total number of pupils in the military, educational, and training institutions of Russia amounts to 13,665. About 1,460 young men, on an average, pass into the army yearly from these institutions, and are fitted by their education, both general and military, to obtain the rank of officer.

The sons of the Russian nobility have always considered it one of the duties of their exalted position to give their personal service to the army; a large number of young men also, sons of the educated classes, are desirous of entering the army and of obtaining commissioned rank; the result of this is, that the body of officers is recruited from amongst the best elements of the whole population.

The area of Russia in Europe is 98,503 geographical square miles; of the Caucasus, 7,972; of Siberia and Turkestan, 272,679—a total of 379,161 geographical square miles.

The population of Russia in Europe is 71,200,000; of the Caucasus, 4,540,000; of Siberia and Turkestan, 6,260,000—total 82,000,000.

The revenue in 1871 amounted to $379,258,680. The expenditure in the same year was $393,655,225. The army estimates amounted to $121,128,230; and the navy estimates to $14,190,890.

II. NAVAL EDUCATIONAL ESTABLISHMENTS.

I. NAVAL WAR SCHOOL.

This school, established at St. Petersburgh, has a four years' course of instruction, and admits 240 government pupils, who are trained for officers of the navy. Sons of noblemen, and of all officers and officials, between the ages of 15 and 18 are eligible, if physically fit, on passing an examination in religion, Russian, arithmetic, algebra, and geometry, general and Russian history, geography, and French.

Candidates are allowed to make an experimental cruise in one of the ships of the marine artillery school squadron, before entering the war school, if there is accommodation in the ship.

The examination takes place at the school in the beginning of September. The candidates are admitted in order of merit, a minimum of six units being required in each subject, and an average of seven in the whole number of subjects.

The course is divided into a preparatory and a naval course.

The preparatory course occupies one year and embraces :—

1. Religion.
2. Russian.
3. History.
4. Natural philosophy.
5. Mathematics (including plane trigonometry).

The naval course lasts for three years, and comprises the following subjects :—

1. Spherical trigonometry.
2. Analytical geometry.
3. Geometrical drawing.
4. Mechanics.
5. Ship-building.
6. Naval architecture.
7. Machinery.
8. Navigation
9. Physical geography and meteorology.
10. Naval surveying.
11. Astronomy.
12. Naval duties.
13. Coast fortification,
14. Naval gunnery.
15. Naval tactics and history.
16. Naval and international law.

Three months during the summer are given up to practical instruction under the direction of the commandant of the school, a special squadron being formed for this purpose from the training ships.

The third year's students of the naval course are examined in April, in the presence of all the instructors, and are appointed naval cadets, according to their precedence on the list.

II. NAVIGATION AND ARTILLERY SCHOOL.

This school at Cronstadt, trains cadets for the navigating corps and for the marine artillery; it admits 140 pupils, who go through a four years' course.

Candidates for admission must have passed a middle class school, undergo a preliminary examination, and be between the ages of 13 and 17. The entrance examination comprises the following subjects :—

1. Religion.
2. Mathematics (including plane trigonometry.
3. Russian language and literature.
4. General history.
5. Geography.
6. French.

It is optional to candidates to make an experimental cruise on board one of the training vessels belonging to the school, previous to being examined, in order to test their physical fitness for naval service. The following subjects form the programme of instruction at this school:—

1. Religion.
2. Mathematics (including spherical trigonometry.
3. Geodesy.
4. Natural philosophy.
5. Machinery (for marine artillery candidates.)
6. Navigation (for candidates for the navigating corps).
7. Ship-building.
8. Artillery (for marine artillery candidates.)
9. History.
10. Geography.
11. Topographical drawing.
12. Russian language and literature.
13. English.

The successful candidates are appointed cadets.

III. NAVAL ENGINEER SCHOOL.

This school, at St. Petersburgh, admits 80 pupils, and trains cadets for the naval engineering and ship-building corps.

Candidates are admitted between the ages of 15 and 18 on the same conditions as to the school of navigation.

The education committee of the admiralty was employed in 1870 in considering the subjects of instruction, but the results of their labors have not yet been published.

At the termination of the course, the students are appointed as cadets to the various corps.

MARINE ARTILLERY SCHOOL SQUADRON.

This squadron was formed in connection with the Baltic fleet, for the purpose of training naval officers and non-commissioned officers in gunnery. It is attached to the fourth division, and comprises a staff, a permanent and variable establishment.

The permanent establishment includes the lecturers, drill instructors, &c.; the variable establishment includes officers and men of all the squadrons who are undergoing a course of instruction.

The course lasts for two years, half the variable establishment leaving the squadron annually.

The officers and non-commissioned officers are required to pass an entrance examination before a commission appointed by the harbor commandant at Cronstadt.

A preparatory school for marine artillery non-commissioned officers is connected with the squadron.

Those who distinguish themselves receive promotion and an increase of pay.

GREEK LITERATURE IN ENGLAND.

In England, Greek literature had neither died out so soon, nor was so slow to revive, as in other countries. The question between Latin and the mother-tongue was complicated for a time by the rival claims of Norman and Saxon, Latin being construed in grammar schools into French till about 1350. The Norman conquest also tended to mark strongly the contrast between the gentleman and the scholar. Hallam supposes that in 1400, or a generation later, an English gentleman of the first class would usually have "a slight tincture of Latin." But about the earlier date Piers Plowman bitterly complains that "every cobbler's son and beggar's brat gets book-learning, and such wretches become bishops, and lords' sons and knights crouch to them." He thinks that lords should make bishops of their own brothers' children. Probably nowhere did the Christian religion do more than in England to exalt them of low degree; and nowhere were gentlemen less disposed to humble themselves to be scholars, that they might be exalted to be bishops. The universities were much frequented by the sons of yeoman; and in the monastery and cathedral schools, and large parish-schools, any peasant boy of good capacity might learn Latin free of expense.

In the reign of Richard II., indeed, a petition was presented to Parliament by certain lords, praying that children of serfs and the lower sort might not be sent to school, and particularly to the schools of monasteries, wherein many were trained as ecclesiastics, and thence rose to dignities in the state. But the clergy were strong enough to defend the cause of the poor. One of the most disgraceful acts for making agricultural labor compulsory, ends with the proviso that "every man and woman of what estate or condition that he be, shall be free to set their son or daughter to take learning at any manner school that pleaseth them within the realm."

Gentlemen took care that their sons should learn "courtesy," to ride, sing, play upon the lute and virginals, perform feats of arms, dance, carve, and wait at table, where they might hear the conversation (sometimes French or Latin), and study the manners of great men. In some of the great houses there were masters of grammar to teach Latin to the "young gentlemen of the household." Also many gentlemen studied at the inns of court, and some at foreign universities.

A letter from Pace to Colet, about the year 1500, shows the tone of another class of gentlemen. One is represented as breaking out at table into abuse of letters. "I swear," he says, "rather than my son should be bred a scholar, he should hang. To blow a neat blast on the horn, to understand hunting, to carry a hawk handsomely, and train it, that is what becomes the son of a gentleman: but as for book-learning, he should leave that to louts."

It is stated by a recent historian, that, as late as the reign of Edward VI. there were peers of Parliament unable to read. Well might Roger Ascham exclaim, "The fault is in yourselves, ye noblemen's sons, and therefore ye deserve the greater blame, that commonly the meaner men's children come to be the wisest councilors, and greatest doers, in the weighty affairs of this realm."

The two great schools founded before the revival, Winchester (1386), and Eton (1440), were on one model, being intended to lay a grammatical foundation for the studies of New College, and of King's. No record of the course of

training in those days has been preserved. In Wolsey's Statutes (drafted before 1447) for the Ipswich Grammar School, which was to prepare students for his college at Oxford, there is no mention of verses or of Greek.

An account of Eton in 1560 shows what the school had become a quarter of a century after the appointment of Udall as head-master. The sixth form alone learn Greek grammar. The younger boys read Terence, Cicero (Sturm's selection), Vives, and Lucian in Latin. Among the books of the upper forms, besides the Ovid, Virgil, Horace, Catullus, and Martial of modern days, are Cæsar, Lucan, and the epigrams of More.

Verses are written on subjects such as might still be set in the lower forms. There is some attempt to go to nature for poetic inspiration. Before writing on "the flowery pleasantness of spring," the boys are sent out at break of day to gather branches of maythorn, taking care not to wet their feet. In "fruit-bearing autumn" the plentiful crops must be imagined and described before nutting is allowed. The verse was Latin, with an exception in favor of the gaiety of spring, which was allowed to vent itself in simple English, as still, when his heart is most full, an Eton boy may bid his school farewell in the unpracticed accents of his mother-tongue. The other exercises were declamations, themes, versions, and variations. Excerption of flowers and phrases was also taught in school.

Epigrammatic contests were encouraged, and the writer describes with glee how at Montem new fellows were salted with salt, with Latin gibes, and with their own tears. On the long winter nights the boys acted Latin or English plays written by Udall, "the father of English comedy." In July a competitive examination was held, that the fittest might be elected to the college.

If the preambles of Acts were history, it would appear that at all the cathedrals founded or reformed by Henry VIII. good stipends were provided for "readers of Greek, Hebrew, and Latin." When an endeavor was made at Canterbury to exclude the children of the poor from profiting by these endowments, Cranmer made a spirited protest, concluding as follows: "The poor man will for the most part be learned when the gentleman's son will not take the pains to get it. . . . Wherefore, if the gentleman's son be apt to learning, let him be admitted; if not apt let the poor man's child that is apt enter in his room." But before long cathedral trust-moneys took another direction.

During the last thirty years before the Reformation there were more grammar schools erected and endowed in England than had been established in three hundred years preceding. These were results of the recovery from the Wars of the Roses, and of the classical revival, which had nowhere more influence than at court. The king himself was learned in the tongues, and took care that his family should be so. Erasmus praises the learning of Queen Catharine and the Latin letters of Mary. Ascham read Aristotle's Ethics in Greek with Edward, and made him translate from Cicero into Greek. Of Elizabeth's Greek he writes to Sturm in the highest terms. Lady Jane Grey, Lady Cecil, Lady Russell, and More's daughter Margaret, are examples of the classical scholarship attained, so far as hawking and hunting permitted, in families connected with the court.

The Reformation greatly diminished the amount of education by the destruction of religious schools. It became necessary "to take diverse orders for the maintenance and continuance of scholars, priests, and curates," which led to

the foundation of more grammar schools. But the rapacity of Edward's council left scanty funds to endow them. The reign of Mary was disastrous to education. The general want of schools, decay of the Universities, and decay of learning, were represented to Elizabeth in the strongest terms. But, except by private liberality, little was done to meet the want.

The statutes of the grammar schools or free schools founded by the Crown and by private benefactors are nearly all on one model, combining classical with religious instruction. The archetype may be found in Dean Colet's Statutes (1509) for St. Pauls. Scholastic Latin was to be strictly excluded, but not so Christian writers in good Latin. The head-master was to be "learned in good and clean Latin literature, and also in Greek, if such may be gotten." Such was gotten, in the person of Lilly, the author of *Propria quæ maribus* and *As in præsenti*. Erasmus, who had been much consulted in the whole matter, and helped to draw up the grammar, considered this school to be the best in England.

The statutes of the school founded at Manchester (1525), by Bishop Oldham, may serve further to set forth the conception of a grammar school. He had observed that "the children in the same country having pregnant wits had been most part brought up rudely and idly," and determined to give them an opportunity of learning grammar, as being "the ground and fountain of all the other arts and sciences. . . . the gate by the which all other been learned and known in diversity of tongues and speeches." There is no special mention of Greek.

The Shrewsbury Grammar School, founded by Edward VI. (1551), is described by Camden as "the best filled in all England, being indebted for its flourishing state to provision made by the excellent and worthy Thomas Ashton." Ten years later, Laurence Sheriff made similar provision for Rugby. Harrow was founded (1571) as "the Free Grammar School of John Lyon." He names for use many of the best Latin and Greek books, but only one Greek poet, Hesiod. The boys are "to be initiated in the elements of Latin versification very early." And "no girls shall be received to be taught in the same school." The head-master "may take of the foreigners such stipends and wages as he can get, so that he take pains with all indifferently, as well of poor as of rich."

The statutes of the later free schools generally prescribe verses, and Greek. Archbishop Grindal, for example, requires for St. Bees (1583) "a meet and learned person that can make Greek and Latin verses, and interpret the Greek Grammar and other Greek authors." The only other Greek author named is "the little Greek Catechism set forth by public authority." Archbishop Sandys expects from the Hawkshead School, in Lancashire (1588), that "the chiefest scholars shall make orations, epistles, and verses in Latin and Greek for their exercises," and all the scholars "shall continually use the Latin tongue or the Greek tongue as they shall be able." Archbishop Harsnet wishes for Chigwell (1629) "a man skillful in the Greek and Latin tongues, a good poet. For phrase and style he is to infuse no other save Tully and Terence; and to read the ancient and Latin poets, no novelties or conceited modern writers."

Latin plays are not much mentioned in the statutes, but were frequently acted; at Shrewsbury weekly. In a few cases Hebrew is required of the head-master, as at Bristol, Southwark (1614), and Lewisham (1652). But in

by far the larger number of schools Greek and Latin alone are specified, and in some it is expressly said that "Greek and Latin only," or "the classics only," are to be taught.

Charterhouse (founded 1611) is an exception. For, although the statutes (dated 1627) prescribe "none but approved authors, Greek and Latin, such as are read in the best esteemed free schools," and Latin and Greek verses every Sunday upon some part of the Second Lesson, it is added that the scholars shall be taught "to cypher and cast an account, especially those that are less capable of learning and fittest to be sent to trades."

When grammar schools have received new statutes by Act of Parliament, there has seldom been an essential change. At Leeds, an attempt was made to introduce a more modern education. But it was decided in Chancery (1805) that "the Free School in Leeds is a free grammar school for teaching, grammatically, the learned languages, according to Dr. Johnson's definition." In general, little has been done to meet the requirements of a later age. Endowments have been wasted by the cessation of demand for classical instruction.

RECENT MOVEMENTS.

The recognition of Greek learning as an indispensable element in literary culture, and of the language as a necessary part of a liberal education, effected in England, three centuries ago, by such men as Grocyn, Linacre, More, Erasmus, and Dean Colet, has been not only questioned, but successfully resisted within the last few years. The demands of modern science and living languages and literatures, and particularly those of Germany and France, have made such impression on public opinion and educational authorities, that by a decision of the Senate of the University of London, in 1872, Greek is no longer required as an obligatory subject at the Matriculation Examination. The Public School Commission, charged with readjusting the relations of the great secondary schools in England to the universities, and to the industrial interests of the age, through their chairman, Lord Lyttleton, have addressed the governing authorities of the universities, no longer to make Greek indispensable to admission or graduation, and to receive candidates who shall stand an adequate test in modern languages and natural science. The House of Convocation of Oxford responded favorably, and after Michaelmas term, 1874, it will be no longer necessary to offer either Greek or Latin for an academic degree. The Senate of Cambridge rejected a similar proposal by only a majority of seven. The head masters of the endowed grammar schools at a recent conference, have pronounced that 'Greek should not be an essential in passing through the university course.'

To the discussions which have grown out of this action, the London Quarterly Review, for April, 1873, contributes an earnest plea against cutting off 'this right arm of liberal culture.' 'Among ancient studies, we claim for the Greek language and literature the two-fold place of the foundation and the keystone of the arch of knowledge, alike for its utility as the chief basis of all science, philosophy, and art, for its power to keep together every other element in the fabric of mental culture, and for its grace as the ornament of the whole structure.'

> 'To sink the past beneath our feet, be sure
> The future would not stand.'

CIRCULAR.

The undersigned, many years since (as early as 1837), in the discharge of official duties, and still earlier in the prosecution of historical studies, having become acquainted with several instances of trust funds for educational uses, if not actually perverted, at least very much neglected, and with many more in which the memory of the original donors had been allowed to perish without a suitable record, resolved to do something, through the 'preservative of all arts,' to throw around such benefactions the security which publicity of the intentions of the donors could give, and to turn and stimulate the thoughtful and well-guarded liberality of men of ample means into the too much neglected channel of education, literature, and science, by gathering up the history of libraries, academies, colleges, and other institutions of good learning in this and other countries in connection with the biographies of their founders and benefactors. In 1856 we commenced in the American Journal of Education a series of biographical sketches of Harvard, Yale, Brown, Lawrence, and other friends and benefactors less conspicuous by the amount, or opportuneness, but equally deserving of the gratitude of posterity by the motive and aim, of their donations—to the end 'that whoever feeds the lamp of science, however obscurely, however scantily, may know that sooner or later his name and virtues shall be made conspicuous by its light, and throughout all time accompany its lustre.'

We now propose to bring these sketches together as part of a series of volumes entitled *Educational Biography*. For this purpose, and also to be used in a chapter in the author's *Contributions to the History of Education in the United States*, the subscriber will be glad to obtain from the President or Treasurer of any educational institution, charged with the administration of any trust funds for the promotion of education, literature and science, an answer more or less extended, as they may find convenient or think proper to make, to the following memoranda. He would earnestly solicit at once a list of all donations over $1,000, with the name and residence of each donor, and the object specified by him in his gift—to be used in a Paper on Educational Benefactions in the United States, for the Vienna Exposition.

HENRY BARNARD,

HARTFORD, CONN., Feb. 22, 1873. P. O. Box U.

Memoranda for Biographical Sketches of Benefactors of American Education:

1. Name in full.
2. Date and place of *birth*.
3. School and professional training.
4. Life work—place and kind.
5. Pecuniary success in life.
6. Date and place of death (if deceased).
7. Date and amount of benefactions of any kind,
   (1.) In his own life time.
   (2.) By Will.

Please specify:

1. Name of institution created or aided (if any).
2. The special objects set forth.
3. The conditions of forfeiture.
4. The money value at time of donation or bequest.
5. The present estimated money value.
6. Any remarks suggested by the results.

ROBINSON FEMALE SEMINARY.

EXETER, NEW HAMPSHIRE.

MEMOIR OF FOUNDER.

WILLIAM ROBINSON, the founder of the seminary which bears his name, was born at Exeter, N. H., September 18th, 1794, and here his early life was passed. While yet a child his parents died, and he was left, without property, to make his own way in the world as best he could. After having to some extent availed himself of the advantages afforded by the public schools of the day, and, as it used to be termed, "served his time" at the trade of a printer, he left Exeter for the South, and finally settled in Augusta, Georgia, where the rest of his life was passed, and where the largest part of his property was accumulated. Here he died, May 13th, 1864.

Having amassed a large fortune, the most of which he carefully invested at the North, and proposing to spend some time in travel in the Old World, Mr. Robinson made his will in the year 1853, in which, after legacies to his wife and relatives (he had no children), he left the bulk of his property to an institution in Georgia, and to found a seminary for girls in his native town. The war of the rebellion breaking out soon after, Mr. Robinson seems to have concluded to postpone his visit abroad, and his purposed travels were never undertaken. How much of his property was sacrificed during the war is not known to the writer, but the greatest portion, probably, remained safely invested at the North, where it rapidly accumulated. At the time of his death it is supposed that Mr. Robinson was, in a measure, unacquainted with the extent of his own fortune,—however, he seems to have changed his purpose just before he died, so far as to propose leaving a comparatively limited bequest for the founding of a seminary in his native town, and a new will was drawn up to that effect, but he died before it could be executed.

The town of Exeter was put in possession of the sum thus left in the year 1866, amounting to $240,000, and at the organizing the Seminary, to about $300,000.

A monument erected over his remains at Augusta, has this inscription:

WILLIAM ROBINSON,
Born in
Exeter, N. H.,
September 18, 1794.
Died at
Summerville, Ga.,
May 13, 1864.

A resident of Augusta and vicinity for nearly fifty years, he was known as a courteous gentleman, an honorable merchant, and a benefactor to the poor.

His name will be held in grateful remembrance by the people of his birthplace and of his adopted home, for the bounty which secured to their children, and children's children, the priceless benefits of education.

Mr. Robinson's views of the use to be made of his 'bounty' are very clearly set forth in his will, a part of which is appended to this notice. Any doubt of his intentions is easily resolved by recalling the fact that he was a poor boy once, who felt the want and knew something of the power of a thorough education. He had lived as child, youth, and in early manhood in sight of 'Phillips Academy,'—was a daily witness of its operations, was conversant with its students, and not unlikely may have sometimes envied them the superior advantages which they enjoyed. He was accustomed to hear them and others speak of college and of educational institutions, and thus became familiarized with something of their characteristics. His experience, too, as a printer's boy, may have often led his thoughts in the same direction. He, doubtless, in after life appreciated, more than most men would have done, the inestimable blessing which Phillips' liberality had been and was likely to be in all coming time to the community. At the same time he evidently saw that Phillips, as was the custom in his day, had wholly overlooked one half of society, and, while providing the means of education for boys, had wholly passed by girls and young women, and generously determined to do for them what Phillips had done for their brothers. His purpose may have been early formed and long cherished, and not unlikely in the midst of the turmoil and vicissitudes of an extensive business he may have clung in secret to an early formed resolve that should wealth accumulate in his hands, a bountiful share of it should be reserved to give to females the educational advantages generally denied them.

As a poor boy, Mr. Robinson knew well the discomforts and deprivations of restricted means, and when he sighed for some of the privileges which wealth had it in its power to bestow, there can be no doubt that he determined in his heart that should he ever be called to discriminate between the rich and the poor, the poor and

the orphan, other things being equal, should have the first consideration. In the part of his will making the bequest, he says:—

* * * * Being about to travel into various parts of these now happy and prosperous United States, and also intending to visit Europe, and to be absent from home some time to see men and things, and to become better acquainted with the manners and customs and the opinions of the people of the world, with the hope of improving and adding something to my limited knowledge, and life being at all times uncertain; but, in my opinion rendered more so by traveling in railroad cars, steamboats, and on the mighty deep, and by the blessing of the Great First Cause of all things, being in the possession of a sound mind, do make this my last Will and Testament.

After referring to the extent and character of his property, and making ample provision for his wife, he bequeaths the income of certain stocks, &c., to the Trustees of the Richmond Academy in the city of Augusta, Ga., and to the town of Exeter, N. H.:

'To be appropriated forever to the support of teachers in the Branch Academy, on the sand-hills and in the vicinity where I now reside * * * and I beg leave most respectfully to suggest the selection of such teachers as will give the pupils a good practical education, one that will fit them for all the practical duties of the actual in life; and in admitting children into the Academy, all other things being equal, always to give the preference to the poor and the orphan.' * * * 'The residue, or balance of my property, I give and bequeath to the town of Exeter, in the State of New Hampshire and county of Rockingham, being the place of my nativity, the income of said property and no more, to be appropriated forever to the support of suitable and proper teachers for the only and sole instruction of females, and I most respectfully suggest that in admitting applicants, all other things being equal, always to give the preference to the poor and the orphan. I expect the town of Exeter will provide a suitable building for a female seminary and that the interest on the amount of money it will receive from my estate, will be appropriated to the payment of suitable teachers, contemplated by me to be employed in instructing females. If the inhabitants of the town of Exeter act in accordance with my suggestion, they will in a few years have a flourishing female seminary. In my poor opinion, there is altogether too much partaking of the fancy in the education that females obtain, and I would most respectfully suggest such a course of instruction as will tend to make female scholars equal to all the actual duties of life, such a course of instruction as will enable them to compete, and successfully too, with their brothers throughout the world, when they have to take their part in the actual of life. I have given my mite for this purpose, and if good comes of it I shall not have lived in vain.'

The town of Exeter received the bequest, and carried out the provisions of the will by placing the fund in the hands of trustees, chosen by and responsible to it—then borrowed $100,000, giving their note, principal and interest, payable all or in part, on demand of the trustees, who are expected never to ask for a penny of it—making tuition free to all female children of the town, with books and stationery, and further deducting from the income thus reduced all expenses for repairs, improvement on grounds, and all pecuniary expenses—practically leaving not more than one half of the income 'to make female scholars equal to all the duties of life.' This policy will not establish a 'flourishing female seminary' of the highest grade.

SWARTHMORE COLLEGE—Front View.

SAMUEL WILLETS AND SWARTHMORE COLLEGE.

MEMOIR.

Samuel Willets was born at Westbury, in Queen's County, New York, on the 15th of June, 1795. His father was a substantial and highly-respected farmer of that town, but Samuel, the son, was early impressed with a feeling that a wider field of usefulness was to be opened before him than he could find on his father's farm. He therefore went to the neighboring city of New York, where he began his commercial career, as clerk, in the year 1812. He remained in this position three years, and during this early experience he had already adopted the motto which he never lost sight of, and which has made him so successful in every enterprise with which his name has been connected; the motto that 'Whatever is worth doing at all, is worth doing well.' In 1815, at the age of twenty, he engaged in the hardware trade, and for an unbroken period of fifty-four years, he followed persistently, and with ever increasing success, the business of his choice; and few names have stood so high in the mercantile community of New York during the present century as that of 'Willets & Co., 303 Pearl street.' It has long been associated with all that is just, upright, honorable, and true in commercial transactions.

During his long and successful career as a merchant, he never permitted himself to be wholly absorbed in amassing wealth; but the various benevolent and charitable institutions of his adopted city have looked to him for substantial aid and encouragement, and he has, not unfrequently, occupied responsible positions in their management. The elevation of the character of woman, enlarging her field of usefulness, and furnishing the needed facilities for her higher culture, have claimed much of his time and thoughts for many years. He has also been, in his quiet, unostentatious way, a warm advocate of the cause of human freedom, and has been instrumental, in connection with his friend, Isaac T. Hopper of New York, in obtaining the liberation from bondage of many of the oppressed race in our Southern States. In common with many

members of his religious society he has ever been active in his opposition to legalized 'killing', and untiring in his advocacy of the abolition of capital punishment. He has labored faithfully in the cause of ameliorating the condition of the Indians of our country, and all measures for dealing with them justly, and with loving kindness, have had his warmest sympathy and support. Long identified with every humane movement, it was eminently fitting that he should be chosen by the yearly meeting of Friends in New York to present an address at Washington expressive of the feelings of Friends with regard to the violent death of the lamented Abraham Lincoln. The great cause of peace and universal brotherhood has ever found in Samuel Willets an earnest and most efficient advocate. In brief, every measure for the amelioration of the sufferings of the human race, without regard to sex, color, or condition, has ever received from him not only warm sympathy, but most substantial support.

SWARTHMORE COLLEGE.

For many years it was a cause of deep concern with members of the Society of Friends in this country, that they had under their control no college, or higher institution of learning. It was not till 1865 that the enterprise was begun in earnest; an eligible site was selected near the city of Philadelphia, and the corner-stone of a substantial college edifice was laid.* For more than three years the building slowly progressed; Friends, with their characteristic care and prudence, proceeding no faster than the means were furnished. In 1869, the building was so nearly completed that the college and preparatory school were organized, and now (1873), after four years of successful labor, the lowest academic degree is about to be conferred upon the first graduating class. During the seven years which have passed since the laying of the corner-stone, the sum of nearly half a million dollars has been expended in the erection of the buildings, supplying them with the needed furniture and apparatus, and in thoroughly organizing all the various departments of study, that the institution may eventually take rank among the

* The college is in Delaware County, on the Philadelphia and Westchester Railroad, ten miles from the depot at Thirty-first and Chestnut streets. The college station is *Swarthmore*, and a post-office has been established there.

The building is 348 feet in length, with return wings of 92 feet each. It consists of a center building 60 feet wide by 110 feet 8 inches deep, on either side of which are fire-proof alcoves containing iron stairs, and wings extending from either side of these, each 100 feet by 44 feet wide; the return wings are also 44 feet wide, with towers on the inner flanks 11 feet in the clear. The kitchen building in the rear is 60 feet deep by 44 feet wide. And disconnected is an ample laundry building. The entire structure is heated by steam from boilers located in the basement of the laundry, and is lighted by gas from a reservoir located 150 feet from the nearest point of the building.

leading colleges of the country. This result may reasonably be anticipated, for under the wide and liberal administration of a board of managers who have felt a deep interest in this movement from its first inception, the principle is fully recognized that the college is not the massive pile of stone and mortar, nor any of the merely material accessories which are necessary to its existence, but the men and women who are intrusted with the management, and who fill its professorial chairs. They fully recognize the fact that a college properly officered and equipped, and truly worthy of the name, is in this age of the world, one of the most expensive of all human institutions.

It was natural that Friends interested in the cause of education, and desirous of establishing a college for the thorough education of both sexes together, and alike, should look to such a man for encouragement and that substantial aid upon which such an enterprise so largely depends. Nor did they look in vain. From the very beginning of the movement to the present time, to establish a well endowed institution of higher culture in the Society of Friends, Samuel Willets' wise counsels have directed, and his liberal contributions have aided the work. He is one of the few men who really understand how to enjoy wealth to the utmost, by making it subserve the best ends. Unlike many successful business men, who continue to amass and hoard up money to the very last, with an ever increasing greed which grows by what it feeds upon, he desires to see his wealth, the well earned fruit of his long and successful labors, properly bestowed in his lifetime. That he may himself so direct his own benefactions as to secure the greatest possible good attainable with the amount of means expended. It is a rare secret which he, and a few noble spirits like himself, have discovered, and a new and inexhaustible source of enjoyment which they have opened to wealthy men, compared with which the pleasures of accumulation fade into insignificance. He has not only given liberally of his own substance to every good and noble work, but he has so wisely conditioned his benefactions that he has made them the means of drawing out large contributions from others for the same or similar ends. His power to do good with the large resources at his command is thus increased many fold; directly, by the sums of money which his contributions call forth from other wealthy men; and indirectly, through the influence of his example.

The fourth annual catalogue gives the names of 260 pupils—of both sexes, nearly equal in number—70 in the collegiate department, and 190 in the preparatory department,

SWARTHMORE COLLEGE—Rear View.

EZRA CORNELL AND CORNELL UNIVERSITY.

MEMOIR.

Ezra Cornell, the founder and munificent benefactor of the University at Ithaca which bears his name, was born at Westchester Landing, Westchester County, New York, January 11, 1807. His parents were members of the Society of Friends; and his father by trade a potter, removed to De Ruyter, Madison County, in 1819, managed a farm in summer, and taught a district school in the winter. In the diversified labors of the pottery, the farm, and the school, young Cornell gained that varied practical skill, as well as a general sharpening of the faculties which has proved with so many American youths more useful, in the work which the necessities of the country require to be done, than the highest and widest college culture. In 1826, he assisted the carpenters employed by his father to build a shop, and in so doing gained such insight into the business that he was permitted soon after to construct a substantial and comfortable house, into which the family removed and continued to reside.

In 1826, Ezra Cornell left his father's house to seek his fortune, and in the year following found employment at Homer, Cortland County, in building wool-carding machines. In the spring of 1828 he went to Ithaca, to work in the machine shop of a cotton factory, at eight dollars a month and his board; and here he worked so satisfactorily twelve hours a day, and usefully to his employer, that his wages at the end of six months were advanced to twelve dollars per month. In 1829 he took charge of a flouring mill at Fall Creek (Ithaca), in which he continued for eight years. During this engagement he reconstructed and enlarged the mill, with such additional mechanical facilities for moving the grain and flour as to require the services of only one man to attend to the eight run of stone, which could turn out four hundred barrels of flour per day, in the busiest season. In this, as in every other position he has occupied, he strove to make his services valuable, both to his employer and to himself.

In 1839, Mr. Cornell engaged with his brother in the lumbering and farming business, located in Maine and Georgia—points so widely separated as almost necessitated the invention of the magnetic telegraph, which Prof. Morse was at that time making available for the purpose of communication between distant places, and in whose plans Mr. Cornell became associated, greatly to his own pecuniary advantage—as is thus narrated by Dr. Brockett in the *Men of Our Day*:

During the winter of 1842 and 1843, while in Georgia, he conceived a plan for employing the State prison convicts of Georgia in the manufacture of agricultural implements; and after thoroughly examining its feasibility, went to Maine for the purpose of settling some unfinished business, preparatory to entering upon the execution of his project. While in Maine, he called upon Mr. F. O. J. Smith, then editor of the Portland '*Farmer*.' He was informed by Mr. Smith, that Congress had appropriated thirty thousand dollars toward building a telegraph, under the direction of Professor Morse, between Baltimore and Washington, and that he (Smith) had taken the contract to lay the pipe in which the telegraph cable was to be inclosed, and he was to receive one hundred dollars a mile for the work. Mr. Smith also informed Mr. Cornell, that, after a careful examination, he had found that he would lose money by the job, and, at the same time, showed him a piece of the pipe, and explained the manner of its construction, the depth to which it was to be laid, and the difficulties which he expected to encounter in carrying out the design. Mr. Cornell, at this same interview, after the brief explanation which Mr. Smith had given, told him that, in his opinion, the pipe could be laid by machinery at a much less expense than one hundred dollars a mile, and it would be, in the main, a profitable operation. At the same time, he sketched on paper the plan of a machine which he thought practicable. This led to the engagement of Mr. Cornell by Mr. Smith, to make such a machine. And he immediately went to work and made patterns for its construction. While the machine was being made, Mr. Cornell went to Augusta, Maine, and settled up his business, and then returned to Portland and completed the pipe machine. Professor Morse was notified by Mr. Smith, in regard to the machine, and went to Portland to see it tried. The trial proved a success. Mr. Cornell was employed to take charge of laying the pipe. Under his hands the work advanced rapidly, and he had laid ten miles or more of the pipe, when Professor Morse discovered that his insulation was so imperfect that the telegraph would not operate. He did not, however, stop the work until he had received orders, which orders came in the following singular manner. When the evening train came out from Baltimore, Professor Morse was observed to step from the car; he walked up to Mr. Cornell and took him aside, and said, 'Mr. Cornell, can not you contrive to stop the work for a few days without its being known that it is done on purpose? If it is known that I ordered the stoppage, the papers will find it out, and have all kinds of stories about it.' Mr. Cornell saw the condition of affairs with his usual quickness of discernment, and told the professor that he would make it all right. So he ordered the drivers to start the team of eight mules, which set the machine in motion, and, while driving along at a lively pace, in order to reach the Relay House, a distance of about twenty rods, before it was time to 'turn out,' managed to tilt the machine so as to catch it under the point of a projecting rock. This apparent accident so damaged the machine as to render it useless. The professor retired in a state of perfect contentment, and the Baltimore papers, on the following morning, had an interesting subject for a paragraph. The work thus being suspended of necessity, Professor Morse convened a grand council at the Relay House, composed of himself, Professor Gale, Dr. Fisher, Mr. Vaile, and F. O. J. Smith, the persons especially concerned in the undertaking. After discussing the matter, they determined upon further efforts for perfecting the insulation. These failed, and orders were given to remove every thing to Washington. Up to this time,

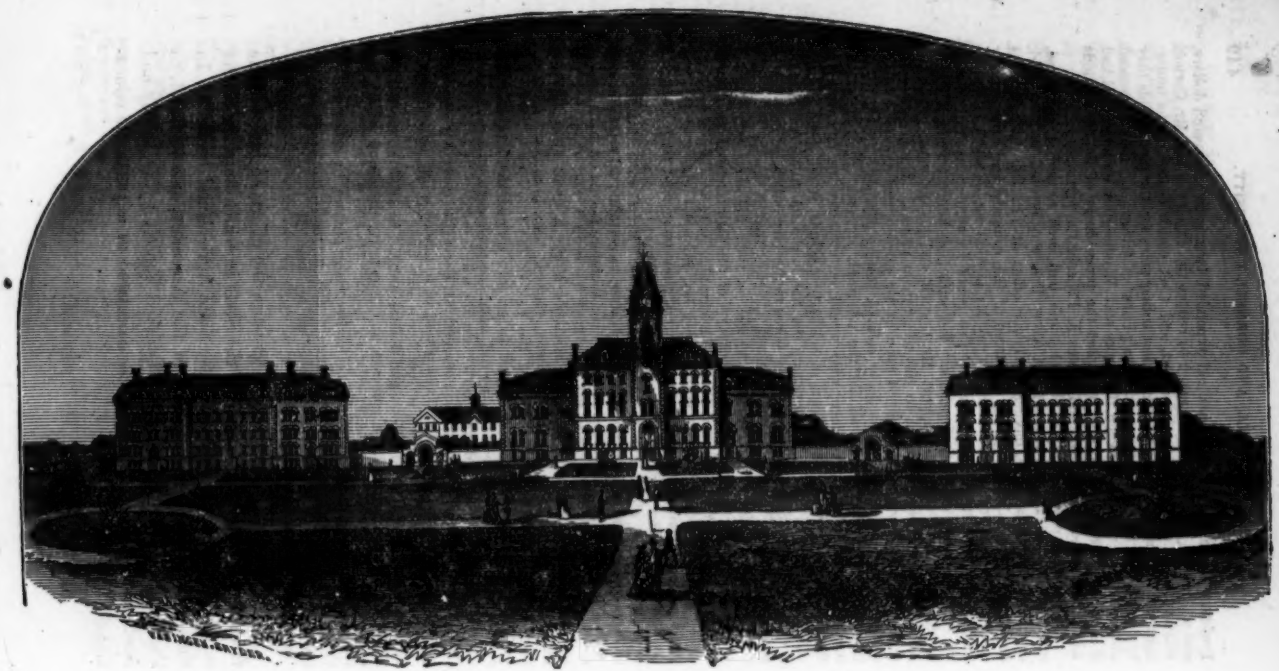
Professor Morse and his assistants had expended twenty-two thousand dollars, and all in vain. Measures were taken to reduce the expenses, and Mr. Cornell was appointed assistant superintendent, and took entire charge of the undertaking. He now altered the design, substituting poles for the pipe. This may be regarded as the commencement of 'air lines' of telegraph. He commenced the erection of the line between Baltimore and Washington on poles, and had it in successful operation in time to report the proceedings of the conventions which nominated Henry Clay, and James K. Polk for the presidency.

Although the practicability of the telegraph had been so thoroughly tested, it did not become at once popular. A short line was erected in New York city in the spring of 1845, having its lower office at 112 Broadway, and its upper office near Niblo's. The resources of the company had been entirely exhausted, so that they were unable to pay Mr. Cornell for his services, and he was directed to charge visitors twenty-five cents for admission, so as to raise the funds requisite to defray expenses. Yet sufficient interest was not shown by the community even to support Mr. Cornell and his assistant. Even the New York press were opposed to the telegraphic project. The proprietor of the '*New York Herald*,' when called upon by Mr. Cornell, and requested to say a good word in his favor, emphatically refused, stating distinctly, that it would be greatly to his disadvantage should the telegraph succeed. Stranger still is it, that many of those very men, who would be expected to be entirely in favor of the undertaking, viz., men of scientific pursuits, stood aloof, and declined to indorse it. In order to put up the line in the most economical manner, Mr. Cornell desired to attach the wires to the city buildings which lined its course. Many house-owners objected, alleging that it would invalidate their insurance policies by increasing the risk of their buildings being struck by lightning. Mr. Cornell cited the theory of the lightning-rod, as demonstrated by Franklin, and showed that the telegraphic wire would add safety to their buildings. Some persons still refused, but informed him that could he procure a certificate from Professor Renwick, then connected with Columbia College, to the effect that the wires would not increase the risk of their buildings, they would allow him to attach his wires. Mr. Cornell thought the obtaining of such a certificate a very easy matter, as certainly all scientific men were agreed upon the Franklin theory. He therefore posted off to Columbia College, saw the distinguished savan, stated his errand, and requested the certificate, saying it would be doing Professor Morse a great favor. To his utter consternation, the learned professor replied, 'No, I can not do that,' alleging that 'the wires *would* increase the risk of the buildings being struck by lightning.' Mr. Cornell was obliged to go into an elaborate discussion of the Franklin theory of the lightning-rod, until the professor confessed himself in error, and prepared the desired certificate, for which opinion he charged him twenty-five dollars. This certificate enabled Mr. Cornell to carry out his plans.

In 1845, he superintended the construction of a line of telegraph from New York to Philadelphia. In 1846, he erected a line from New York to Albany in four months, and made five thousand dollars profit. In 1847, he erected the line from Troy to Montreal, by contract, and was thirty thousand dollars the gainer by it, which he invested in western lands. He also invested largely in telegraphic stock generally, other lines having been put up by other parties, being confident in the ultimate success of the magnetic telegraph. These investments have so increased in value as to make Mr. Cornell one of the 'solid men' of the country.

Mr. Cornell took an active interest in the efforts to improve the farming interest of the section of the State in which he resided, and in 1862 was made president of the State Agricultural Society. In the same year he was elected to the Assembly, and in 1864, to the State senate. Here he distinguished himself by his steady and intelligent support of all measures calculated to advance the educational interests of the State.

 (*To be continued.*)



HARVARD COLLEGE.

(1.) *Condition of Productive Property, Aug.* 31, 1872.

UNIVERSITY FUNDS.

Stock Account (so called)	$154,016 08
Insurance and Guaranty Fund (so called)	74,730 61
Samuel D. Bradford Fund	5,000 00
Israel Munson Fund	15,000 00
Leonard Jarvis Fund	16,757 11
P. C. Brooks Fund for President's house	4,921 93
Thomas Cotton Fund	150 95
Total	$270,576 68

COLLEGE FUNDS.

Alford Professorship	$26,427 28
Boylston "	26,988 00
Eliot "	20,500 00
" " (J. Phillips's gift)	10,000 00
Erving "	3,333 34
Fisher "	34,277 13
Hersey "	16,677 13
Hollis " (Mathematics)	3,568 89
McLean "	41,012 31
Perkins "	20,000 00
Plummer "	23,428 75
Pope "	50,000 00
Rumford "	54,315 46
Smith "	22,037 93
Fund for Permanent Tutors	15,467 03
Lee Fund for the Hersey Professor	11,929 66
Class Subscription Fund	50,000 00
Hollis Professorship of Divinity	17,630 10
Paul Dudley Fund for Lectures	1,040 55
Jonathan Phillips Fund (unrestricted)	30,000 00
Henry Flynt's Bequest	335 44
John Thornton Kirkland Fellowship	6,313 30
Harris Fellowship	10,576 72
Abbot Scholarship	2,338 14
Alford "	654 50
Bigelow "	11,279 72
Bowditch "	90,310 41
Browne "	2,426 32
Class of 1803 Scholarship	6,518 36
" 1814 "	2,873 98
" 1815 " (Kirkland)	4,346 45
" 1817 "	3,311 57
" 1835 "	2,381 16
" 1841 "	2,156 40
Graduates' "	22,975 96
Hollis "	4,166 38
Morey "	7,375 81
Pennoyer "	5,831 26
Saltonstall " (Mary & Leverett)	4,103 47
" " (Dorothy)	326 70
Sever "	2,765 84
Sewall "	8,261 60
Shattuck "	23,829 32
Story "	2,445 09
Gorham Thomas "	3,065 10
Toppan "	5,425 49
Townsend "	22,937 64
Walcott "	3,374 74
B. D. Greene's Bequest for Scholarship	1,775 96
Exhibitions	10,321 99
Senior Exhibition	1,345 50
Samuel Ward Fund	1,200 00
John Glover "	544 23
Rebecca A. Perkins Fund	1,161 34
Lee Prizes for Reading	14,124 89
Boylston Prizes for Elocution	4,011 73
Bowdoin " Dissertations	7,937 62
Hopkins Gift for "Deturs,"	400 13
Botanic Garden Fund	20,237 83
Mass. Fund for Botanic Garden	15,126 01
Herbarium Fund	12,550 07
Total	$833,227 04

LAW SCHOOL FUNDS.

Dane Professorship	$15,000 00
Bussey "	13,837 92
Royall "	7,943 63
Total	$36,781 55

MEDICAL SCHOOL FUNDS.

Jackson Medical Fund	$18,278 71
Geo. C. Shattuck Fund	13,579 64
Warren Fund for Anatomical Museum	7,441 80
Boylston Fund for Medical Prizes	3,529 76
" " " Books	1,167 90
Medical Library Fund	1,478 33
Total	$45,476 14

DIVINITY SCHOOL FUNDS.

General Fund	$27,487 58
Bussey Professorship	35,794 04
Parkman "	15,253 15
Hancock "	5,722 31
Dexter Lectureship	19,314 65
Henry Lienow Fund	8,747 32
Mary P. Townsend Fund	5,000 00
Winthrop Ward "	2,000 00
Samuel Hoar "	1,000 00
Abraham W. Fuller "	1,000 00
Caroline Merriam "	1,000 00
Jackson Foundation	18,500 39
Clapp, Pomeroy, and Andrews Funds	5,487 33
J. Henry Kendall Fund	2,000 00
Nancy Kendall "	2,000 00
Lewis Gould "	867 94
Adams Ayer "	1,000 00
Total	$152,374 71

LAWRENCE SCIENTIFIC SCHOOL FUNDS.

Professorship of Engineering	$36,959 21
Professorship of Chemistry	2,724 29
James Lawrence Fund	50,000 00
Abbot Lawrence "	58,606 12
Gray Fund for Zoological Museum	51,750 00
Total	$200,039 62

LIBRARY FUNDS.

Subscription for Library	$11,968 27
Bowditch Fund	1,895 85
Boyden "	76 23
Farrar "	5,465 49
Hall "	1 97
Haven "	2,349 96
Hayward "	5,032 61
Hollis "	2,295 39
Homer "	2,227 41
Lane "	4,988 59
Minot "	63,424 03
Salisbury "	4,983 16
Shapleigh "	3,363 15
Ward "	5,065 63
Wales "	474 87
Total	$112,912 61

OBSERVATORY FUNDS.

Edward B. Phillips Fund	$104,292 13
James Hayward "	20,000 00
Sears "	15,595 45
Quincy "	10,748 28
Anonymous Observatory Fund	10,000 00
Total	$160,635 86

FUNDS FOR THE ALUMNI HALL.

Charles Sanders Gift	$20,000 00
" " Bequest	33,417 20
Gift of Class of 1807	7,817 01
Total	$61,234 21

FUNDS FOR SPECIAL PURPOSES.

Bussey Trust (½ Bussey Inst.)	$410,709.18
Bussey Institution	2,654.10
Bussey Building Fund	28,456.07
James Arnold Fund (Arboriculture)	101,922.68
Gray Fund for Engravings	19,068.84
Gore Annuity Fund	10,882.54
Osgood Fund (charged with an Annuity)	6,247.75
Gospel Church Fund	1,395.17
Foster Fund (Law, Div., Med., in turn)	3,030 48
Sundry Special Purposes	22,282.63
Total	$614,639.44

FUNDS FOR NON-COLLEGE PURPOSES.

Williams Fund, conversion of Indians	$15,637.85
Winslow Fund, Minister at Tyngsborough	4,698.30
Total	$20,356.15
Grand Total	$2,508,254.01

(2.) *Expenses for year ending Aug.* 31, 1872.

1. President's Salary, &c.	$22,185
2. Professors' Salaries	93,399
Scholarships, Prizes, &c.	24,020
Botanic Garden, &c.	4,239
Gymnasium	1,345
3. Divinity School	19,007
4. Law School	37,286
5. Medical and Dental	42,626
6. Lawrence Science School	36,227
7. Observatory	13,419
8. Library	22,736
9. Bussey Institute, building, &c.	32,165
10. Gray Engraving Cabinet	1,823
11. Arnold Arboretum	965
12. Annuity	9,953
13. Repairs	22,243
Total Expenditure	$392,939

YALE COLLEGE.

(1.) *Productive Endowments—May* 31, 1873.

I. ACADEMICAL DEPARTMENT.

1. *Endowed Professorships.*	
Professorship of Divinity	$50,000 00
Street Professorship of Modern Languages	31,300.47
Clark Professorship of Moral Philosophy and Metaphysics	20,000.00
Munson Professorship of Natural Philosophy and Astronomy	15,000 00
Silliman Professorship of Geology, etc.	10,486.25
Kent Professorship of Law	6,500.00
Dunham Professorship	11,760.86
Total	$145,137.58
2. *Funds, the income of which is payable as Prizes or Scholarships.*	
Family Scholarships	$24,167.51
Beneficiary Funds, for aid of deserving students of small means	54,632 12
Undergraduate Prize and Scholarship Funds, in reward of excellence	20,507.80
Graduate Scholarship Funds, payable after graduation	6,900.00
Total	$106,217.43
3. *Fellowship Funds.*	
Douglas Fellowship Fund	$6,000.00
4. *Fund for the increase of the Library*	$38,852.33
5. *Miscellaneous Funds.*	
For musical instruction	$10,000 00
For religious objects	500.00
6. *Accumulating Funds, the interest of which is added to the principal.*	
Ellsworth Fund	$13,450 00
Building Fund (for a new Chapel)	64,902.63
Macy Graduate Scholarship Fund	5,564.31
Total	$83,923.94
7. *General Fund, used for any purpose*	$308,036.13
Less unproductive real estate	87,182.20
Total	$220,853.93

II. SHEFFIELD SCIENTIFIC SCHOOL.

General Fund	$132,925.00
Trust Fund, held by the State of Connecticut	135,000.00
Library Fund	12,000.00
Benner Fund, Agricultural Museum	300.00
Scholarship Fund	1,000.00
Total	$281,225.00

III. UNIVERSITY FUNDS.

Professorship of Sanskrit and Comparative Philology	$50,000.00
Professorship of Botany	24,000.00
Salter Fund	3,700.00

IV. THEOLOGICAL DEPARTMENT.

1. *Endowed Professorships.*	
Dwight Prof. of Didactic Theology	$27,049.45
Professorship of the Pastoral Charge	21,906.37
Professorship of Sacred Literature	13,819.67
Holmes Professorship of Hebrew	25,000.00
Lyman Beecher Lectureship	10,000,00
Total	$97,775.49
2. *Scholarship Funds for aid of Students,*	$37,967.03
3. *Library Fund*	$500.00
4. Titus Street *Professorship Fund, income not now available*	$47,865.00
5. *General Fund, the income for any purpose of the Department*	$126,576.55

V. MEDICAL DEPARTMENT.

General Fund	$21,332.57

VI. ART SCHOOL.

The Funds amount to	$11,017.70

(2.) *Income and Expenditures of Academical Department*—1872-3.

Income from term bills of students	$64,801.11
General fund	15,000 53
Professorship funds	9,104.12
Scholarship and gratuity funds	11,023.58
Library fund	2,204.68
Reading Room	1,302 82
Gymnasium	717 57
Other sources	2,612.79
Total	$107,427.20
Expended for instruction, viz.:	
Salaries of President and Professors	$32,691.75
Salaries of Tutors	7,504.00
Special outlays	1,676.50
Salaries of Treasurer, Librarian, etc.	9,428.00
Gratuitous aid, scholarships and prizes	10,538 91
Natural history	$5,168.71
Expended for instruction, *continued.*	
Maintaining and increasing Library	3,393.30
Music in Chapel	1,062.11
Commencement	1,689 11
Physics	2,328.63
Printing	1,519 66
Reading Room	1,137.22
Gymnasium	995.95
Fuel and light	4,951.85
Flagging, and street assessments	3,035.91
Boiler House, pipes and radiators	11,457.25
Repairs	6,010 66
Sweeping and cleaning	3,730.03
Care of College square	1,994.01
Other purposes	12,134.62
Total	$122,320.18

HISTORICAL DEVELOPMENT OF SUPERIOR INSTRUCTION.

FROM "THE UNIVERSITY," BY EDWARD KIRKPATRICK, M. A.

HIGHER EDUCATION IN GREECE.

1. The paramount importance assigned to the subject of education in all the noblest states of antiquity, and the earnestness with which their most celebrated lawgivers exerted themselves to carry out the principle of mental and moral advancement to the utmost conceivable perfection, are everywhere conspicuous at the earliest period at which Hellenic genius and culture assume their distinct historic character. The existence of a complete, and minutely organized system of educational arrangements, is from the first observable in those communities which exhibit the most strongly expressed, and consistent examples of the Greek conception of the state. The education of the youth of the country was considered as the basis of all the future influences of the state, the ground and warrant of its best anticipations from the citizen.[1] Far from abandoning this subject to the possible inattention, or excentric fancies of individuals, the state conceived that, as the common parent, its most sacred duty, and most vital interests, would be equally neglected, if the highest mind of the whole community were not directly, and constantly, brought to bear upon a question of such inconceivable importance to the individual, and the nation. In Sparta the workings of the whole educational machinery were placed under the supervision of an especial minister of state, the *παιδονόμος*, and the individual appointed to this office was selected from amongst those who had previously been invested with the highest political dignities.[2] A similar degree of attention was directed to this subject by the Pythagorean statesmen of the Greek cities in Italy, and even in Athens as we learn from Plato, parents were compelled to provide for the instruction of their children[3] in gymnastics, and *μουσική*—a subject including what we

1. This sentiment is most emphatically expressed in Plato's *Euthyphron*, p. 2. See also *Legg.* VI, p. 765 etc.

2. Xenoph. *de Rep. Lac.* II, 2.

3. Crito, p. 50, cited by Graefenhahn, *Geschichte der Class. Litterat. im Alterthum.* See also passage from the Comic Poet Alexis in Meinecke, Fragm. Com. LXXXI. "Qui Athenienses ait ideo oportere laudari, quod omnium Graecorum leges cogunt parentes ali a liberis, Atheniensium non omnes, nisi qui liberos artibus erudiissent."

should now call the rudiments of polite literature, and even the first elements of ethical doctrine.[1]

2. From the very primitive and unformed condition in which science of every kind continued to exist until shortly before the time of Plato and Aristotle, to say nothing of the scanty and limited extent to which the materials for learned study were then extant, it is evident that, all interesting, and invaluable as are the institutions and precepts of the philosophers and legislators of earlier Greece, from the light they throw upon the nature and ultimate aims of education, they can supply at the utmost but distant, and general analogies with reference to the peculiar and distinctive functions of the several parts of a system of instruction provided in accordance with requirements of which that age had not as yet become conscious. Xenophon, or whoever else is the author of the treatise *de republica Lacedaemoniorum*, informs us that the state of Lycurgus regarded the education of the ἡβῶντες as infinitely transcending in importance and dignity that of a period less mentally and physically developed, and less capable of moral good and evil. Notwithstanding this general conviction of the necessity for a more advanced form of instruction the training of those who had advanced beyond childhood partook even more strongly of the character of a practical discipline than the educational stages by which it had been preceded. Vigor and manly dignity of character, as exhibited in deeds of positive morality (ἀρετή, ἀνδραγαθία), still constituted the highest form of excellence placed before the coming man, just as obedience (πειθαρχία), moral purity (σωφροσύνη), and reverence (αἰδώς), had been almost exclusively inculcated in childhood. It was reserved for a later period, and for a more intellectually progressive portion of the Hellenic race to recognize in knowledge and mental power the highest condition, and absolute end of human existence.[2] The entire scientific attainments of the times in which the Dorian commonwealths had their period of pertinency were expended in the pregnant apophthegms,[3] the heroic ballads, and the masculine, Handelian music, which formed the principal components of the mental training of boyhood. Positive instruction had herein reached its farthest limits. The man was henceforth called upon to enact deeds similar in spirit to those which he had been taught to remember, and revere. The only higher school into which he now passed was that of the public service. The grandly suggestive forms,

1. See Plato *Protag.*, p. 326.

2. ὁ γὰρ λόγος ἡμῖν καὶ ὁ νοῦς τῆς φύσεως τέλος. Aristotle.

3. These brief and sententious aphorisms were not in reality peculiar to the Spartans, but simply a remnant of the pithy and proverblike form in which the most ancient philosophy of the Greeks was embodied. See the celebrated passage in the Protagoras of Plato p. 343—444.

and sublime tendencies of the state were designed to set before the man a still loftier, more serious, and more impressive manifestation of the principle of the nobly beautiful (*καλόν*)[1] which had been throughout the keynote of his previous education. This notion that the state is the school for men, *πόλις ἄνδρα διδάσκει*, though most emphatically expressed amongst the Dorians, who were, indeed little more than the strictest and straitest sect of the practical politicians of Greece, was scarcely less adhered to in the antagonistic element of the common race.[2] In the magnificently eloquent harangue in which Pericles has idealized the excellences of the state he had exalted to a grandeur of supremacy so nobly contrasting with its diminutive extent, and insignificance in point of material resources, he sums up all the glories of the Athenian people in the fact that their commonwealth was not only the most admirably perfect training school of its own citizens, but served at the same time as the means of education (*παίδευσις*) to the entire civilized world.[3]

3. At the period here referred to the principles of political existence which lived in the Hellenic race whilst remaining substantially the same, had nevertheless entered upon a new phase of development, The glory of the Dorian citizen had consisted in becoming the organ of the state, that of the Athenian was sought for in the acquisition of an intellectual dominion in, and over the state. The example of the extraordinary man to whom we have already referred had given the most striking and conspicuous proof of the more than regal authority which the *πρῶτος ἀνὴρ* could wield in a government where scarcely the slightest check, or balance to the popular will had been suffered to exist. On the other hand the utter sweeping away of the support afforded by forms of state, and positive institutions, had driven the nation when deprived of the masterly intellect, and steadfast will, which had hitherto supplied the place of governmental organization, to throw itself in utter helplessness into the arms of the first bold and confident adventurer who undertook the responsibility of command. Honor and emolument in profusion, unlimited power, the more fascinating to a quick witted and aspiring people, from the acknowledgment of intellectual superiority which it involved, all contributed to render the ascendency over the Athenian demos scarcely less alluring to every ardent and ambitious spirit during the era of the great Pelo-

1. The phrase τὰ καλὰ was the regular expression for a refined and liberal education. See Xen. Hellen., V. 3, 9. Cyr. I. 2, 15. Compare also Aristoph. Ran., 729.

2. See Plato Protag. p. 32 b. ἐπειδὰν δ' ἐκ διδασκάλων ἀπαλλαγῶσιν ἡ πόλις αὖ τοὺς τε νόμους ἀναγκάζει μανθάνειν καὶ κατὰ τούτους ζῆν κατὰ παράδειγμα κ. τ. λ. Compare also Gorg. p. 517.

4. Thucyd. II, 41.

ponnesian contest than the occupancy of the throne itself had proved in the earlier periods of Grecian history.

4. The eager emulation which arose between the numerous competitors for the sovereignty over the popular will, as well as the refined fastidiousness and intellectual subtlety of the audience before whom their claims were to be approved, soon rendered the necessity for theoretical attainments and scientific training imperative upon all who aspired to distinction and success in the one great field of enterprise and activity for every Athenian. Public life had developed itself into a systematic and legitimate career, in which the correspondence of means to ends had become thoroughly understood; and the simple and purely general education of former ages was no longer found sufficient to satisfy the requirements of a mode of activity as refined and complicated in its workings as the professional industry of modern times. To meet these demands, and to furnish to the noblest born, and most intelligent portion of the Athenian youth that scientific method which should serve at once as the canon for action, and the nucleus of future experience a new class of instructors, the Sophists, or *professores artium*, were called into existence.[1] The limits of the present treatise do not permit us to enter into any detailed account of the history and doctrines of those remarkable men, respecting whose influence and importance opinions so various and conflicting have been entertained. Suffice it to say that in the circumstances above referred to many of the most singular and otherwise inexplicable peculiarities in their history and character find their full interpretation. In the fact that an actual profession—and one too of the highest order—had for the first time arisen in the social horizon, that new educational wants had preceded, and loudly called for their appearance, we obtain a far more satisfactory explanation of the marvelous success which attended their teaching, the princely fortunes they amassed, and the rapturous enthusiasm with which they were welcomed, than can be discovered in any fragmentary specimens of their literary productions which have come down to later ages.[2]

5. The Sophists peculiarly addressed themselves to that thirst for intellectual supremacy, as expressed in the forms of political power, which was the master passion of that period.[3] They declared themselves absolutely competent to afford a mastery of the secrets of power so complete as to enable its possessor to command the im-

1. ἦν (δεινότητα πολιτικὴν καὶ δραστήριον σύνεσιν) οἱ μετὰ ταῦτα μίξαντες τέχναις καὶ μεταγαγόντες ἀπὸ τῶν πράξεων τὴν ἄσκησιν ἐπὶ τοὺς λόγους σοφισταὶ προσηγορεύθησαν. Plut. *vit. Themistocl.* cited by Cresoll Theatr. Rhet I. 4.

2. 266. Roller, die Gr. Sophisten p. 2. Cresoll. Theatr. Rhet. V. 5.

3. Plato Gorg. pp. 452—454.

plicit obedience of his countrymen, and by able administration to derive the fullest advantage from the position to which he had thus attained. That an insight into causes, and an acquaintance with scientific method can have no other effect upon practical experience than that of endlessly increasing its precision and efficiency was a deeply rooted and characteristic conviction of the best era of Athenian[1] history. The very earliest orators endeavor to base their art upon certain theoretic principles, and the Sophists, as the sole possessors of the learning and systematic knowledge of that period, were long the instructors of the statesmen and advocates (*συνήγοροι*) who composed the higher world in the leading people of Greece. Not only do we read that men like Thucydides, Alcibiades, and Theramenes were trained in the schools of the Sophists,[2] but even the most turbulent and contemptible demagogues are said to have found it expedient to adopt a similar course.[3]

6. That the existence of the Sophists is distinctly to be referred to the rise of the various professions connected with public life is evident from the fact that Protagoras, the most acute and speculatively important amongst the apostles of the sect expressly describes himself in Plato as a teacher of political science.[4] At a later period the chair assigned to this subject in the school of Athens was regularly held by a sophist. The elder sophists, it is well known, were often employed in embassies and public missions in which the gravest public interests were concerned. The same connection between Sophistry and the grander forms of practical life is further attested in the frequency with which we find individuals of this class appointed to civil offices of a more than usually responsible and important nature. Isocrates himself is said to have acted as private secretary to Conon,[5] and numerous instances of a similar nature are mentioned in the historians and biographers of the third and fourth centuries after Christ. As the most finished and highly cultivated form of oratory, sophistry naturally stood in the closest relation with jurisprudence. Professors of the art are frequently described as acting both in the capacity of teachers and advocates. Those of the number who confined themselves exclusively to legal practice (*οἱ μεχρὶ τῶν σανίδων καὶ τοῦ βήματος*) are said to have been held in lower estimation (*εὐτελέστεροι*).[6] The forensic sophists (*οἱ δικανικοὶ*

1. Thuc. II. 40. *οὐ τοὺς λόγους τοῖς ἔργοις βλάβην ἡγούμενος, ἀλλὰ μὴ προδιδαχθῆναι μᾶλλον λόγῳ πρότερον ἢ ἐπὶ ἃ δεῖ ἔργῳ ἐλθεῖν.* See also Menander Fr. 267.

"Ελληνές εἰσιν ἄνδρες οὐκ ἀγνώμονες,
καὶ μετὰ λογισμοῦ πάντα πράττουσίν τινος.

2. Ruhnken. Dissertatio de Antiphonte.
3. Aristoph. Nub. 875. cited in Bernhardy. Grundriss der Gr. Litt. I. p. 395.
4. Plato Protag. p. 168. 5. Photius *Bibl. Cod.* 260. 6. Wernsdorf *Vit. Himerii*, p. 47.

ῥήτορες),[1] though often described as coming off the worse in their encounters with the harder headed and more knowing ἀγοραῖοι, seem on the whole to have been regarded as the more educated and gentlemanly portion of the juristic body, and to have maintained with reference to the former a position analogous to that which the advocate as compared to the solicitor holds with us. Libanius in his epistles refers moreover to notable instances where Sophists had achieved a greater amount of success as lawyers than had fallen to the lot of their more practically trained antagonists.

7. Born as it was out of a condition of daily increasing and ever more aggravated social disorder, the vocation of the Sophist could not be otherwise than deeply tainted with the profligate and unprincipled character of the times in which it originated. The entire system furnished a complete reflex of the utter unbelief which had taken possession of the minds of men in the period intervening between the departure of the simple and ancestral faith of the nation, and the rise of the clear and steadfast convictions by which its place was ultimately destined to be supplied. Far from seeking to give the inward strength of truth and solid knowledge, the sophists made the denial of both the very keystone of their system of instruction. Objective reality of every kind they utterly impugned, maintaining that intellectual superiority simply consists in the power of producing a vividness of subjective impression in the minds of others. The baser and more paltry tendencies of sophistic education are conspicuously seen in the regular training which it furnished to the class of professional demagogues. Oratorical persuasiveness and power were of course recognized as the one great engine for working upon the passions of the populace. Fluency on a variety of topics, and dexterity in the use of that simpler logic which, as Aristotle tells us, the many are competent to appreciate and enjoy, also suggested themselves as well adapted to dazzle and astonish, even where more important results could not be secured. The instruction of the Sophists aimed accordingly at imparting an acquaintance with a system of political artifices, highly colored and declamatory rhetoric, multifarious information, and skill of fence in gladiatorial dialectics.[2]

8. The apologists of this class of pseudo politicians have been fond of dwelling upon the fact that all the accounts we possess of the

1 Philostr. II. p. 509. Morell. The term ῥήτωρ as compared with σοφιστής, is employed to denote the Professor of legal and political oratory, in contradistinction to those who taught the art in its more general bearings and power of application. Amongst the Romans the expression rhetor was used with reference to the teacher of Latin Literature while σοφιστής denote one who publicly professed that of Greece. See Cresoll., *Theatr. Rhet.* I. 1. 2.

2. Aristoph. *Nub.*, 267. 316. 444. sqq. Wachsmuth, *Hellen. Alterthumskunde*, I. §62.

Sophists are derived from their avowed antagonists forgetting themselves to notice who these antagonists after all are. Unfortunately for those whose cause they espouse they happen to be in every instance precisely the most virtuous, most healthy minded, and most discerning men of the time. The entire age in the person of those who constitute its history has pronounced its unerring and unalterable verdict upon the character and tendencies of the sophistic system. In spite of the unquestionably great abilities of the leading Sophists, their doctrine and plan of instruction was essentially unphilosophic,[1] and carried in its bosom the seeds of its own speedy dissolution. The shameless avowal of systematic selfishness, and the denial of the possibility of absolute knowledge,[2] which formed the beginning and end of their creed, was of course diametrically at variance with the scientific universality of all professional study, and thus contradicted the very first requirements of the education they were called upon to impart.

9. The great and striking difference between the earlier and latter professors of the sophistic art must not however be forgotten. Protagoras by no means disclaimed the intention of imparting a morally elevating mental culture to his pupils,[3] and in all that concerns personal conduct and demeanor, his character, like that of Gorgias and Prodicus, is invariably depicted by Plato in a spirit of marked admiration and respect. The elder Sophists seem never to have gone further than a dallying with scepticism, while Polus, Thrasymachus, Diagoras, and other younger representatives of the school gloried in figuring as the advocates of the coarsest profligacy and atheism.[4]

10. Thoroughly possessed as were even the most eminent and accomplished of the Sophists with the delusive notion of cultivating the intellect as a mere mechanical force capable of being turned indifferently to the accomplishment of good or evil,[5] instead of recognizing in the noblest element of humanity a faculty inseparably and essentially associated with its own highest objects, the effects of their

1. Compare the favorite and characteristic dogma of Protagoras δύο λόγους εἶναι περὶ παντὸς πράγματος ἀντικειμένους ἀλλήλοις Diogen. Laert. quoted by Brandis, Handbuch der Gesch. der Gr. Philos. I. p. 529.

2. Brandis, Handbuch der Gesch. der Gr. Philosophie I. p. 525 sqq. Roller die Gr. Sophisten, p. 21.

3. Plato Protag. p. 328 The liberality of spirit exhibited by Protagoras in all pecuniary transactions with his pupils is borne witness to by Plato in the same passage.

4. Brandis, *Handbuch der Gr. Phil.* I. pp. 543. 544.

5. Aristoph. *Nub* 98. οὗτοι διδάσκουσ', ἀργύριον ἤν τις διδῷ, λέγοντα νικᾶν καὶ δίκαια κ' ἄδικα. According to Isocrates the art of the sophists consisted inread ering τὰ μὲν μεγάλα μικρά, τὰ δὲ μικρὰ μεγάλα. Cresoll. *Theatr. Rhet.* I. c. 11.

teaching could not fail to be most withering to the intellectual fertility, no less than to the honesty and moral vigor of the generation upon which they exercised an influence so extensive and so powerful. At the same time it is hardly necessary to say that we thoroughly agree with the general conclusion to which modern investigations on this subject seem gradually to have arrived. The magnitude and importance of the results produced by the Sophists upon the mental development of their own people, and that of after times were unquestionably such as it would not be easy to overestimate. The healthful and vitally quickening influences inherent in all knowledge and "active mindedness" seem in their case finally to have triumphed over the antisocial and disorganizing tendencies which entered so largely into the theory of their system. Their invaluable services to the cause of letters as the originators of philology, criticism, and systematic erudition of every kind, are too well known to require mention in detail. Of far more importance, doubtless, than any positive results attained to in those subjects was the stimulative effect produced by their eristic and disputatious mode of instruction in every department of enquiry. Above all, the sophists have the high merit of having called into existence a higher form of educational culture, which rapidly widening beyond its first narrow aims soon embraced within the compass of its influence many of those sciences which still rank amongst the most prominent subjects of professional study. We have already seen that oratory, both political and forensic, had received at their hands the regularity and consistency of an art practised in unison with ultimate principles of form and subject matter. The statesman, the advocate, and the instructor by whom they were trained to the duties of their respective callings constituted in the states of antiquity the first rudimentary form of that upper middle order in society whose admitted equality with the noblest, rests, wholly irrespective of wealth or external advantages, upon the intelligence and refined liberality of nature arising from the peculiar type of education inseparably associated with the existence of such a body. An even more important step towards the beginning of academic life was taken in the public adoption of knowledge in some one of its varieties, no longer as a mere dignified pastime, but as strenuous occupation and means of livelihood, as the one engrossing object of all the hopes, purposes, and energies of existence. The Sophists thus discovered for learning a solid ground of support, and established the activity and aims of higher and more spiritual being in the definite position and recognized importance of one of the leading and permanent avocations of social life. The appearance

of an entire class of individuals who not only derived support, but rose into fame, and princely affluence, simply by means of the knowledge they were enabled to convey, formed an epoch of the most momentous nature in the history of Greece, and of mankind. From the aptitude for a life of speculation peculiar to a race unparalleled for ingenuity and refinement of intellect, the calling of a teacher of learning soon became the favorite and most frequent pursuit of the entire people. The vast numbers who in the later ages of the empire devoted themselves to the profession of letters afforded a subject for many sarcasms to the satirical writers of the times. Lucian[1] tells us that it would be an easier matter for one who was suddenly precipitated into a ship to avoid coming in contact with timber than to escape meeting a philosopher in a Greek city. Plutarch, in his treatise *de fraterno amore*, quotes a saying of Aristarchus to the effect that, whereas in former times there had been only seven sages (*σοφισταί*) in all Greece at the time at which he wrote it would be difficult to find as many individuals who were anything else. An unmistakeable evidence of the prominence and extent to which philosophers and Sophists figured in the eyes of the public is to be seen in the fact of their furnishing one of the most familiar characters and standing subjects to the poets of middle and later comedy.

Attic Oratory—Attic Philosophy.

11. The first fruits of the labors of the Sophists, in so far as the progress of education is concerned, are to be seen in the rise of distinct schools of Attic oratory. Eloquence had been embraced and studied as a separate profession even when the sophistical movement was still at its height. Antiphon and Lysias, both of whom had gone forth from the instruction of the Sophists, while regularly practising as advocates, labored to discover the ratio of literary excellence and officiated as teachers of eloquence in accordance with a systematic theory of the art. Antiphon was regarded as the inventor of the Attic type of forensic and political oratory, and in Lysias, according to an ancient critic[2] that which seems most unstudied is in reality most artistic. We thus perceive that the higher education of the Greeks, although originating very much as among the Romans, and in the middle ages also, in the personal intercourse and oral instruction of eminent individuals, is distinguished from the first by the presence of that scientific and absolute character which, in conjunc-

1. Bis accusatus, p. 796. Hemsterhus.
2. Quoted by Gregor. Nazianz. *Ep.* 121. καὶ τὸ ἄτεχνον αὐτοῦ μίαν ἐντεχνόν ἐστιν.

junction with strictly defined specialty of application, constitutes the essential peculiarity of University instruction.

12. The ancient conception of academic study, in which the former of these twin factors naturally predominated, received its final consummation from the vast and mighty reaction called forth by the Sophists against the most repulsive and most dangerous tendencies of their system. The elements of a sound and noble temper were as yet too deeply rooted in the Hellenic, and, above all, in the Athenian temper, not to rest in rebellion against a scheme of doctrine which insulted the stern search after knowledge with the paltry contrivances of a juggling imposture, and prostituted the most god like faculties of our nature to objects the vilest and most sinister.[1] The vision of the Absolute, darkened for a time in the minds of men, revealed itself in Plato[2] with a splendor and certainty hitherto undreamt of, affording the grandest refutation in point of fact to those traffickers in lying and deceit whose refinements in dishonesty all started from the notion that Truth could not be known, or, if known, could not possibly be communicated.

SCHOOLS OF PLATO, ISOCRATES, AND ARISTOTLE.

13. The schools of Plato and Isocrates, at the period at which we have now arrived, completely discharged the functions of a University in Athens. The most distinguished individuals of the times with scarcely an exception received their mental training in one or other of these seminaries. Isocrates is described, and assuredly with good reason by later writers, as occupying the chair of Sophistry in Athens (*θρόνον τῶν Ἀθηναίων*),[3] and rising preëminent from amidst a crowd of similar teachers. His school, like that of Plato, embraced students from the most distant Greek colonies;[4] and many youths of noble, and even royal blood are said to have belonged to their number.[5] As a professor of political science and rhetoric, the instruction of Isocrates was attended not only by those who, like Timotheus, Lycurgus, Demosthenes, Hyperides, Aeschines, &c.,[6] desired to prepare themselves for a career of practical efficiency and distinction in the state, but by the historians Theopompus and Ephorus, and the

1. Clemens Alexandr. Str. I. p. 339. Potter.

2. Compare the words of Lucian Nigrin. p. 57. Hemsterhus. *αὐτὴ ἡ Φιλοσοφία, καὶ Πλάτων, καὶ Ἀλήθεια.*

3. Himerius orat. 32. §. 1 et 2. Creuzer Theatr. Rhetr. I. 2. 4. Cic. Brut. § 8.

5. e. g. Nicocles the son of Evagoras king of Cyprus.

6. Dionys. Hal. *περὶ Ἰσοκρ.* §§. 2 et 5. Plut. X. orat. vit. p. 836. Phot. Biblioth. cod. 260. Cic. de orat. II. 22. Ecce tibi exortus est Isocrates, magister istorum omnium, cujus e ludo, tanquam ex equo Trojano, meri principes exitierunt. See also Ruhnken Hist. crit. orat. where the same circumstance is recorded of other worthies of this period.

tragedians Asclepiades and Theodectes. If the example of Clearchus, the subsequent tyrant of Heraclea, may be regarded as establishing the rule, the term of study occupied four years, and the fee for the entire course amounted to a thousand drachmae.[1] Many of the above mentioned personages are mentioned as having attended the teaching of Plato likewise. Demosthenes more especially is related upon good authority to have been an earnest and attentive listener to the discourses of the loftiest of thinkers.[2] In the case of the students of oratory such a course was no doubt adopted with the view of giving greater amplitude and depth of thought to the political instruction of Isocrates, and also from a desire to perfect themselves in acumen of reasoning and argumentative power.

14. The beginnings of even the external organization of the University date from the same period in the history of Athenian culture. In their intimacy of relation to each other, and the distinct, yet kindred manner in which they respectively labored to accomplish the great ends of educational discipline the schools of Isocrates and Plato distinctly represent an earlier form of the Faculties of modern academic instruction. So marked and characteristically important was the position they maintained that, with the vitality inherent in every arrangement resting upon something beyond mere individual efficiency, they not only survived their original founders, but, by means of a series of a regularly appointed successors (*διάδοχοι*), gradually ripened into permanently established, and, so to say, national institutions.[3]

15. The appearance of a philosophy unequalled, then, or since, for sublimity of contemplation, moral vitality, and rigorous acuteness of dialectic produced the usual lifegiving effects of such a phenomenon upon knowledge and education in all its forms. The learned and philological subjects discussed by Hippias and Prodicus grew under the hands of Aristotle into a precision and substantiality which, when compared with the capricious and popular character they had hitherto maintained, presented a contrast even more decided than that existing between the ontology of Plato, and the shifting notionalism of the Sophists. In Aristotle, more especially, the science and educational culture of the ancient world reached its highest consummation. Knowledge and instruction purified and exalted above all anxiety respecting appearances commenced in thoughtful observation, and yearned upwards through steadfast toil and energy of intellectual effort towards the ideal transformation[4] (*το ἀποθανατιζειν*) of hu-

1. Photius Bibl. p. 793. Hoesch.
2. Cic. *Brutus C.* 31. *Dial. de orat.* § 32. Plut. X. orat. vit.
3. Dion. Halicarn. *de struct. orat.* § 79.
4. Eth. Nicom. X. 7.

manity. Discovery and advance, we are everywhere given to understand, is the result, neither of *a priori* nor *a posteriori* investigation exclusively, but of a combination of both, or rather of a prophetic foreboding and pre-occupancy of ultimate principles brought into living union with the most thorough mastery of individual particulars.[1]

16. The admirably just and accurate conception of the norma of scientific progress brought to light by Aristotle could not fail to give a prodigious impulse to that freer education in which, as we have seen, knowledge is imparted dynamically, and in the very act and process of its own productivity. The general outlines marked out in the instruction of the Sophists became only the starting point for a mode of study equally direct and practical, while rising immeasurably in dignity, power, and amplitude, in consequence of its more intimate conjunction with the elements of higher speculation, and philosophic certainty. No slight approximation to the essentials of the principle of conveying the widest and most elevated wisdom in and through a liberal training for the forms of definite action is observable in those learned institutions which everywhere started into existence in the most populous and flourishing cities of the vast empire embraced by the language and civilization of Greece under the successors of Alexander.

MUSEUM OF ALEXANDRIA—SCHOOLS OF ATHENS AND RHODES.

17. The Museum,[2] or academic corporation of Alexandria, which with its Rector (*ἱερεύς*),[3] its dining hall (*συσσίτιον*), cloisters (*ἔξεδρα*), and grounds (*περίπατος*), presents so singular a counterpart to the external forms of English collegiate life, was entirely organized in accordance with a system of professorial Faculties. The teachers of this institution, and of course the students also, were distributed amongst the several departments of Philosophy, Medicine, and Philology, a classification almost literally corresponding with the traditional arrangements of modern Universities. That this form and

1. Brandis Aristoteles, p. 45.

2. For an account of the Museum see Strabo XVII, 9. Fr. Gronov. De Museo Alexandrino Thesaur. Antiq. Gr. VIII, 2741—60, and L. Neocor. d. M. A. ib. 2767—78.

3. So called from the fact that this official was at the same time the priest either of Apollo and the Muses, or of the contiguous temple of Serapis. It affords some confirmation to the latter view or the subject that the *νεωκόρος* of the temple of Serapis is expressly mentioned in inscriptions as a member of this association (*τῶν ἐν Μουσείῳ συνευμένων ἀπελῶν* Boeckh. *Corpus Inscr.* XXIX. § 3. No. 4724.) The Rector of the Museum was probably invested with this sacerdotal office very much in the same way as deaneries, and other ecclesiastical dignities are at present attached to college appointments in England; and possibly also for the purpose of surrounding him with a certain nimbus of sanctity in the eyes of the Orientals.

principle of higher education was at all peculiar to the University of the Ptolemies, except in so far as it exhibited the most complete and richly furnished institution of the kind with which the world was then acquainted, is the more improbable from the fact that in all other respects, and especially in the social and collegiate arrangements just referred to, the Museum of Alexandria was, we find, a perfect copy of the principal schools in Athens. We have it on the clearest evidence that the Peripatetics and philosophers of the Academy had gradually assumed the consistency of distinctly organized and corporate bodies. The will of Theophrastus preserved in Diogenes Laertius[1] bequeathes to the sect over which he presided the buildings in which he taught (*μουσεῖον*) also called *διατριβή*, with adjacent grounds (*τὸν κῆπον καὶ τὸν περίπατον*). The former is described as furnished with a library, maps, &c., and adorned, like the chapel (*ἱερόν*) of the society, with a statue of the founder of the sect, and those of certain tutelary divinities.[2] The individuals attached to each school in the capacity of teachers and disciples were in the practice of dining together on certain regular and stated occasions, a part of the arrangements of the sect which Aristotle considered of so much importance as himself to draw up a code of laws (*νόμοι συμποτικοί*),[3] for its better regulation. Theophrastus, we are informed by Athenaeus, expressly provided for the maintenance of this custom by means of a pecuniary bequest,[4] the original property of the Academic school had, we are told by Photius,[5] been augmented more than three hundred fold by successive benefactions. The disciples of Polemo are said to have established their abode in the neighborhood of the head of the school,[6] and the grounds of the Academy were laid out at the expense of

1. V. 51. sqq.

2. Those doubtless of Apollo, the Muses, and the Graces, which by a custom derived apparently, like many other peculiarities of the academic life of the ancients, from the Pythagoreans, formed a regular part of the furniture of the lecture rooms of philosophers and Sophists. The circumstance that the number of tutelary divinities was thus not unfrequently larger than that of the audience is often alluded to in the bon mots and epigrams of antiquity. See Jacobs *Anthol.* III. p. 279. 602.

3. *καὶ τοις φιλοσόφοις δὲ ἦν ἐπιμελὲς συνάγουσι τοὺς νέους μετ' αὐτῶν πρός τινα τεταγμένον νόμον εἰωχεῖσθαι· τοῦ γοῦν Ξενοκράτους ἐν Ἀκαδημίᾳ καὶ πάλιν Ἀριστοτέλους συμποτικοί τινες ἦσαν νόμοι.* Athen. Deipnos. V. 2, p. 186.

4. *κατέλιπε δὲ Θεόφραστος εἰς τὴν τοιαύτην σύνοδον χρήματα.* Athen. Deipnos. V. p. 186.

5. Biblioth. p. 565. Hoesch. See also Suid. s. v. Πλάτων.

6. Diog. Laert. IV. 35. An even closer union between the professor and his class seems to have prevailed at Alexandria, where Gnipho is said by Suetonius (illustr. gram. c. 7.) to have belonged to the contubernium of Dionysius Scythobrachion. Persaeus, the friend and disciple of Zeno, is in a similar manner said to have lived in the same house with his master. Apollonius Rhodius is also mentioned as (Athen. Deipn. XII. 86.) having resided on the same familiar footing with Callimachus, and Galen (de libr. propr. I. XIX (K) p. 43) relates that when sent by his father to study under Chrysippus he took up his abode along with that philosopher. See Lehrs stud. Aristarchi. p. 16. Note. The sons of the highest Roman nobility were occasionally boarded in the houses of academic teachers. Thus Augustus when studying at Apollonia re-

Attalus king of Pergamus.[1] In obedience to the same general tendency Epicurus made over a house and grounds to his followers, and, as an additional means of strengthening the sense of the bond of union and true kindredship which held them together, ordered by will a sum of money to be invested sufficient in amount to defray the expenses of a banquet to his disciples on the twentieth of each month *ἑκάστου μηνὸς τοῖς εἰκάσιν*,[2] and also on the anniversary of his birth.[3] In a manner precisely similar, as we learn from Plutarch,[4] the birthday of Plato was annually celebrated by his admirers. Of the extreme importance attached in Athens to everything which could contribute to give definite form and visible reality to the academic body we have a remarkable instance in the correspondence of Cicero. In one of his *Epistolae ad Familiares*, XIII, 1, he requests Memmius on behalf of Patro, the existing head of the Epicurean sect, to waive the right already conceded by the Areopagus of taking possession of the house of Epicurus. Patro tenaciously insisted upon the duty incumbent upon him, as *διάδοχος*, of preserving for the society the original seat of the school (honorem, officium, testamentorum, jus, Epicuri auctoritatem, Phaedri obtestationem, sedem, domicilium, vestigia summorum hominum sibi tuenda esse dicit).

18. Any dissimilarity which existed between Athens and Alexandria arose doubtless from the fact that the latter did not exhibit the anomalies and excrescences of successive experiments, but only came into existence at a time when the results of long experience had caused the nature of these institutions to be comparatively well understood. A farther difference is known to have been occasioned by the prominence assigned to peculiar subjects of study in each—a circumstance perfectly analogous with what we shall hereafter have occasion to notice in many of the most famous Universities of later times. In the three centuries which intervened between Alexander and Augustus, Athens was preëminently the training school for philosophy, Rhodes, on the other hand, as the only Greek state of political importance in which a career of grand and dignified activity was open for the orator, distinguished itself in the study of eloquence, while Alexandria rested its fame chiefly on the excellence of its instruction in Philology and Medicine.[5] At a subsequent period the last mentioned University

sided in the family of the philosopher Areus (Sueton. vit. Octavian. c. 89). That no usage ordinarily existed in the later University life of the Greeks is evident from Liban. Ep. 838.

1. Alluded to by Horace, Ep. II. 45. Inter silvas Academi quaerere verum.

2. Hence the term Icadistae popularly given to the Epicureans. Aegid. Menag. ad Diog. Laert. X. 18.

3. Diog. Laert. X. 10. 17. sqq. 4. Symposiac, p. 715.

5. Gräfenhahn Gesch. der Class. Philol. im Alterthum. I. p. 352. C. G. Zumpt, über den Bestand der philosoph. Schulen zu Athen und die Succession der Scholarchen, pag. 4.

obtained ever greater celebrity as having given birth to a school of philosophers who endeavored to combine into a species of theosophic doctrine the mental science of Europe with the more spiritual minded and profoundly human religions of the East. In the third century Alexandria became conspicuous as the headquarters of the Eclectics and Neo-Platonists. Ammonius Saccas, the Preceptor of Origen, Porphyrius, Polemon, Plotinus, and many others scarcely inferior in renown, are mentioned as having taught in its schools.[1]

HIGHER EDUCATION AMONG THE ROMANS.

19. Many of those who attended the teaching of these institutions inquestionably proposed to themselves no further end than the finished completion of a liberal education. At a somewhat later period Marcus Cicero, Bibulus, Varus, Messalla, Horace, Ovid, &c., frequented the schools of Athens very much in the same manner as men of fortune at the present day attend the Universities with the view of obtaining a general preparation for political and literary life. This however, then as now, can only have been the case with a very small fraction of the academic population. When we read that no less than two thousand students attended the lectures of Theophrastus alone, and that the number of those who collected around this philosopher and other teachers of suspected political honesty[2] became so formidable that decrees were passed forbidding any one to exercise such an office without a special license from the senate and demos,[3] we cannot but conclude that the great majority was composed of the

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In consequence of this almost exclusive celebrity in one Department of knowledge we find that in later ages it was a frequent practice to supplement the instruction of one University by that of another. Gregory of Nazianz studied first at Caesarea, then at Alexandria, and finally at Athens. St. Basil visited as a student Caesaria, Constantinople, and Athens in succession. Gregor. Nazianz orat XX, p. 35.

A medical degree of Alexandria was regarded as a passport to professional success. Pro omni experimento sufficiat medico ad commendandam artis auctoritatem si Alexandriae se dixerit eruditum. Ammian. Marcell. 22. 16. cited by C. Neocori Diatr. de Museo Alexandrino. Anatomy, Surgery, Botany, and Pathology were cultivated at Alexandria with peculiar success. Bernhardy Grundr. der Gr. Litt. I. p. 383. Respecting the important position which family physicians held in the higher circles at Rome during the empire, see in the same work I. p. 395. Persons of this class were often described as invested with the highest dignities of state. A certain Arcadius is addressed by Himerius (orat. 33.) as Ἀρχίατρος καὶ Κόμης (i. e. Comes sacri Palatii.

1. Originating with Ammonius in Alexandria as a species of mystical doctrine, Neo-platonism was propagated by Plotinus in Rome, maintained in Italy by the labors of Amelius and Porphyrius, and finally transplanted into Syria by Jamblichus. Zumpt über den Bestand der philosoph. Schul. zu Athen. Bernhardy Grundriss der Gr. Litt. I. pp. 401 and 429.

2. Alexid. Ἰατρεύς Meinecke Fr. com. III. p. 42. Diog. Laert. V. 2. 37. Niebuhr Vorles. über alte Gesch. III. p. 118. Anm. 2.

3. The philosophers of this period were generally friendly to absolutism, or at all events hostile to democracy. See Zumpt über den Bestand der philosoph. Schulen zu Athen, p. 17. Anm. 3.

youth of the middle class, in combination with choicer specimens of the lower orders. Persons belonging to these walks in life, however ambitious of deriving benefit from the refining influences of University education, would have been utterly unable to afford the time and money necessary for such an object, had there not been the prospect of an adequate material compensation, in the shape of professionally available knowledge. This inference derives greater probability when we consider the very great number of similar institutions which flourished at the same period, each, of course, the gathering point of a considerable body of academic students. Besides schools of high eminence in Mytiline, Ephesus, Smyrna, Sidon,[1] etc., we read that Apollonia[2] enjoyed so high a reputation for eloquence and political science as to be entrusted with the education of the heir-apparent of the Roman Empire. Antioch was noted for a Museum modelled after that of the Egyptian metropolis,[3] and Tarsus boasted of Gymnasia and a University which Strabo does not hesitate to describe as more than rivaling those of Athens and Alexandria.[4] There can be little doubt that the philosophers, rhetoricians, and grammarians who swarmed in the princely retinues of the great Roman aristocracy,[5] and whose schools abounded in all the most wealthy and populous cities of the empire east and west, were prepared for their several callings in some one or other of these institutions. Strabo tells us (Geogr. XV. p. 962,), that Rome was overrun with Alexandrian and Syrian grammarians, and Juvenal describes one of the Quirites of the ancient stamp as emigrating in sheer disgust from a city which from these causes had become thoroughly and utterly Greek (Sat. III., 1. 60). That external inducements were held out amply sufficient to prevail upon poor and ambitious men to qualify themselves at some cost for vocations of this description is evident from the wealth to which, as we are told, many of them rose from extreme indigence and obscurity. Suetonius, in the still extant fragment of his essay *de claris rhetoribus*, after alluding to the immense number of professors and doctors met with in Rome,

1. Gräfenhahn Geschichte der Class. Litt. I. pp. 394, 408. Respecting the number of higher schools in Asia see also Bernhardy Grundr. der Gr. Litt. I. p. 398.

2. Sueton. vit. Octav. c. 8.

3. Gräfenhahn Gesch. der Class. Litt. I. p. 409.

4. Geogr. XIV. p. 960. ὑφ' ὑστερβλημένας καὶ Ἀθήνας καὶ Ἀλεξάνδρειαν καὶ εἴ τινα ἄλλα τόνον δυνατὸν εἶναι.

5. A terrible picture of the inhuman treatment to which many of this class were subjected in Rome is given in Lucian de Mercede conductis (see especially p. 702 sqq.). The author admits however that the hardships of their lot were often richly deserved (p. 700), and that the humiliations and indignities to which men of learning were necessarily exposed when depending for existence upon private individuals could not occur in the case of those who were employed by the state (p. 719). That the conversation of men of this class was often highly prized, and they themselves treated with the most delicate and deferential courtesy is evident from the biographies of all the nobler Romans. Plut. vit. cat. pp. 224, 229, 275.

draws attention to the frequency with which individuals who had distinguished themselves as teachers of rhetoric had been elevated into the senate, and advanced to the highest dignities of the state.[1] That the profession of a philologist was occasionally at least well remunerated is evident from the facts recorded by the same author in his work *de claris grammaticis*, § 3. He there mentions that there were at one time upwards of twenty well attended schools devoted to this subject at Rome, and that one fortunate individual, Q. Remmius Palaemon, derived four hundred thousand sesterces, or considerably above three thousand a year, from instruction in philology alone. Julius Caesar conferred the citizenship, together with large bounties in money, and immunity from public burthens,[2] on distinguished rhetoricians and philologists, in order to encourage their presence at Rome. The numerous instances in which distinguished grammarians were advanced to offices of greater dignity and leisure furnished probably even a more powerful incitement to those who were desirous of embracing erudition as a profession. Augustus selected an individual of this class, Verrius Floccus, as the private tutor of his grand children, and the practice introduced under the Ptolemies of assigning the superintendence of public libraries to professional philologists was faithfully adhered to under the later Roman Emperors.

20. That individuals who thus enjoyed an income not greatly below the revenues of an English Bishopric were not, as the name might lead us to imagine, employed in teaching the accidents of grammar, but possessed considerable pretensions to that higher and more thoughtful character of the scholar which it has been reserved for modern Europe to exhibit in perfection, is not only in itself highly probable, but supported by the distinctest and most unimpeachable evidence. Seneca tells us that history was amongst the subjects professed by grammarians, and Cicero regards the most thorough and refined perception of all that pertains to the spirit and individuality of the author as an indispensable requisite in those who undertake to give instruction in this subject.[3] Aulus Gellius abounds in instances where questions of aesthetic criticism are discussed by grammarians,[4] and Suetonius asserts that rhetoric, or the practical application of the principles of literary excellence was also expected

1. Innumerable instances are furnished in the biographies of later sophists.

2 Ἀτέλεια. This privilege was frequently conferred upon philosophers and men of learning in the Greek states. See Diog. L. vit. Pyrrhon. c. 5. An edict of Constantine quoted by Bernhardy Gr der Gr. Litt extends the enjoyment of this exemption to the wives and families of deceased professors. Uxores etiam et filios eorum ab omni functione, et ab omnibus muneribus publicos vacare praecepimus.

3 Quoted by Passow Leben und Zeitalter von Horaz, p. 8. Anm. 13.

4. Noct. Att. II. 6. IX. 9. 10.

from such individuals. Victorinus, quoted by Graefenhahn in his history of classical literature in the times of antiquity, sums up the different heads of this subject as consisting of *lectio*, or correctness of expression, *enarratio*, or exposition of the meaning of the author, *emendatio*, or criticism of the text, and *aestimatio*, or an estimate of the artistic character of the work.[1] Even the name "philologus" began to be assumed in token of the varied and scientific character of the attainments of the professional grammarian. The title however never seems to have become frequent amongst the Romans, with whom such individuals were more commonly known as literati, docti, eruditi, or professores.[2]

21. The grammatici appear to have occupied a position very closely analogous to that of the teachers of collegiate schools in England, and the gymnasial professors in Germany. In accordance with this view of their character we find them universally described amongst ancient writers as holding a rank intermediate between the elementary teachers and the rhetorician, or academic professor of literature.[3] They are invariably recognized as a liberally educated class of men, and their office is rarely spoken of otherwise than with the respect and deference accorded of right to a learned profession. In this respect the grammatici present an utter contrast to the ludimagistri (*γραμματισταί*),[4] or teachers of the *γραμματὴ μικρά*, whose condition and social status seems to have been even more cheerless and unfortunate than that of our own elementary and parish schoolmasters. Persons of this class taught in the market place and under awnings (*pergulae*.)[5] The story of Virginia shows that girls also attended schools at an early period of antiquity.[6] They were most probably of the same rudimentary description, though we learn from Martial, (Epigr. VIII. 3. XI. 4,) that at a later era grown up maidens were instructed in the higher branches of elegant literarature. The vocation of the *γραμματικοὶ* consisted in giving finish and completion to that propaedeutic course of study which the Greeks denoted as the *ἐγκύκλια μαθήματα*, and which in the later ages of the Roman empire was known under the name of Trivium and Quadrivium.[7] The subordinate positions assigned to the subjects included in the course above mentioned, is evident from a passage in Plutarch in his life of Alexander.

1. See also Zonoras Lex. Γραμματική· ἡ ἐμπειρία τῶν παρὰ ποιηταῖς τε καὶ συγγραφεῦσιν ὡς ἐπιτετοπολύ λεγόμενον. Higher scholarship and criticism was known amongst the Greeks as the γραμματικὴ μεγάλη, or ἐντελής. Gräfenh. Gesch. der class. Phil. I. p. 343.

2. Gräfenh. Gesch. der class. Phil. IV. p. 53.

3. Gräfenhahn Gesch. der class. Litt. IV. 53.

4. Zonaras Γραμματιστής· ὁ τὰ πρῶτα στοιχεῖα διδάσκων. Compare Suid. s. v. and Rittershus. ad Porphyr. p. 75.

5. Gräfenhahn Gesch. der class. Phil. IV. p. 26.

6. Perizon. ad Aelian. III. 21.

7. See also Suid. s. Παμπρέπιος and Ὠριγένης.

22. Before passing from this portion of the subject it may not be without interest to remark that Quintilian, one of the ablest and most sagacious writers who has ever treated of education, strenuously and pointedly insists that the study of Greek should *precede* that of Latin.[1] Even during the more cultivated periods of the republic—at least in that era which Cicero describes as the golden age of Latin eloquence—all higher and more liberal minded instruction in the one language was held to be concomitant, and, in a manner synonymous with a similar acquaintance with the other. The most profound and enlightened appreciation of the peculiar excellences of the national literature was thought to be alone attainable when the study of Roman authors was blended in a perfectly balanced and indissoluble union with a knowledge of the most admirable productions of those of Greece.[2]

With the more clearly defined and strictly systematic arrangement which the different portions of the educational courses began to assume shortly after the age of Aristotle, we find that the subjects of highest mental training, when considered somewhat in the abstract, and with reference to their general character and tendency, are all embraced under the common name of philosophy. That this department of knowledge was not unreasonably regarded as preëminently in accordance with the aims and spirit of University study will be sufficiently evident from what has been previously pointed out as the essential attributes of the latter. We are not however to imagine (though the vague and declamatory language of the writers on these subjects would undoubtedly favor such a conclusion) that mere metaphysics—itself a separate and particular branch of inquiry—was intended to monopolize the undivided attention of those who frequented the highest schools of intellect. Such an inference is at variance with the fact that totally different subjects, such as grammar, rhetoric, and medicine were actually taught in the schools of the time; and, though nothing can be more natural or likely than that those who mainly devoted themselves to one of these subjects may have attended instruction in another also, we know from the testimony of Aulus Gellius the jealous vigilance with which the distinct limits of the several faculties were guarded. Philosophy therefore, in passages such as these above alluded to, can only be intended to denote that absolute and elevated form which every branch of knowledge assumes when studied in a comprehensive spirit, and carried to

1. Institut. orat. I, 1, 12. A sermone Graeco puerum incipere malo, quia Latinus, qui pluribus in usu est, vel nobis nolentibus se praebebit, simul quia disciplinis quoque Graecis prius instituendus est, unde et nostrae fluxerunt. Quoted by Gräfenhahn Gesch. der class. Philol. IV. p. 29.

2. Mommsen's *Römische Geschichte*, Band II. p. 406. 3. Noct. Att. X. 19.

the ideal perfection of its own proper nature. As bearing moreover immediately upon questions deeply associated with all that is most momentous to the individual and the state, the science of mind not unnaturally became the "solar" study to all those who attended the teaching of the ancient Universities not with a view to qualify themselves for any particular learned profession, but simply in order to obtain that clearness of intellect, and confirmed mastery of the noblest principles of thought and action which would enable them to enter upon the grander usefulness of public life with at least the condition of forethought and design.[1] This class it must be further borne in mind was precisely the one which comprised those individuals from whose biographies our acquaintance with the details of ancient Universities is mainly derived. We must also bear in mind that from the mental idiosyncrasy, and many peculiarities in the social condition of the nations of classical antiquity the study of philosophy was far from possessing with them that vague, and purely abstract character now generally associated with the name. The frugal habits and simple wants which to this day continue a leading feature in the common life of the nations of the south of Europe were united in the case of the Greeks with a passionate desire for knowledge, and a mobility of intellect which enabled them during many ages of their history to exhibit beyond all other nations the dignity of that free and noble σχολή[2] of which none but the most gifted natures are capable. To those who led an existence unfettered by any but the simplest and most generally human relations, who labored not from the pressure of external necessity, but from the irrepressible fullness of their own productivity, in whom, in short, the inward life of thought had become singularly predominant over that of external circumstances, the science of Being naturally became the one engrossing pursuit of life, and questions of the most abstruse and metaphysical nature rose into a degree of immediate importance which at the present day we can only conceive of as connected with occurrences where considerations of personal interest are directly involved.[3] With

1. *Dial. de orator.* § 30. The author of the same work tells us in another passage (§ 32) that the eloquence of Cicero was due far more to the speculations of the Academy than to the instruction of professional rhetorians. Plutarch (vit. Cic. p. 475.) informs us that such was Cicero's own opinion (καίτοι πολλάκις ἠξίου μὴ ῥήτορα καλεῖν αὐτὸν ἀλλὰ φιλόσοφον· φιλοσοφίαν γὰρ ὡς ἔργον ῥᾳδίως ῥητορικῇ δ' ὀργάνῳ σρῆχθαι πολιτευόμενος ἐπὶ τὰς χρείας.) Compare also Cic. Brutus c. 97.

2. Not ἀργία. Scaliger quoted by Passow in his Leben von Horaz. p. 21. Anm. 68. thus describes the Greeks, quae natio nihil paene egisse videtur quam ut reperiret quomodo in otio negotiosa esse posset.

3. That the study of philosophy possessed amongst the ancients a character preëminently professional is evident from the opposition of meaning constantly insisted on between the terms φιλόσοφος and ἰδιώτης. Thus Critias was sneered at as an ἰδιώτης μὲν ἐν φιλοσόφοις, φιλόσο-

the utter and undisguised contempt into which the national religion had everywhere fallen, and the complete inadequacy of all that was traditionally received to satisfy that instinctive yearning after God to which even Homer alludes.[1] Philosophy became to the calm and noble natures of the old world very much what theology and Christianity are with us, the sole ground of Faith and Duty, the one healing consolation and refuge from the sorrows, afflictions, and disappointments of human existence.[2]

25. That more definite conceptions, and above all happier results did not spring from a view of academic study involving so much that is sound and accurate, is to be attributed to the lamentable decay of all the powers of nobler mental action which so rapidly succeeded to the astonishing precision and certainty which the scientific tendencies of the ancient world had attained in Aristotle. Not only was a decline of freshness and vigor speedily visible in the more minutely detailed divisions into which the search after truth had ramified, but the central energy itself exhibited even more decided signs of waning power and intensity. Undiminished as was the national tendency towards metaphysical discussion, the theorists who succeeded Aristotle instead of radiating, as it were, from central truths, and endeavoring to enlarge and verify their conceptions of the absolute by diligent study of its infinite selfenactment in man and nature, exhausted the interest of philosophic study in barren and unpractical disputations, or else in idly circling around positions long since finally won for science.

26. We have dwelt at some length upon the most important stages in the rise and progress of the principle of academic education amongst the Greeks from reasons which it is hardly necessary to enumerate in detail. Though figuring to a very small extent among the men of statistics,[3] and held extremely cheap amongst those who reverse the old legal maxim that men should be weighed, not counted,[4] no people reaches so far and wide in all relations of mind, or has given birth and shape to so much which is still operating in every civilized nation as a predominating element in its life of life. They at once exhibit the consummation of the noblest tendencies of the old world, and contain the lively germs of all that is most admirable and active

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φος δὲ ἐν ἰδιώταις (Schol. ad Plat. Tim. § 20.) The same thought is neatly expressed in an epigram of the Anthology (II. p. 419. 58. Jacobs.)

1. Od. III. 48. πάντες δὲ θεῶν χατέουσιν ἄνθρωποι.

2 Compare Clemens Alexandrin. Strom. I. 5. p. 330. Pottor. Also VI. 17. p. 823. where philosophy is explicitly declared to have served as the representative of religion and theology in the ancient world.

4. Fr. A. Wolf Darstellung der Alterthumswissenschaft, p. 71.

Herodotus contrasts the mental greatness of the Greeks with the material vastness of Asiatic empires. The latter he describes as amounting to πολλοὶ ἄνθρωποι, ὀλίγοι ἄνδρες.

in the new. The history of the Romans on the other hand in all that concerns the development of the schools of higher intellect is scarcely distinct enough to form even an episode in that of the Greeks. The educational method of the more primitive periods of the republic, though strongly impressed with the masculine simplicity and noble moral nature of the people,[1] bears eloquent testimony to that peculiar inaptitude for speculation which rendered the Romans, with all their propensity to grave and lofty sentiment, unable to receive, much less advance that highest mental culture which so essentially springs from the creative contemplation of the eternal.

27. One of the very few who appear to have theorized at all on this subject was shrewd old Cato,[2] who, sturdy and stubborn a specimen as he was of the genuine old Roman breed in the utmost intensity of its strongly marked peculiarities, seems nevertheless, here as elsewhere, to have been borne by the sheer force of a prodigious understanding so far beyond the narrowminded limits of his day and generation. The mode of education which prevailed throughout the best ages of the republic has been set forth in the well known and classic passage of the *dialogus de oratoribus* commonly attributed to Tacitus. The youth after having completed certain courses of preliminary instruction was at the approach of manhood introduced to one of the eminent public men of the day, to whose person he continued attached for a suitable period in the capacity of an assistant and companion. In thus enabling him to become insensibly, and according to the advancing measure of his strength and capacity more and more a co-agent in the grandest and most stirring political existence the world has ever seen, where cases like the impeachment of Warren Hastings were of almost constant occurrence, it is easy to perceive what an incomparable training to a life of action and energy would of necessity be furnished.

28. Such a practice was of course only adapted to the most virtuous and glorious periods of the commonwealth, when the general grandeur and moral elevation of the times supplied its evident deficiency in the scientific and universally humanizing elements of higher education. In the hideous disorder and crime which finally rendered the republic insupportable, when the rapine and carnage of the proscriptions were succeeded by the scandalous excesses of the rabble

1. Most justly described by Horace as

natura sublimis et acer,
Et spirans tragicum satis, et feliciter audeas.

Polybius in the same manner speaks of a certain magnanimous hardihood of design (τὸ μεγαλοψυχον καὶ παράβολον as a distinctively characteristic trait of the Romans.

2. See Nonius and Festus in Ellendt's Historia Eloquentiae Romanae, p. 21. Compare also Macrobius III. 6. in Jo. Alb. Fabr. Bibl. Lat. T. I. Lib. I. c. 2.

under Clodius, and the high handed violence of Caesar, the tone of public life, and the character of public men were alike abhorrent to the spirit and purpose with which the custom had been originally instituted.

29. A single exception is mentioned as having then existed, and that probably the most signal and illustrious instance ever furnished of the admirable effects which were meant to flow from so wisely conceived and sagaciously practical a mode of educational influence. Few circumstances in the life of Cicero are calculated to give a stronger impression of the atmosphere of noble and lofty thought which he spread around him than the remarkably enlivening power of his personal intercourse upon generous youthful minds.[1] The number of high-born and thoughtful Roman youths whom he attracted around him, and inspired with the loftiest principles of individual and public duty is said to have given Cicero a mighty power in the state at the very time when to all outward appearance his political authority was most completely annihilated.[2]

30. A remarkable feature in the earlier form of Roman education consisted in the practice, mentioned by Valerius Maximus[3] and Cicero, of sending young patricians into Etruria fer the purpose of completing their studies. This is no doubt rightly interpreted by Ellendt[4] as originating in the extent to which the ceremonies, legal fictions and forms of the Roman state were regulated in accordance with the Etruscan system of divination.

ATHENAEUM OF ROME—UNIVERSITY OF ATHENS.

31. Although the principle of University study made little progress if it did not actually retrograde, under the dominion of Rome, the external existence of academic institutions was then established with a degree of solidity and permanence which has exercised the most important influence upon the destinies of the future civilization of mankind. The emperors from Augustus downwards recognized the entire system of educational institutions as an integral element in the organism of the state. Existing schools in Rome and throughout the provinces received the imperial patronage and support, new institutions of the same kind were founded, and professional chairs (*θρόνοι*)

1. The correspondence of Cicero abounds in evidences of this most interesting feature in his character. Compare, as instances taken almost at random, Ep. ad Fam. II, 4 and 5.

2. *Ἀφέμενος τοῦ τὰ καινὰ πράττειν ἐσφάλλετο τοῖς βουλομένοις φιλοσοφεῖν τῶν νεῶν, καὶ σχεδὸν ἐκ τῆς πρὸς τούτους συνηθείας εὐγνωστοτατος καὶ πρώτους ὄντας αὖθις ἴσχυεν ἐν τῇ πόλει μέγιστον.* Plut. vit. Cic. p. 483.

3. De Relig. I. 1. Cic. de Divinat. II. 23. quoted by Lips. ad. Tac. Ann. XI. 15.

4. Hist. Eloquent. Rom. p. 75. sqq.

either created, or, if already existing, perpetuated by means of endowments. Vespasian, Hadrian, both the Antonines, Marcus Aurelius, and Severus, in a word, all the most virtuous, and not a few of even the most sanguinary and atrocious amongst the Caesars[1] vied with each other in endeavoring to promote the interests of learning in all its various forms throughout the Empire. It is of course only to those who were most preëminently distinguished as the patrons and benefactors of the highest erudition that we can at present briefly allude. Vespasian, (A. D. 69—79) himself an admirer and connoisseur of Greek literature, led the way in the appointment of professors of both languages, who in addition to the immunities and honors granted by former Emperors were paid an annual salary from the imperial fisc.[2] Among the eminent scholars thus formally taken into the service of the state was the celebrated Quinctilian who held the professorship of eloquence for a period of twenty years with an income of 100,000 sesterces, or about 700 pounds, per annum.[3] Under Hadrian (A. D. 117—138) along with the same princely munificence in the endowment of separate professional chairs, we behold a decided step towards form and combination in the means and aids to higher instruction such as previously, it would seem, was unattempted at Rome. The rhetoricians and men of letters who had hitherto taught in virtue of public appointment to their respective offices (*publice docendis juvenibus magistri*), instead of giving instruction in separate schools as formerly, were gathered into a collective body known as the Athenaeum,[4] which held its sittings on the capital, and appears like the Museum of Alexandria, to have united in a great measure the functions of a modern academy of sciences with those of a higher school. Separate lecture rooms (*loca specialiter deputata*) were assigned to each instructor, who was henceforward not permitted to teach in private.[5] The age of Marcus Aurelius (A. D. 161—180) is distinguished by the complete endowment of what may now indisputably be called the University of Athens. The professors of the schools of this city seem under this emperer first to have received annual salaries from the government; though chairs of Political science, Rhetoric, Philosophy, and Sophistry had probably been in existence

1. e. g. Domitian. See Niebuhr Vories. über alte Gesch. III. p. 209. Sueton. vit. Dom. c. 4. 20. Compare on the other hand Tac. vit. Agric. c. 2.

2. Ingenia et artes vel maxime fovit. primus enim e fisco Latinis Graecisque rhetoribus annua centena constituit. ctt Sueton. vit. Vesp. c. 18 Gräfenhahn Gesch. der Cl. Philol. III. p. 29.

3. Gräfenhahn Gesch. der class. Philol. IV. p. 32. Twenty years appears to have been the term of service for public officials of this class, after which they were entitled to retire with a pension. Cresoll. Theatr. Rhet. I. 8.

4. Gräfenhahn Gesch. der. class. Phil. IV. p. 32. Bernhardy Gr. der Römischen Litt. p. 36.

5. Bulaeus Hist. Univ. Par. I. p. 68.

for some time previously. The number of regular professorships amounted to ten, of which two were assigned to Rhetoric, and as many to each of the philosophical sects as supposed to be represented by the Platonists, Peripatetics, Stoics and Epicureans.[1] A certain preëminence appears to have been conceded to the teachers of Platonic philosophy. The chair of this subject was designated as ὁ θρόνος par excellence, and its teachers are all along described as being preëminently the διαδοχοι.[2] This office, together with lectureships on Grammar and criticism, was held by the celebrated Longinus.[3]

32. The appointment to these offices was naturally vested in the highest instance with the Emperor, though they appear generally to have been bestowed in accordance with the recommendation of the University and the town. In a decree of Julian cited by Bernhardy,[4] the electoral bodies are specified as consisting of the Ordo, or philosophic sect, the Curiales, or municipal senate, and the Optimi, timocratic ecclesia, established according to Roman usage in the provinces,[5] with an ultimate reference to the emperor. In the case of the philosophic professorships the initiative, and most decisive stage of the process was doubtless that entrusted to the first of these associations. Photius[7] accordingly speaks of Isidore as at once appointed to the Platonic chair by the ψήφισμα τῆς διαδοχῆς. Nor does the influence of the University in the bestowal of rhetorical professorships appear to have been greatly inferior. Gregory of Nazianzus when desirous

1. See Lucian Eun. § 3. Such is the view adopted by Ahrens (de Athenarum statu, p. 70. as quoted by Gräfenhahn Gesch. der class. Philol. III. p. 29,) in which he is opposed by Bernhardy Gr. der Gesch. der Gr. Litt. p. 413, and Zumpt (über den Bestand der philosoph. Schul. in Athen. p. 26.) The latter himself however admits that Lucian speaks of the death of one of the two Peripatetics who held offices of this nature in Athens, (ἀποθανεῖν τῶν Περιπατητικῶν τὸν ἕτερον) and it is not easy to discover any reason why a larger number of appointments should have been bestowed upon this sect in particular.

2. Wyttenbach ad Eunap., p. 44. The Academics were also designated as ἡ σχολή. (Suidas s. Πλούταρχος et Πρόκλος.) The students of the Academus seem all along to have been regarded as quite the Christ churchmen of the Athenian University. They are reproached with excessive "bumptiousness" (τῦφος), and with puppyism as exhibited in matters of dress and external deportment. Ephippus (Naaag. Meinecke Fragm. Com. III. p. 332,) thus describes one of the philosophic exquisites of the day.

> εὖ μὲν μαχαίρᾳ ξύσατ' ἔχων τριχώματα,
> εὖ δ' ὑποκαθίεις ἄτομα πώγωνος βάθη,
> εὖ δ' ἐν πεδίλῳ πόδα τιθεὶς ὑπὸ ξυρόν,
> κνήμης ἰμάντων ἰσομέτροις ἑλίγμασιν,
> ὄγκῳ τε χλανίδος εὖ τεθωρακισμένος,
> σχῆμ' ἀξιόχρεων ἐπικαθεὶς βακτηρίᾳ
> ἀλλότριον, οὐκ οἰκεῖον, ὡς ἐμοὶ δοκεῖ,
> ἔμεξεν κ. τ. λ.

See also a similar passage in the Antaeus of Antiphanes (Meinecke Fr. Com. III. p. 17.)

3. Wyttenbach ad Eunap., p. 28.

4. Grundriss der Geschichte der Gr. Litt., p. 415. The same mode of election existed at Rome also. See Cresoll. Theatr. Rhet. IV. I.

5. Hermann Gr. Alterthümer.

7. Biblioth. Cod. 242.

of departing from Athens was detained almost by main force on the part of his admirers (*ἀπρὶξ κατεῖχον*). Masters and scholars are described as directly offering him the gift of a professional chair (*ὡς δὴ λόγων δώσοντες ἐκ ψήφου κράτος*).

33. In every such election, whether of sophists or philosophers, a formal examination (*δοκιμασία*) was held before the most important and influential inhabitants, on which occasion the different candidates gave a public specimen of their ability, and at the same time underwent a scrutiny into their moral character.[1] The amount of income enjoyed by each of the above mentioned principal professors is stated by Lucian at ten thousand drachmae, or about £400 a year. Philostratus[2] however speaks of the sophist Apollonius as receiving a talent annually while occupying the chair of political oratory.[3] Tatian on the other hand speaks of the payment of the leading appointments as amounting to twelve thousand drachmae per annum, a statement considered by commentators as in all probability more strictly correct than the sum mentioned in round numbers by Lucian.[4]

34. The solid nucleus formed by the ten endowed professorships seems gradually to have collected around it a multitude of philosophers and academic teachers of every description. At a later period Himerius[5] speaks of parents who had accompanied their sons to Athens as perfectly bewildered by the number of sophists in that city. Many of these were no doubt attached to the University in the capacity of assistants to the occupants of the principal chairs, a class of teachers who are found in existence at the earliest period of academic history,[6] while the majority, it may be conjectured, held a position not unlike that of the professores extraordinarii and privatim docentes of continental Universities at the present day. In the case of the Sophists a broad line of distinction is throughout observable between the junior instructors and those holding the salaried appointments of the University. The latter gloried in the high sounding titles of *δυνατώτεροι, λόγων τύραννοι, μείζονες, μεγαλόμισθοι, δημοτελεῖς*,[7]

1. Philostr. II. pp. 566. 567. Morell. Luc. Eun. p. 352. Hemsterhus. Wyttenbach ad Eunap. p. 79.

2. Vit. Sophist. II. p. 597. Morell.

3. Zumpt supposes that the *πολιτικὸς θρόνος* is to be understood of a chair the appointment to which vested with the town, as opposed to the *βασιλικὸς θρόνος*, which was in the gift of the Crown. See über den Bestand der philosoph. Schulen in Athen. p. 25. Anm. 3.) The arguments adduced in favor of this opinion do not, however, appear very convincing.

4. See Lucian Eunuch. p. 352. Hemster. Cresoll. Theatr. Rhet., II. 3.

5. Orat. XXXIII. § 2.

6. Zumpt über den Bestand der philosoph. Schulen in Athen, p. 6. Bernhardy Gr. der Gr. Litt. I, p. 415.

7. See Lucian Rhet. Praecept. quoted in Cresoll. IV. II. Βασιλεὺς ἐν τοῖς λόγοις, τὰ τίθριππα ἐλαύνων τοῦ λόγου.

eminentissimi, &c., the latter[1] on the other hand are designated as *οἱ ἐλάττους, εὐτελεῖς*, minores.

35. The term Sophist, always employed somewhat vaguely, and at times bestowed upon those philosophers who aimed at combining literary elegance of expression with scientific accuracy of thought,[2] is henceforward used with reference to a class of teachers exhibiting many analogies with the Doctors and Masters of Arts in the academic schools of the middle ages.[3] This circumstance is also indicated in the phrase professor artium by which the Sophists are known in Latin. It is worthy of notice how completely the invidious and contemptuous meaning once associated with the name was lost sight of in the third century. Libanius declined the title of Prefect of the palace, an honor bestowed upon individuals of the very highest rank. External honors of every kind, statues, the citizenship, imperial edicts, honorary psephismata, were lavishly bestowed upon distinguished Sophists. Their calling was regarded as the stepping-stone to the highest dignities of State, and conferred by a codex of Theodosius the social position of Vicarius, a grade equivalent to the rank of Duke or count.[4] In accordance with this estimate of the dignity of their office we find that the instructors of higher schools regularly appeared amongst the nobility and magistrates who went forth to welcome a viceroy on his arrival at the seat of provincial government.[5] Every circumstance in short goes to prove that this expression was employed at that period with precisely the same eminently honorable meaning which attaches to the name of professor at the present day. In the fourth century we read of the public appointment at Athens of four Sophists[6] (probably only the most eminent of the entire body) in a manner precisely similar to that of the philosophers previously mentioned.

36. The minor arrangements of the school of Athens at this stage

1. Cresoll. Theatr. Rhet. IV. 11.

2. Schol. Aristoph. Nub. 330. *σοφισταί, οἱ διδάσκαλοι, καὶ ὅσοι τῶν φιλοσόφων ῥητορικῶς ἔγραψαν.*

3. A. Schott. Eunapii vit. extr. See also an expression of Philostratus quoted by Cresoll. Theatr. Rhet. I. 1. where the sophistic art is described as *πολλὴ καὶ ποικίλη* in its nature. Cresollius (IV, 5.) justly says of the sophists "partem omnium humaniorum literarum attigisse videntur quae excellenti et perfecto oratori sunt necessaria." The proper meaning of the word is seen in the expression which connects *τὸ τεχνικὸν* and *τὸ σοφιστικὸν* as equivalent terms. That the name of Sophist was properly given to all who studied a subject as a profession, and discoursed upon it with fluency and eloquence is evident from the fact that not only physicians are so called by Eunapius, (compare the *ἰατροσοφισταί* in Suidas) but that even at an earlier period those learned Soyers of antiquity whose artistic enthusiasm is such a favorite subject with the poets of later comedy are known in Athenaeus as *σοφισταὶ μαγειρικοί*. (Athen. III. c. 60. Compare also Clemens Alexandr. Strom. I. p. 329. Potter.)

4. Cresoll. Theatr. Rhet. I. 8.

5. Reisk. ad Libanii Orat. *πρὸς Ἀναξίππιον*, p. 190.

6. Liban. *πρὸς τοὺς βαρὺν αὐτὸν καλοῦντας*, p. 176.

of its history no doubt corresponded in most respects with those of the learned institutions of Antioch concerning which such frequent and detailed accounts are furnished in the orations and epistles of Libanius. In the latter city, which is described as being at that period the academic counterpart of Athens in the east, the professors of rhetoric not only received an annual salary (*σύνταξις*) from the magistrates of the town,[1] but were also paid by fees from the class, and Libanius in pleading for an increase of allowance to his colleagues points to the fact that Zenobius, a teacher of eminence, had received an augmentation of his salary from the proceeds of the public domain.[2] The sum paid for admission to each class appears to have varied greatly, and poorer students seem frequently to have been permitted to attend free of expense.[3] Philostratus, a writer of the third century, informs us that in the school of Proclus the payment of one hundred drachmae entitled the student to attendance upon the course as long as he thought proper, besides giving access to the use of the library.[4] The fee for admission was paid on the first of every month, and could be recovered at law; the salary on the other hand was received annually. In this manner many of the Sophists are said to have amassed considerable fortunes. The lectures of Chrestus were attended by one hundred *ἔμμισθοι ἀκροαταί*,[5] and Heraclides purchased an estate of ten talents from the accumulated earnings of tuition in rhetoric. The desire to secure for themselves the glory and the profit resulting from a numerously attended class naturally gave rise to the most furious competition on the part of this class of instructors, a fact significantly attested in the terms *καθῆσθαι* and *ἀντικαθῆσθαι* employed with reference to Sophists professing the same subject.[6] Every contrivance of force and fraud was unsparingly employed on these occasions, and the whole machinery of a contested election in England of the olden time was actively set in play to secure for themselves the attendance of the new comers to the University.[7] Students were induced to pledge themselves before matriculation, and agencies formally established for that purpose in foreign countries. The fiercest part of the struggle commenced upon their arrival in Attica. No expense seems to have

1. Liban. Ἀντιοχικός. p. 333.
2. Liban. *ὑπὲρ τῶν ῥητόρων*. pp. 211, 212, 213.
3. Philostr. vit. Soph. II. p. 602.
4. Vit. Soph. II. p. 600. Morell.
5. Philostr. vit. Soph. II. p. 588. Morell.
6. See also Liban. *περὶ τῆς ἑαυτοῦ τύχης* λόγος. p. 137.
7. Business of this description seems to have been transacted by a species of committee (χορός) composed of partisans of the respective Sophists under the guidance of a senior (*προστάτης, ἀκροαμένης*). Photius Bibl. cod. 80. Cresoll. Theatr. Rhet. IV. 10 extr. Bernhardy Gr. der Gr. Litt. I. p. 450.

been spared by the principals in the contest. A fictitious appearance of popularity was sought to be obtained by paying students to attend and applaud at lectures[1] (*ὠνὴ τῶν νέων.*) Bands of academic partizans scoured the country in every direction, for the purpose of intercepting all who entered Athens by land;[2] and all the mischievous activity of the commissionaires and hotel touters of the continent at the present day was indefatigably set in operation, in order to mislead and bewilder the inexperienced student on his first landing at the Piraeus. Libanius, in describing his own adventures, mentions that he was locked up by adherents of the opposition, and not released from captivity until he had bound himself by oath to attend the lectures of the professor whose cause they had espoused.[3] The feuds between the rival candidates for popular favor and support were zealously entered into by their respective disciples—a result the more readily brought about from the fact that each of the leading Sophists officiated as proctor of one of the four Nations,[4] into which the University was divided—and the writers of the day gave a most animated picture of the academic combats which raged between the admirers of the contending rhetoricians.[5]

37. The general plan of instruction seems not to have been altered from that which prevailed at the time of the first endowment of the University by Aurelian. In the philosophical classes lectures were delivered, at the conclusion of which difficulties and objections (*ἀπορίαι*) were discussed by the professor.[6] In the schools of rhetoric at Antioch public harangues (*μελέται, ἐπιδείξεις*) were pronounced before the class by the occupant of the chair at certain stated intervals. This performance generally took place between ten o'clock in the morning and noon (*πληθούσης ἀγορᾶς.*) After such an oration the remainder of the day was regarded as festival or half holiday. At the entrance of each lecture room (*πυλών*) was suspended a tablet containing notices to the class.[8] Students took copious notes of the lectures in books (*δέλτοι*)[7] kept for that purpose. Certain an-

1. Liban. *περὶ τῆς ἑαυτοῦ τύχης λόγος*, p. 45.

2. *ὁρῶν ἄκρα, πέδια, ἰσχατίαι, οὐδὲν ὅτι μὴ τῆς Ἀττικῆς μέρος, ἢ τῆς λοιπῆς Ἑλλάδος, αὐτῶν τῶν οἰκητόρων οἱ πλεῖστοι, καὶ γὰρ τούτους μεμερισμένους ταῖς σπουδαῖς ἔχουσίν.* Gregor. Nazians.

3. *τῆς ἐπιούσης τε ἦν ἐσπέρας, καὶ ἐν χερσὶν οὐχ ὧν ἐβουλόμην · ἔνειτα τῆς ὑστεραίας ἐν ἑτέροις αὖ χερσίν, ὧν οὐδὲ τούτων ἐβουλόμην.* Liban. *περὶ τῆς ἑαυτοῦ τύχης λόγος.* p. 13. Compare also another passage in the same speech: *ἐβοῶμεν δὲ διεστηκότες, ὁ σοφιστὴς, μὲν ἐμοῦ, ἐκείνου δὲ ἐγὼ στερόμενος, τοῖς ἔχουσι δὲ λόγος οὐδεὶς τῆς βοῆς.*

4. For an account of the Nations at Athens see § 57.

5. Liban. *περὶ τῆς ἑαυτοῦ τύχης λόγος*, p. 16; *τοὺς τῶν χορῶν ἐν μέσαις ταῖς Ἀθήναις πολέμους, καὶ ῥόπαλα, καὶ σίδηρον καὶ λίθους, καὶ τραύματα· κ. τ. λ.* Compare also Epist. 527. Eunap. vit. Julian. et Proaeres.

6. Aul. Gell. Noct. Att. 20. II. 2.

7. Lucian. Hermotim. p. 750.

8. Liban. *πρὸς τοὺς οὐ λέγοντας*, p. 298.

cient authors (Demosthenes and Homer for the most part) were generally read as guides and models for original composition.[1] The interpretation of these writers was preceded by a discourse (*πρόλογος*) delivered by the instructor.[2] That in the philosophical schools a species of moral discipline was also aimed at is evident from the *ἀρχὴ ἐπὶ εὐκοσμίας τῶν ἐπιχειρούντων* which Athenaeus (XII, 69) describes as existing amongst the Peripatetics in the time of Lycon, the third from Aristotle (A. C. n. 269—226). This office of which we have already spoken seems to have been assigned to one of the seniors of the sect, who remained in authority for the space of thirty days, when a banquet was celebrated and a successor appointed.

38. The design of the University as an initiation to all the most liberal, honorable, and important forms of life has seldom been recognized with greater distinctness than at this period. Libanius speaks of those who attended the school of Antioch as looking forward to becoming occupants of municipal offices (*βουλαί*), appointments in the imperial service (*διοικήσεις πόλεων*), chairs in some of the various Universities (*θρόνοι*), and to the practice of jurisprudence, Roman or provincial (*θέμις, δίκαι*).[3] The general principle of all higher study is no where more clearly announced than in the words of Gregory of Nazianzus,[4] who describes it as a prosecution of all subjects as one, and of each as equivalent to all (*τὰ πάντα ὡς ἓν ἐξασκήσας, καὶ ἀντὶ πάντων ἕκαστον*).

39. By a practice dating from the times of Aristotle,[5] and borrowed apparently in the first instance from the Pythagoreans,[6] the undergraduate population of the University, in addition to the distinctions arising out of national origin, and subjects of study, was divided into two classes, one of which was entitled to the full rights of studentship, while the other was regarded as merely preparing for entrance into the academic body. The latter, who are designated as belonging to the *μουσεῖον*,[7] were taught in the earlier part of the day, and subjected to all the coercive discipline of an inferior school,[8] though the vicious indulgences and outrageous feats of physical force[9] ascribed to them by Libanius prove that they must have attained to the age of the *μελλέφηβοι* at least. Both classes of students are men-

1. Liban. *πρὸς τοὺς τοῦ παιδαγωγοῦ βλασφημίας*, p. 273.
2. Liban. *πρὸς τοὺς βαρὺν αὐτὸν καλοῦντας*, p. 1.9.
3. *περὶ τῆς ἑαυτοῦ τύχης*, p. 102.
4. Orat. X.
5. Aul. Gell. Noct. Att. XX. 5.
6. Aul. Gell. Noct. Att. I. 9.
7. Liban. Ep. 407. 1019.
8. Liban. *περὶ τοῦ τάκτου*, pp. 255, 256.
8. Such as blanketing pedagogues, a performance magniloquently described by Libanius in his oration *περὶ τοῦ τάκτου*.

tioned as being present at the public orations (*μελέται, ἐπιδείξεις*) of the Sophists.[1] Lectures seem to have been delivered in a public building, either wholly set apart, or simply granted for the temporary use of the University.[2] Instruction was also given at the residence of the professors (*τὰ ἰδιωτίκα θέατρα*).[3] This however was probably only the case with those who wished to add the advantages of private tuition to the ordinary teaching of the University. At Antioch, Libanius gave instruction in the senate house, in the temple of Calliope, or in that of Apollo which was situated in the suburbs of the city.[4] At Athens, in the siege of the city by Sylla during the Mithradatic war (A. C. n. 80), the Academy and Lyceum were laid waste in common with the other suburbs; and, though doubtless restored afterwards as far as possible to their original condition, were never again regularly employed for purposes of instruction; in consequence, as Zumpt[5] supposes, of the advance of malaria occasioned by the declining population. Henceforward philosophers delivered lectures in the town. The odeum was used for purely epideictic purposes.

40. Of the mutual coördination between the various parts of which the school of Athens was composed little is known with certainty. The Praesas of Achaia[6] is described by Eunapius and Libanius as in a manner discharging the functions of the Chancellor of the University, though mainly, it would appear, with a view to the maintenance of public order, which had been disturbed beyond endurance by the factions into which the academic world was divided. The Proconsul Carbonius is extolled by Himerius for having restored the discipline of the University, and suppressed the tumults for which it had at one time been so notorious. The individual appointed by the emperors to the Proconsulate was himself in many cases a cidevant Sophist (*ἀπὸ τῶν σοφιστῶν*), and therefore abundantly qualified by personal acquaintance with its circumstances and conditions to superintend the government of the University.[7] At Antioch Libanius speaks of himself as presiding over four professors of rhetoric without specifying his relation to those who gave instruction on other subjects.[8]

41. Hopelessly as the graceful and elegant thought of antiquity

1. Philostr. vit. soph. II, p. 600.
2. Liban. *ὑπὲρ τῶν ῥητόρων.*
3. Eunap. p. 96.
4. Liban. *περὶ τῆς ἑαυτοῦ τύχης*, p. 71. *πρὸς Εὐστάθιον*, p. 165.
5. Zumpt über den Bestand der Phil. Schulen in Athen, pp. 12, 15.
6. Eunap. vit. Julian, p. 97. Liban. *περὶ τῆς ἑαυτοῦ τύχης λόγος*, p. 19. Bernhardy Grundriss der Gr. Litt. I, p 450.
7. Orat. IV. §9.
8. *ὑπὲρ τῶν ῥητόρων λόγος.*

had fled from amongst the generation of which we are now speaking it was but natural that many instances of youthful attachment and friendship in its purest and most beautiful form should arise even in such an aspect of the University as then existed. Gregory of Nazianzus finely describes his own relation to St. Basil as based upon an utter absence of all mean emulation, and a devotion on both sides to what was morally ennobling and associated with honorable hopes and purposes for the future.[1]

42. The munificent liberality of the Roman Caesars which had given such extent and completeness to the academic system of the ancient world was not without many happy effects upon literature and learning in the declining ages of the Empire. Athens, which about the birth of Christ had grievously fallen into decay, from the withdrawal of the wealthiest and noblest class of students to the schools of Marseilles, Milan, Apollonia, and other thriving provincial towns[2] became the chief University town of the world for all who were desirous of obtaining the most exact and thorough training in the study of eloquence, political science, and philosophy.[3] In the fourth century, though laboring under the disadvantage of notoriously heathen predilections, it continued to assert a species of priority over the contemporary schools of Constantinople, Antioch, and Berytus,[4] and the superior dignity of its professors is admitted even by those of rival Universities.[5] Athens became again the focus of learned activity in an age which marred as it was by increasing tendency to pedantry and affectation, still succeeded in reviving some reminiscences of the nobler past, and exhibited what has not inappropriately been described as the after summer of Greek genius.[6]

43. It is not to be denied that not only in the ordinary class of publicly endowed schools which during the reign of Marcus Aurelius and the succeeding Emperors multiplied to such an extent throughout the provinces of the Roman empire, but even in those institutions which assumed academic rank and consequence, the instruction imparted had in a great measure lost that direction of the depth and fullness of philosophic principle into the forms and channels furnished

1. ἔργον δ' ἦν ἀμφοτέροις οὐχ ὅστις αὐτὸς τὸ πρωτεῖον ἔχοι, ἀλλ' ὅπως τῷ ἑτέρῳ τοῦτον παραχωρήσειεν—ἔργον δ' ἀνφοτέροις ἡ ἀρετὴ καὶ τὸ ζῆν πρὸς τὰς μελλούσας ἐλπίδας, Orat. XX, p. 330.

2. ἐν δὲ τῷ παρόντι καὶ τοὺς γνωριμωτάτους τῶν Ῥωμαίων πέπεικεν (ἡ Μασσαλία) ἀντὶ τῆς εἰς Ἀθήνας ἀποδημίας ἐκεισε φοιτᾶν φιλομαθεῖς ὄντας. Strabo IV, p. 248. See also Zumpt über die philosoph. Sch. in Athen, p. 19. Bernhardy Gr. der Röm. Litt., p. 53.

3. Gräfenhahn Gesch. der class. Philol. IV. p. 29.

4. Bernhardy Gr. der Gr. Litt. I, p. 442.) 5. Liban Ep. 1449, 1511.

6. Bernhardy Gr. der Gr. Litt. I, p. 406 sqq. Lucian, Longinus, and the philosophers Hermogines, Sextus Empiricus, Plotinus, Arnobius, and Lactantius may be mentioned as specimens of the writers and thinkers of this period.

by the avocations of after life which we have pointed out as the essential feature in the University study of the best ages of antiquity. Even at an earlier period the author of the Dialogus de Oratoribus laments over the change that had taken place in this respect, and does not hesitate to prefer the somewhat meagre and narrow utilitarianism of Roman education in the ruder stages of their national development to the unsubstantial generalities which in his day were communicated under the name of higher intellectual culture. This, however, was no solitary or accidental occurrence, but a phenomenon radically in harmony with the mental condition of that entire epoch. We have already alluded to the fact that the ancient world in general only conceived of the Absolute as beheld in its most general and *prima facie* aspect. Few besides Aristotle seem to have been enabled to discern that the fruitful and advancing knowledge of the highest Entity must ever take place, by means of, or at least in conjunction with the study of its self utterances and exponents in the individual[1] and concrete. The contemplation of truest Being after having shown itself with astonishing brilliancy and power had been so speedily withdrawn that the world had only become assured of the reality of the latter without having time, as it were, to discern and distinguish the specialties of its essence. The utter degeneracy which had taken possession of all philosophic enquiry during the declining ages of the empire could not but exercise a peculiarly baneful influence upon that nobler form of educational discipline which in ancient times more especially had its keystone and centre in that science. The spirit of philosophy had so completely evaporated, leaving behind a mere *caput mortuum* of phraseology, negations, and truisms that the whole serious labor of academic instruction eventually concentrated itself upon rhetorical exercises, whose aim was directed towards giving a certain manual dexterity in dealing with the conventional expressions for a life and efficiency which had long since utterly departed.[2] The inherent falsity of a plan of education founded upon a system of contemptible pedantry, which, bad as it was, was probably the only method by which the commonest rules and technical routine of ancient civilization could then be preserved,

1. That man can discern the living truth only by what it affirms of itself, and not by his own intellectual scrutiny is a principle common to all the highest forms of religious belief. With the Greeks Zeus was only known to mortals through his self-manifestation in Apollo (see Hesiod Melampod. Fr. IX. in Düntzer's Fragmente der epischen Poesie der Gr., p 55.) and in the writings of the apostle whose mind and character are described as peculiarly congenial with the spirit of the founder of Christianity we are told that "no man hath seen God at any time. The only begotten, who is in the bosom of the Father, he hath declared him."

2. Dial. de Orat., § 32.

might well cause a Roman like the author of the dialogue referred to, to sigh after any manifestation of nature however coarse and illiberal.[1]

CHRISTIANITY AND ACADEMIC STUDY.

44. Much indeed as was accomplished during the better and nobler ages of the nations of classical antiquity in awakening just and fitting conceptions of the general character and aims of that life of science and thought which it is the purpose of the University to organize and perpetuate, the actual existence of academic institutions in the distinct and specific form they historically assume is emphatically due to the political ascendancy finally achieved by Christianity. Full of interest and lasting instruction as are the records of the learned life of antiquity, the intellectual culture of that period depended for its existence far more upon the impulse communicated by individuals, and had not within itself those seeds of endless progress and unfading youth which a heaven-descended doctrine has implanted in the civilization of modern Europe. The profoundly ethical spirit of the new creed—the deeper and more vital grounds upon which it based all the special duties of life, caused the truths of Christianity to become inseparably intwined with the roots of political and social organization. Again, in virtue of its character as a system of religious ideas variously revealed in history, in sacred text books, and in the lives and writings of a long succession of semi-inspired men, speculation and learning became the twin pillars of the faith so essentially bound up with all social order. The acknowledgment of Christianity as the religion of the state, in creating a *demand* for knowledge absolute and historical far more vast and constant than had arisen from the spontaneous striving after enlightenment of a noble and intellectually gifted people, established the existence of the institutions intended to meet those higher wants upon a basis infinitely broader and more enduring than they had ever previously occupied. From being the luxury and charm of existence, the '*liberalis oblectatio*' of an elegant social circle, scientific study assumed more and more the character of an imperative national necessity. A permanent organization was at once required in order to maintain and advance the higher intellectual culture necessary to the comprehension of a form of doctrine with which the best interests of the State and the individual were immediately involved; and we find accordingly that even in the failing energies of the empire a degree of earnest attention was devoted by the state to the endowment and management of the schools of learning almost exceeding what we have noticed as recorded of more

1. Dial. de Orat., § 35.

prosperous times. Imperial edicts are still extant regulating the minutest details of the internal economy of the school of the Capitol,[1] and symptoms of something even like progress, at least in the comprehension of the subject, are to be seen in a more decided disposition to give weight and emphasis to the principle of professional study. In short the University, whose origin, as we have already seen, was simultaneous with that of the professional class, was amplified and confirmed in its existence by the rise of the Christian priesthood, and the more scientific character assumed by legal study in the later ages of the Roman empire.

45. Students before leaving the provinces for Rome were obliged to obtain a written permission from a magistrate in which their names, ages, birthplaces, &c. were distinctly specified. On their arrival at Rome this paper was given to the praefectus urbis, and afterwards to the magister census. The latter enrolled the names of the various applicants in the album of the University, and assigned to them their several departments of study. To these they were henceforward compelled strictly to adhere.[2] We are also informed that a record of the proficiency of each student was sent in to the government, in order that the latter might thereby be guided in the selection of fit individuals for the public service.[3]

THEOLOGICAL SCHOOLS—TETRADISION OF CONSTANTINE.

46. In the so-called Octagon or Tetradision founded by Constantine in the capital to which he gave his name, Theology received a preëminence completely equivalent to that formerly accorded to philosophy. Up to this period all professional acquaintance with this most important subject had been obtained by means the most scanty and irregular. Eminent fathers and teachers of the church, by a practice resembling that of the earlier philosophers of Greece, were wont to assemble around them a small number of zealous and sympathizing disciples, to whom they communicated their convictions on the principles of Christian faith and duty. Origen is especially mentioned as

1. L. I. Cod Theod de stud. llb. Urbis Romae et Constantinopol. quoted by Heeren Gesch. der class. Litt. im Mittelalter I, p 24. These enactments are considered by Bernhardy (Grundriss der Röm. Litt., p. 91.) as having originated quite as much in a spirit of despotic jealousy, and an apprehension of academic tumults, as in a paternal solicitude for the welfare of the institution. This conjecture receives some color of probability from the fact that students were strictly prohibited from remaining at this University beyond their twentieth year.

2 Ut in primo statim profiteantur introitu quibus potissemum studiis operam navare proponant. Edict quoted by Bulaeus Hist. Univ. Par. I, p. 75.

3. Similes autem breves ad serinia mansuetudinis nostrae annis singulis dirigantur quo meritis singulorum institutionibusque compertis utram quandoque sint necessarii iudicemus. Edict quoted by Bulaeus Hist Univ. Par. I, p. 76.

one in whose case this mode of activity constituted the principal direction in which his ecclesiastical usefulness was manifested; and Pamphilus of Caesarea, his adherent and personal friend, is said to have been the first who established a regular theological school.[1] The bishops of the earlier church were in the practice of attaching to their persons a number of youthful assistants, who thus served a species of apprenticeship to the duties of the priesthood; and this clerus, as it was technically called, became in many cases the training school for an entire province.[2] All the greatest fathers of the church, Gregory of Nazianzus, Chrysostom, and Augustine strenuously and vehemently insisted upon the necessity of a learned preparation for the duties of the sacerdotal office.[3] In the course of time theological seminaries seem to have grown up in the neighborhood of the chief learned institutions of the day. The first of which mention is made is that of Alexandria. It is a remarkable and significant circumstance that the same city which had first given form and exactness to critical philology, and which at a subsequent period had been distinguished as the home and centre of Neoplatonic philosophy became in a similar manner the birthplace of Christian theology.[4] In consequence of the high tone of intelligence generally diffused throughout the population of Alexandria by means of the learned institutions for which the place was celebrated, it was found necessary in appointing the catachetist, or person designed to instruct converts, and prepare the young for full admission to the church, to select an individual of cultivated mind, and high literary attainments.[5] Clemens Alexandrinus, the instructor of Origen,[6] is described by Neander as being the first who in a deep conviction of its necessity, conceived the design of investing Christian doctrine with the conclusiveness and precision of a strictly scientific study.[7]

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1. Neander Ch. Hist. II, p. 497.
2. Neander Ch. Hist. III, p. 213.
3. Neander Ch. Hist. III, p. 211
4. Neander Ch. Hist. II, p. 227.
5. Neander Ch. Hist. II, p. 225.
6. Photius Biblioth.

7. Biblical criticism was soon felt to be the basis of all sound and scientific theology. The absolute necessity of the profoundest erudition to every one who aims at an intellectual apprehension of Christian doctrine is emphatically dwelt upon by all the most eminent fathers of the church. St. Basil recommends the study of the ancient classics as the best introduction to the spirit and meaning of Christianity (Gräfenhahn Gesch. der class. Phil. III, p. 16). Clemens Alexandrinus not only maintained opinions identically the same with reference to their general utility in this respect (Strom. I, p. 360. Potter), but regards the philosophy of the ancients as furnishing a dialectic panoply against the attacks of sophists and cavillers (id. p. 377). He maintains moreover that moral goodness is hardly conceivable unless in conjunction with some degree of intellectual insight (p. 343.) that knowledge is necessary for the interpretation of the sacred word; (p. 342.) and that any deficiency in this respect proportionally paralyses the power of Christianity (p. 453.). He further insists that all wisdom is from God; that the infinitely varied forms of science all tend to the one highest knowledge; (*ibid.*) and that the wisdom of the heathens, though differing in form from Christianity, coincides with it in spirit

47. The University established by Constantine was mainly instituted with a view to theological study,[1] though enjoying also the highest reputation for eminence in philosophy and jurisprudence.[2] Here also, as in the academic schools of earlier antiquity, instruction was communicated in the usual propaedeutic subjects composing the Trivium and Quadrivium. The body of teachers consisted of twelve regularly ordained priests (*οἰκουμενικοί*) under the supervision of a rector, or president (*οἰκουμενικὸς διδάσκαλος*). The last mentioned office was naturally regarded as a post of the highest dignity and honor. It conferred the rank of privy counsellor of the empire, and led immediately to an archbishopric or the patriarchate.

LAW SCHOOLS OF ROME AND BERYTUS.

48. The primary importance thus assigned to the highest of all professions in the University of Constantinople soon drew after it the entire adoption of the same principle of academic study in the school of Rome. In the establishment of both these institutions, political motives, and a regard for the interests of the state seem to have weighed largely with their imperial founders. The paramount necessity on public grounds of providing for the presence of a clergy qualified by the highest degree of learning and intelligence to maintain their position, as instructors of the people, has been already alluded to. Next in importance to the priesthood stood the class of public officials, to which, in a despotism so strongly centralized as that of the later empire, all the particular and ordinary functions of government were necessarily intrusted. To every one who intended to follow the career of the public service, an acquaintance with the legal system which it would be his future duty to interpret and apply was, of course preëminently indispensable.[3] We find accordingly that the school of the Capitol, which had been originally established for the purpose of providing the state with a class of able and well educated

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and in truth [εἰ καὶ ἀλλήλοις ἀνόμοιοι εἶναι δοκοῦσιν, τῷ γένει γε καὶ ὅλῳ τῷ ἀληθείᾳ ὁμολογοῦνται· ἢ γὰρ ὡς μέλος, ἢ ὡς μέρος ἢ ὡς εἶδος ἢ ὡς· γένος εἰς ἓν συνέστηκε· ἤδη δὲ καὶ ἡ ὑπάτη ἐναντία τῇ νεάτῃ οὖσα, ἀλλ' ἁμφὼ ἁρμονία μία· ἔν τε ἀριθμοῖς ὁ ἄρτιος τῷ περιττῷ διαφέρεται, ὁμολογοῦσι δ' ἅμφω τῇ ἀριθμητικῇ - - - ἆρα καὶ ἐν τῷ κόσμῳ παντὶ τὰ μέρη σύμπαντα κἂν διαφέρηται πρὸς ἄλληλα τὴν πρὸς τὸ ὅλον οἰκειότητα διαφυλάττει. p. 349.

1. Gräfenhahn Gesch. der class. Phil. III, p 30.

2. Bernhardy Gr. der Gr. Litt. I, pp. 440, 449. Its greatest celebrity as a school of law dates in all probability from a period considerably later than that treated of in the text, and when much of what is there described had undergone very considerable alterations. In the reign of Theodosius II. (A. D. 425,) the school of Constantinople seems to have been transformed into a counterpart of that of the Capitol. We find it described as containing 28 teachers of Greek and Latin literature, 1 philosopher, and 11 jurists. (L. 3. C. Th. de stud. liberal. urbis Romae et Constant. 14, 9. cited by Savigny Gesch. des R. R. I, p. 400.)

3. Liban. Ep. 1016.

officials, received under Theodosius the completion of its design in the appointment of two professors (antecessores[1]) of Roman law.[2] This circumstance seems to have given this institution a certain priority of rank over those schools which existed in other parts of the empire. Rome is invariably mentioned as the resort of all persons in the provinces who were desirous of obtaining a systematic acquaintance with legal studies.[3] This superiority was confirmed by Justinian, who in the sixth century suppressed all schools of law with the exception of Rome, Constantinople, and Berytus. The same measure was completed in its effects by the withdrawal of the salaries hitherto paid to the philosophers and grammarians of Athens.[4] The University of that city as established by Hadrian and Aurelian, though severely shaken by the incursion of the Goths in the middle of the third century, had, as we have already seen from Libanius, in a measure recovered its former prosperity. The salaries of its professors, which had been interrupted under the Christian Emperors, were afterwards renewed through the liberality of private benefactors.[5] Under Justinian, however, the schools of Athens were finally closed, and those of its instructors who persisted in their adherence to the ancient faith were compelled to seek an asylum at the court of Chosroes, king of Persia.[6] Berytus had for more than a century and a half before the reign of Justinian attracted large numbers of students in consequence of its renown as a school of jurisprudence,[7] and the importance assigned to the study of Roman law in the Basilica, or Capitolium of Constantinople, is attested in the poems of the epigrammatists of the day.[8]

49. Fortunately for the best interests of mankind the wise and humane rule of the Ostrogoths long ensured to the learned institutions of Italy a happier lot than seems generally to have befallen those of the eastern empire. Even the rudest infancy of the Germanic nations is distinguished by qualities the very reverse of those which characterize the genuine barbarian. The simple vigor and pregnancy of moral meaning in their social life and national institutions had long before caused them to be studied with deep interest and sympa-

1. Equivalent to the προεστῶτες, or προηγούμενοι of the Athenian schools.
2. Heeren Gesch. der class. Litt. im Mittelalter. I, p. 26.
3. Savigny Gesch. des Röm. Rechts im Mittelalter. I, p. 460.
4. Heeren Gesch. der class. Litt. im Mittelalt. Procopius Hist. Arcana, quoted by Zumpt über den Bestand der philosoph. Schulen in Athen, p. 37.
5. Wyttenbach ad Eunap. p. 45.
6. Heeren Geschichte der class. Philol. im Mittelalt. p. 63.
7. Libanius Ep. 1123. The writer in another letter (1555) speaks of the fees at Berytus as being extravagantly high but as compensated by the career opened to those acquainted with Roman law.
8. Anthol. III, 139. Jacobs.

thy by one of the noblest of the Romans.[1] In the present instance their reverential susceptibility for all that contained the grounds of thought and inward vitality marked them out as the people peculiarly destined to reillumine the world, and in new and characteristic forms to resuscitate the sublimest aims and energies of antiquity. Not only had the Goths accepted Christianity with surprising facility and readiness, but the abstruse and intricate studies of biblical criticism had been entered upon by their clergy at an incredibly early period.[2] In Italy the University of the Capitol seems to have been an object of peculiar care to the princes of the Ostragoths. From the convulsions by which the empire had long been shaken to its foundations, and the perpetual transferance of the sovereign authority from one illiterate invader to another, the maintenance and supervision of this school seems to have lapsed into the hands of the senate, in a manner analogous to what had always been the case with similar institutions in provincial towns. In a rescript of Athalrich, quoted by Heeren,[3] the senate is called upon to take such measures as should secure to every teacher in the schools of liberal arts, whether grammarian, rhetorician, or jurist, the enjoyment of the salary of his predecessor without diminution; and also to guarantee to all such individuals the possession of their appointments as long as they continued capable of discharging their duties with efficiency. In a subsequent portion of this edict it is further ordained that the payment of such officials shall take place at half yearly intervals, "*ne cogatur de alieno pendere fastidio cui piaculo est horarum aliquo vacasse momento.*" Vestiges of higher learning, which existed most probably in some distant connection with this school, occur in Rome so late as the age of Gregory the Great (A. D. 590—604.).

1. The marked and peculiar fondness for the subject with which Tacitus lingers over all his descriptions of the characteristic features and nascent institutions of the Germanic nations was very far from originating, as is sometimes supposed, in any disposition to exalt the imaginary virtues of the savage state over those of civilized life. It is a mistaken theory which would impute to so thorough a specimen of the matured judgment of a people cast in the very sternest mould of manhood, the faintest tendency to that abject and disgusting deification of the semi-bestial varieties of mankind, of which (a few sporadic cases excepted) none seem capable but the most addleheaded and incurably crotchety portion of our own public. Tacitus, we fancy, would have had little reverence for Jean Jacques Rousseau, and still less for the orators and audiences of Exeter Hall. His love and sympathy with the childhood of the Germanic races may be compared—*mutatis mutandis*—with the almost patriotic admiration and enthusiasm which renders Polybius the most eloquent, as well as the most accurate of modern Roman historians. Even and unbelieving author of the "Decline and Fall" seems to have been moved to a momentary forgetfulness of the mean scepticism which then passed for philosophy, by the simple and heroic virtues of the bold, yet gentle and deep-souled Germanic race. Few passages in his great work are more agreeably written, and do him greater honor as a historian and as a man, than that in which he treats of the character of the ancient Lombards, as exemplified in the story of Autharis and Theudalinda (Vol. VIII, c. 45.).

2. Neander Ch. Hist. III, p. 182.

3. Gesch. der class. Litt. im Mittelalt. I, p. 68. See also Cresoll. Theatr. Rhett. IV. 3. and Savigny Gesch. des R. R. im Mittelalt. I, p. 460.

50. The principle of academic education as exemplified in the Universities of modern Europe is accompanied with much less of what is ambiguous and perplexing than during the period of which we have hitherto treated. The social importance and distinctness of position attained by the priesthood and clerisy naturally contributed to give a corresponding prominence and precision of outward form to those learned institutions upon which their existence so mainly depended. In the antique world, moreover, from the universal prevalence of a very high degree of civilization, the learned class did not stand out in any remarkably strong contrast to the rest of society. Higher schools arose in every city of importance, and in most instances attracted notice rather in consequence of peculiarities which they presented when compared with other institutions of the same kind, than as distinguished from the general condition of the world around them. The tendency of ancient learning was towards the widest distribution. It came to the surface easily and everywhere as the manifestation of a mental habit completely permeating the whole social system. No pressure from without occasioned that coalition and combination of learned interests which we notice in the Universities of early modern Europe. Few circumstances could well be adduced which more closely exhibit how faint was the line of distinction separating the learned body from the mass of the community, than the existence of the class of itinerant sophists (πλανῆται) parallel to those who occupied chairs in the Universities (σταδιαῖοι). The former traveled about from city to city, lecturing upon subjects apparently identical in nature with those which entered into the regular course of academic teaching. Even professors of jurisprudence are said to have imparted instruction in the same peripatetic manner. This practice was put an end to by Justinian.[1]

51. In the condition of society which existed throughout the nations of western Europe after the fall of the Roman Empire this state of things was in every respect completely reversed. The extreme rudeness of the great body of the population caused those who possessed any share of enlightenment to stand out in the boldest relief from the rest of the community, and to rank almost as a superior order of beings amongst their contemporaries. The hopeless isolation to which the individual scholar found himself condemned, in the coarseness and barbarism by which he was surrounded, naturally compelled those who were possessed by higher impulses, to seek each others society with the instinctive eagerness of actual self preservation.

1. Cresoll. Theatr. Rhet. III.

Knowledge in the ordinary circumstances of the times had become so little less than impossible, that active and aspiring minds of every type and description were drawn together from all quarters, by an affinity infinitely deeper and more powerful than that of the forces of material nature, around some common rallying point, where sympathy, assistance, and intellectual advancement could be looked for.[1] The vast extent and unanimity of the movement, which then set in towards new centres of spiritual life, is especially evident in the marvellous blending of national differences which we notice in the great universities of those ages. Oxford, to be sure, gives the most decided proof of English pith and spirit in the vigor and effect with which it threw itself into all questions of enlarged and national import. Paris, on the other hand, is simply the all-embracing school of the one universal church, and exhibits not a trace of the distinctive peculiarities of the people in whose midst it was established. Its most illustrious personages are almost invariably Germans, Englishmen, or Italians. Scarcely a single Frenchman is mentioned in the long list of renowned doctors who have rendered it eternally famous. It is not until the departure of its ancint glory and importance, that a predominance of French feeling and modes of thought begins to be perceptible.[2]

52. This secession of the sons of light had, of course, in accordance with the downright, healthy, unaffected nature of those days, quite as much of hatred as of love in it. Their strength of fraternal affection for each other was one with the heartiest antipathy and contempt for the grosser elements with which they had parted company. No where in the ancient world, unless perhaps in the records of the old Pythagorean bond, do we meet with any traces of that inextinguishable hostility between town and gown which forms so prominent and characteristic a feature in the academic history of modern Europe.[3]

1. Savigny Gesch. des R. R. im Mittelalter III, p. 139. The diametrically opposite character of Monachism in the eastern and western empires, arising from causes similar to those above mentioned, has been pointed out by Guizot in his Histoire de la civilisation en France, I, p. 405.

2. Ritter, Gesch. der christl. Phil. II.

3. With the exception perhaps of Athens, which seems during the fourth century to have been a sort of scholastic Donnybrook fair, Oxford in the most flourishing period of its history stands quite without a rival in the records of academic turbulence. Constant affrays between the antagonistic nationalities of north and south English, outbursts of impatience against unpopular men in authority, and pugilistic encounters between Nominalists and Realists (in which, by the by, the contending dialecticians succeeded in taking their will of each other far more effectually than in their attempts to grapple in the region of pure metaphysics) lent a due admixture of comic vivacity and variety to the more serious tenor of ordinary University existence. Above all, the clerks of Oxford, though the favorites of the nation generally, seem to have been on anything but good terms with their immediate neighbors of the town. We can well imagine that, feeling all the conscious importance belonging to the sole proprietors of intelligence and refinement, they were at no pains to conceal the most supercilious disdain for those

In Athens, as we have already seen, the magistrates participated in the patronage of the University, and, according to Suides,[1] regularly attended the opening lectures of the professors of philosophy, a practice imitated in the case of Hypatia by those of Alexandria also. The senate of Antioch was, according to Libanius, like an assemblage of regularly trained sophists.[2] In Bologna, on the other hand, no scholar who was a native of the town was permitted to vote in the assembly of the University, or hold academic office. The same rule prevailed in Padua with reference to natives of the town and Venetians. The law school in Bologna was many times in danger of complete downfall in consequence of feuds with the town.[3] On these occasions the scholars shook off the dust from their feet, and walked forth from amongst the "*ignobile vulgus*," swearing by all that was high and sacred, never again to be contaminated by their company.[4]

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who figured in their eyes as the representatives of the opposite tendency. As the former happened moreover to be bachelors for the most part, the frivolous propensities incident to that uneasy condition could not but give frequent occasion for grounds of far more deadly offence. Old father Chaucer in some of his best and broadest stories (the Milleres tale, and the Reves tale for instance) furnishes but too much reason to conclude that the "domestic felicity" of Oxford aldermen was often most grossly invaded. Terrific town and gown riots ensued, many of them assuming the form and proportions of pitched battles, and terminating with a list of killed and wounded which need not fear comparison with any Parisian emeute of the present century. On these occasions the tocsin for the gownsmen rang from the tower of St. Mary's, and a rising en masse of the peasantry of the whole countryside ("a numberless multitude of country clowns") in some measure counterbalanced the well known prowess in arms of these redoubtable disciples of the church militant. Another fertile source of academic disorder in Oxford arose out of the presence of a parasitic colony of Hebrews, who had been attracted to the University by the general youth and inexperience of its members. Rapidly accumulating arrears of pecuniary villany had swift and sudden justice meeted out to them in the shape of a sound cudgeling vigorously inflicted upon the whole of this respectable community. Personal indignities the Israelites would make very light of, and even severe bodily ill usage probably occasioned less anguish than the merciless fines by which, it would appear, such an adventure was commonly concluded. In grave Bologna this last part of the proceeding was so highly approved of as to be thought worthy of being reduced to a system. The Jews were annually mulcted in certain moneys which served to defray the expenses of an excellent dinner at which the assembled University was entertained. A Jew was regarded not only as an abominable "dun," but as an unclean beast into the bargain. Whatever may be thought of this estimate of the character of our newly discovered Arabians, supported, as it is, by the consensus gentium of some eighteen hundred years, there is no lack of evidence to show that our sturdy ancestors were not so regularly in the wrong on these occasions as their old-womanish descendants are in the habit of assuming. That in a usurious point of view the Jews had little to complain of is evident from a law of Henry III. (1248), in which it is kindly enacted that no Jew shall exact from a scholar interest to the amount of more than 40 per cent.

1. s Ὑνανία. 2. Ἀντιοχικός, p. 317.

3. Savigny Gesch. des R. R. im Mittelalter. III, p. 160.

4. "This story I could not without guilt of concealment let pass, because thereby might be beheld the constancy of the academicians in those times in revenging affronts and abuses done to any of their party. They were always so zealous in that matter that they would have justice done them, or else be gone, as from various instances will appear, especially in that of Robert Wells, a crafty veterano, Baillive of Northgate Hundred in the suburbs of Oxford. For the truth is he did in such measure confront and nose them in relation to their liberties in that Hundred that they seriously vowed before Almighty God that all scholastic exercises should cease, their school doors be shut up, and their books be flung away, unless he was punished ac-

The commercial consequence of this measure speedily brought their adversaries to reason, upon which a dispensation from the oath had to be obtained from the Pope. When a reconciliation was finally brought about, the privileges of the University were generally confirmed, or even farther enlarged.[1]

ORIGIN AND ORGANIZATION OF FACULTIES.

53. Sentiments of this description soon found expression in a system of forms and ordinances serving to mark the existing separation more strongly, and to awaken a more vivid consciousness of the difference between the life of the academic body and that of common men. The University thus acquired an intensity of internal unity, and a distinctness of corporate organization infinitely beyond anything with which antiquity was acquainted. Nor was the consecration, by which the student was formally set apart to a nobler and higher mode of existence, confined to the early period of his academic course. The investure with a diploma and degree[2] at the termination of his scho-

cording to his crimes. And as they vowed so their desires came to pass, though not to the content of all." (A. Wood on the riot of 1248 in the Hist. and Antiq. of Oxford, 1, p. 238.)

1. The extraordinary reverence with which the University was then regarded, and the deference which the loftiest and most absolute temporal powers rendered to its authority, may be seen in the fact that Henry II. of England proposed to refer the points at issue between himself and Becket to the decision of the University of Paris, as represented in the Nations, or widest assemblage of the academic body. Deputies from the same University sat in 1588 in the parliament at Blois amongst the estates of the realm. Nor does the University appear to have been in the least disposed to regard these tokens of respect as arising out of any stretch of courtesy, or as at all in excess of its actual and proper merits. Savigny tells us that the University of Paris in particular not unfrequently carried its just sense of its own dignity to a perfectly intolerable pitch of pride and arrogance. On the slightest suspicion of an infringement of its privileges the most high-handed measures were resorted to. A universal strike of learned labor, with threats of departure to another town, was followed by commotions of the populace which the government was fain to appease by such concessions as the learned body was pleased to express itself satisfied with. Savigny goes on to remark that "what rendered the University of Paris especially powerful, nay positively formidable, was its *poverty*. The University itself, the faculties, the Nations, were one and all of them poor, and even the Colleges, though burdened with many expenses; could by no means be described as wealthy. The University did not possess so much as a building of its own, but was commonly obliged to hold its meetings in the cloisters of friendly monastic orders. Its existence and power thus assumed a purely spiritual character, and was rendered permanently independent of the temporal authority." (Gesch. des R. R. im Mittelalte. III, p. 319.

2. The precise time at which academic degrees were first taken is involved in much obscurity. Wood mentions (Hist. and Antiq. of Oxford, I, p. 50) that St. John of Beverly (A. D. 680) was commonly reported to have been the first who held the degree of Master of Arts at Oxford. The same writer informs us that this degree had become common in the reigns of John and Richard I. According to Bulaeus (Hist. Univ. Paris, II, pp. 256, 679, sqq.) academic degrees were first instituted at Bologna. The forms designative of the various orders of academic dignity in that University are stated to have been the Baccalaureatus, Licentiatus, and Doctoratus. Of these the last two were probably equivalent to the degrees of the magister incipient, and magister socius, or regent in Paris. Certain stadia, or successive courses of legal study are said to have been in existence from the time of Justinian. The five years devoted to the acquisition of juristic knowledge were divided into the anni Justiniani, Edictales, Papinianistae, Lytae, and

lastic career publicly attested his permanent adoption into a distinct order of society, and designated him as a member of a class whose profession and avowed function in life consisted in cultivating, applying, and communicating knowledge in some one of its specific forms. The degree admitted the graduate of the University amongst the body of "magistri" (doctores) of his own peculiar faculty, that is to say, recognized him as competent to officiate in the capacity of a teacher of that branch of academic learning which he had hitherto studied. This division into certain professional faculties, so called because represented by the body of individuals, each of whom had been invested with the "*facultas docendi*," is found in full existence long before the Universities had arrived at the acme of their importance. The University, as Savigny observes, grew out of Theology and Law in conjunction with Arts.[1] The truth of this observa-

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Prolytae. The student who had passed through all successively was described as a Licentiatus, from the circumstance that he was considered qualified to discharge the duties of an Antecessor or public professor of this subject. The practice adopted in this respect by the schools of jurisprudence was afterwards transferred to theology at Paris by Peter Lombardus. The name Bachelor is supposed by Malden (History of Universities and academic degrees, p. 23.) To have been borrowed from the terminology of the military hierarchy of those ages, and to have denoted one who had just entered upon a career of chivalry. The Knight Bachelor (chevalier bachalier) fought merely in his own person, while the Knight Banneret headed a body of adherents who combated under his banner.

Bachelors are often styled scholars in ancient writers (Wood Hist. and Antiq. of Oxford I, p. 68), and the individual invested with this degree was regarded as at the utmost an imperfect graduate. At the same time, in accordance with the system of mutual instruction so thoroughly adopted in the schools of the middle ages, the more advanced class of scholars were both encouraged and commanded to perfect their own acquirements, and extend the educational influences of the University into the minutest ramifications of the system by teaching and catechising the junior members of their own body (Crevier Histoire de l'université de Paris II, p. 160). Bachelors though thus entrusted with certain tutorial functions never possessed any of the legislative powers assigned to the masters.

With reference to the term "regent", as previously employed in this note, we will observe, that it was incumbent upon every individual who had taken the Masters degree to begin (incipere), and for some time continue to preside (regere) over a class in the University. After having completed a course of public instruction he was permitted to retire into the class of "non regents," if so disposed. Except in very rare and exceptional cases, non regent masters were excluded from all share in the legislation and government of the University (Bulaeus Hist. Univ. Par. III, p. 420.)

1. See also Bulaeus Hist. Univ. Par. III. p. 567. In all assemblies of the University the scholars met on the common ground of their studentship, or mastership in Arts. A degree in this department constituted the widest and most comprehensive category of the University student (A. Wood Hist. and Antiq. of Oxford I, p. 55). "The foundations of the University, according to Bonaventura, were laid in Arts. Law and Physics were the walls, and Divinity the roof of the academic system" (ib. I, p. 57. A degree in Arts was insisted upon as a preliminary condition for all desirous of entering upon the studies of the other Faculties (ib. p. 64). Although the name of the Faculty of Arts was no doubt originally suggested by those of Medicine, Law, and Theology (Crevier histoire de l'université de Paris. I, p. 90, note) the importance of the first mentioned subject, as the primary element of academic study, and its historical rank in the genetic process of the principle of higher education, was attested in the part assigned to the representatives of the Faculty of Arts in the public administration of the University. The governing bodies in the academic state of Paris consisted of two, to wit, the Nations with their proctors, and the Faculties under their respective deans. (Bulaeus Hist. Univ. Par. I, p. 250).

tion is more than borne out by the fact that the cathedral and abbey schools which contained the germs of the academic institutions of the north of Europe originated in the very bosom of the church. The instruction there imparted was designed with almost exclusive reference to the wants of the priesthood, which constituted, not only the most honorable and important, but for many ages the only known profession. The origin of the faculty of theology in the person of Anselm of Laudun, the preceptor of Abelard, gave, as Malden justly observes,[1] a new life to Paris, and marks the virtual beginning of its University existence. Up to this era it had ranked as a mere cathedral school, inferior in celebrity and importance to many similar institutions in the provinces.[2] There exists moreover abundant evidence to prove, that the type of higher education set forth in the law professorships of the metropolitan schools of the later Empire, was never wholly lost sight of in the deepest barbarism of the period which intervened between the decay of ancient arts and wisdom, and their glorified reappearance in the vaster forms of modern civilization. An unbroken succession is maintained from the schools just mentioned until the appearance of the maediaeval Universities, and in every part of the chain we have indisputable evidence of the existence of that professional education which is so conspicuous in their full maturity. Although, from the extreme rudeness of the period, much of what was merely elementary entered into the instruction imparted in the schools of the earlier middle ages, Law and Theology constituted the two main subjects of ultimate study which invariably recur in all the most distinguished learned institutions of that epoch. The knowledge of both was almost exclusively preserved amongst the clergy. Roman law, as contained in works which stand in imme-

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The nations were identical and coextensive with the faculty of Arts, the only distinction being found in the fact that the former term properly denoted all those members of the University who were registered in the same album, as living under the same laws, observing the same usages on the other hand and obeying the same head. The Faculties on the other hand designated the body of masters who professed the same department of knowledge, without reference to national distinction. The latter comprised only Doctors, the Bachelors and Licentiates being included in the Nations, wherever, namely they had promoted in Arts (Bulaeus Hist. Univ. Par. III. p. 558). The Faculty of Arts was for a considerable time less distinctly represented as such, because virtually comprehending the whole University. The importance of the former, as exhibiting the basis of academic instruction, seems to have been further recognized in the circumstance that in the assemblies of the University it possessed four votes, one viz. for each of its component Nations, while the remaining faculties were entitled severally to but one (Bulaeus His. Univ. Par. III, p. 566). Duboullay aptly illustrates the respective positions of the Nations, and the Faculties of Medicine, Law and Theology, by a comparison with the political constitution of Rome. Here was the whole community, he remarks, distributed amongst three orders, the Senate, Equites, and Plebs, while its suffrages were ultimately taken for the most part according to the division into thirty-two tribes in which all were included (Hist. Univ. Par. III, p. 566.)

1. History of Universities and Academic degrees, p. 7.
2. Crevier Histoire de l'Université de Paris I, p. 111.

diate connection with ancient literature, formed one of the leading subjects taught in grammatical schools, and was doubtless imparted in connection with dialectics. It was owing to their utility in this respect that Wipo exhorted the Emperor Henry III. to establish similar schools in Germany.[1] So strong was the influence of the traditional type inherited from the educational institutions of the Roman empire that throughout the whole of the middle ages jurisprudence was, according to Savigny, one of the leading if not the chief study cultivated in Universities. It was indeed often prosecuted to such an extent as to threaten the very existence of the other academic faculties.[2] Canon law formed an essential part of the professional training of the priesthood, and was regarded as the completion of a course of theological study. We may further mention that the corporate existence of the several faculties at Paris is first attested by the fact of their possessing public seals in 1170. Though we read of a decree, in which mention is made of the concurrence of the four faculties in one common act,[3] at a full century previous to this date. They do not appear however to have formally received a distinct position until towards the middle of the thirteenth century, when the entire academic system of the middle ages attained its noon in conjunction with the matured perfection of the scholastic theology. The mendicant monks by whom this study had been prosecuted with extraordinary ardor, and from whose midst the most eminent schoolmen had proceeded, laid claim, with the support of the Pope, to the right of holding the professorial appointments of the University. The position of these orders, as heading the great scientific movement of the age, would doubtless have at once entitled them to the privilege to which they aspired, had not circumstances existed which gave a peculiar and exceptional character to their case. Their training was not so much preëminently as exclusively theological, to the signal neglect of that basis of humanistic study upon which the University has never failed to insist. They were unwilling, and most probably, from the rules of their body, unable to submit to the exercises of the pre-

1. At so early a period as the end of the seventh century St. Ponitus of Auvergne is said to have been grammaticorum imbutus initiis, nec non Theodosii edoctus decretis. In A. D. 804, a school existing at York is described by Alcuin where instruction was given in Grammar, Rhetoric and Law, and Lanfrancus (born at Pavia in 1089) is spoken of as "ab ipsis pueritiæ rudimentis eruditus in scholis liberalium artium et *legum secularium* ad suæ morem patriæ."

2 A. Wood Hist. and Antiq. of Oxford, I, pp. 153, 151, 242, 304. Roger Pacon assailed the value of the Roman law as an element of University study, on the ground of its possessing no claim to universal authority.

3. Bulæus Hist. Univ. Par. III, p. 567. Originally no doubt Masters of Arts communicated such rudiments of instruction as then existed on all these subjects. (Malden Hist. of Universities and academic degrees, p. 24. Bulæus de Patron. 4. Nation. Univ, Par. p. 2.)

liminary stages of academic instruction. The fruits of their system may be seen in the circumstance mentioned by Roger Bacon, that in his day there were not four men of learning to be met with who exhibited an adequate acquaintance with grammar. The schoolmen of the twelfth century had entered upon the study of Latin literature with lively activity and interest. Grammar and Rhetoric had been zealously cultivated in conjunction with dialectics, and the productions of these authors give evidence of a by no means unsuccessful attempt at combining some degree of elegance and correctness of expression with accuracy and fullness of thought. In the century of which we are now treating the divorce between substance and the form of Philosophy was complete. The writers of the period in which the mendicant orders were supreme exhibit in its harshest form that barbarous and uninviting mode of exposition to which the scholastic philosophy has been mainly indebted for the neglect and oblivion into which it has subsequently fallen. Again, as representing the monastic principle in its utmost force and intensity, the mendicant monks were inevitably led to aim at asserting a complete independence of the jurisdiction of the University, and to regard the welfare of this institution as wholly subordinate to the interests of their own order. The establishment of such an imperium in imperio called forth the most determined opposition on the part of the academic body, which saw its own authority and the interests of learning equally imperiled by the aggressions of these restless and unscrupulous precursors of the Jesuits. The long and violent controversies which ensued seem merely to have established by definite statutory enactments what had all along been the tendency, if not the actual usage of the University. The doctors of theology were in the first place allowed to form a distinct portion of the University. Their example was soon followed by those of Medicine and Canon law. Ultimately the Nations recognized the same principle, and organized themselves as the Faculty of Arts.[1] The origin of this title is traced by Bulaeus to the circumstance that this department of the University included an endless variety of subjects, instead of being confined to professors of a single study (ars), as was the case with the other faculties.[1]

54. One of the earliest, and most frequently recurring forms of

1. Bulaeus Hist. Univ. Par. III, p. 357. Crevier Histoire de l'Université de Paris I, p. 466; II, p. 55. Savigny Gesch. des R. R. p. 326. Beehringer die Vorreformatoren des 14. und 15. Jahrh p. 26. Ritter Gesch. der Christl. Phil. III.

2. Propteres quod non unam Artem, ut caeterae facultates, quae uni duntaxat professioni addictae sunt, sed omnes indiscriminatim docendi et profitendi ius retinuerunt. (De Patronis 4. Nat. Univ. Par. p. 2.)

academic life in the middle ages no less than in the times of classical antiquity is that in which Universities were founded for the prosecution of some one particular department of professional knowledge. In the tenth century, or before the Norman conquest of England, Salerno was instituted solely with reference to the cultivation of medical science, and such was afterwards the case with Montpellier also. Paris became peculiarly distinguished as the European metropolis of theological study. Bologna and the majority of the Italian Universities enjoyed a corresponding celebrity for profound acquaintance with the civil law. The Artistae, or members of the faculty of Arts in Bologna, including in their number the Philosophi and Medici, or Physici, were long not permitted to form a corporate body (Universitas), and were always regarded as subordinate to the jurists. In Padua, on the other hand, the Medici predominated amongst the Artistae, and the rector of the latter was always a Medicus.[1] Towards the end of the fourteenth century the original system of instruction in Bologna was augmented by the addition of a theological school. The extraneous and foreign nature of this adjunct was attested in the fact of its being in all its details an exact copy of the University of Paris, and forming an utter contrast to the administrative arrangements of the institution to which it was attached.[2]

55. So marked a predominance of the principle of professional study as we everywhere notice in the Universities of early Christendom is unquestionably in no small degree to be attributed to the influence and example of the learned institutions of that fragment of the Roman empire which continued to keep alive something of the traditions of antiquity until long after the mental life of modern times had safely passed the worst perils of infantine existence. Knowing, as we do, the extent to which the art of Western Europe received its forms and bias from that of Byzantium, it is difficult to believe that the Universities of the Eastern Empire did not equally serve as models for institutions which were felt to bear upon interests so vastly more important. Nor does this conclusion rest upon grounds of probability alone. In Hadrian and Theodore we have instances of native Greeks appointed to English archbishoprics,[3] and assembling around them a body of disciples who doubtless perpetuated not merely the learning, but also the forms and the method of instruction preserved in the schools of the Byzantines. Theodore, we are told,

1. Savigny Gesch. des R. R. im Mittelalter III, p. 258.
2. Savigny Gesch. des R. R. III, p. 164.
3. Hallam Hist. of the Litt. of Europe during the middle ages, pp. 88, 91.

was a native of Tarsus,[1] and in all likelihood a graduate of the academic schools for which that city was so famous. He is spoken of as one of the most learned men of the age, and it is not impossible that the eminence in this respect which England is subsequently described as maintaining was principally due to his exertions. England and Italy are mentioned as the only countries in the Western empire in which schools of higher learning (universitates, studia generalia,[2] academiae) existed before the time of Charlemagne. The instruction communicated in the English schools appears to have consisted of a combination of philological studies with theology. In the institution established by Alfred at Oxford three buildings were erected, one for twenty grammarians, another for the like number of philosophers, and a third for as many theologians. So zealously was the study of Greek prosecuted that Bede speaks of having met with several of the disciples of Hadrian and Theodore who spoke that language no less fluently than English.[3]

56. That Roman law was taught in the schools afterwards met with in England is evident from testimony already adduced. Additional proofs of the influence exerted by the eastern empire upon the earlier mental culture of modern Europe are furnished in the history of many of the most eminent individuals of that period. John Scotus Erigena, whose speculations as expounded by Ritter and Neander sound like a forecast of scholastic depth and ingenuity, and whose personal influence with Charlemagne enabled him to give a decisive bent to the nascent educational institutions of the Transalpine continent, is represented by tradition as having studied in Greece.[4] Even so late as the thirteenth century the same circumstance is recorded of John of Basingstoke, the friend of Grosseteste.[5] The frequent fluctuations and essays at intellectual progress which manifest themselves in the history of an era once regarded as an homogeneous

1. Heeren Geschichte der class. Litt. im Mittelalter. I, p. 88.

2. The term Universitas, according to Savigny, denoted not the school as such, but in the true Roman sense of the word, the corporation to which the existence of the school had given occasion. That this expression had no reference whatever to instruction in the collective body of scientific subjects is evident from the fact that in the schools of those times a universitas juristarum and a universitas artistarum are repeatedly found existing side by side.

As little is any such meaning to be recognized in the term studium generale often employed as an honorable designation of the higher schools of learning. This expression is found directly applied to a single faculty (that of theology, for instance in the Bull of 1363), and merely had reference to the extensive aims and influence of the University, as an institution designed to receive not only native but foreign scholars, and possessed of the right of creating doctors, whose character and position would be every where recognized. (Gesch. des R. R. im M. III, p. 330 sq.)

3. Heeren Gesch. der class. Litt. im Mittelalt. I, p. 167. See also A. Wood Hist. and Antiq. of Oxford I, p. 84, where the number of each is stated at twenty-six.

4. A. Wood Hist. and Antiq. of Oxford I, p. 40. Heeren Gesch. der class. Litt. im M. I, p. 170.

5. A. Wood Hist. and Antiq. of Oxford I, p. 168. Pauli Gesch. von England III, p. 854.

period of unbroken spiritual night are at length beginning to be generally recognized. In the reigns of Alfred, Charlemagne, and the German Othos, the church gave tokens of a spirit not a little resembling that which afterwards showed itself in matured and irresistible vigor at the reformation.[1] True intellectual activity is ever accompanied by the liveliest susceptibility to kindred influences from without, and the temper of periods such as those headed by the great princes above mentioned was peculiarly favorable to an intelligent reception and study of whatever remnants of ancient wisdom and educational method still survived in the keeping of the Byzantine Greeks. We read accordingly that at this epoch, as at the revival of letters in the fifteenth century, copies of the writings of ancient authors (genuine or spurious) were considered peculiarly acceptable presents from the rulers of Constantinople to the sovereigns of the German empire. The Platonic element, which, contrary to the notions prevalent on the subject, so decidedly predominates in the earlier philosophy of the schoolmen, is well known to have been derived through the channel of the Greek church.[2] So ardent indeed was the thirst for learning in the periods above mentioned, that distance, national prejudice, and even the fiercest animosity of religious fanatism were made light of whenever a step in intellectual advancement was to be gained. Irish and Scottish monks were eagerly welcomed as the instructors and civilizers of Germany and France.[3] The celebrated Gerbert, who after having acted as the friend and tutor of the emperor Otho the third, was elevated to the Papal chair (A. D. 999) under the name of Sylvester the Second, spent a considerable portion of his youth amongst the Moors in Spain,[4] whither he had betaken

1. Heeren Gesch. der class. Litt. im Mittelalt. 1, p. 123. The same period is remarkable as exhibiting a powerful tendency to political organisation. It is sagaciously observed by a German writer that, had the successors of Charlemagne been possessed of the ability requisite for carrying out the traditional policy of their dynasty, the world would in all probability have beheld the rise of a sort of Caliphate of the west.

2. The Timaeus of Plato in the translation of Chalcidius was especially studied, and long continued the main source from which the thinkers of the middle ages derived their knowledge of Platonic philosophy. Abelard seems to have been chiefly indebted to Macrobius for such acquaintance as he possessed with this subject. Traces of certain treatises of Plutarch are also met with at this period. The writings of many of the Greek fathers were diligently studied; those more especially of Origen, Athanasius, Gregory of Nyssa, Gregory of Nazianzus, Basilius, and in the 12th century, the dogmatic system of Johannes Damascenus. Amongst the Latin fathers Augustin seems to have been the chief favorite.

The only portion of Aristotle's works with which the schoolmen seem to have been acquainted before the middle of the twelfth century was that contained in the two first books of the Organon, both of which they possessed in translations. The knowledge of dialectics obtained from this source was supplemented from Boethius. In the beginning of the thirteenth century the remaining writings of Aristotle became known, chiefly by means of translations from the Arabic. Jews were employed in preparing this version. (Ritter Gesch. der Christlichen Philosophie III.) 3. Neander church Hist. V, pp. 38, 53, 151.

4. Bulaeus Hist. Univ. Par. III, p. 334. Heeren Gesch. der class. Litt. im Mittelalt. I, p. 115.

himself for the purpose of obtaining an acquaintance with physical science, a branch of Aristotle's system to which the Arabians had devoted an attention as exclusive as that which the schoolmen bestowed upon his logical writings.[1] Daniel Morley of Merlac,[2] a Master of Oxford, is also recorded to have undertaken a pilgrimage amongst the infidels in the latter half of the twelfth century with the same object. The knowledge thus acquired was at once caught up throughout Christendom, and made the basis of the studies of the faculty of medicine in the University system. Not to dwell upon the results of individual zeal and activity, a constant interchange of opinion and feeling was maintained by the vast pilgrimages which formed so remarkable a feature in the religious life of those times, and, in so far as intellectual interests were concerned, a still more important channel of communication kept open by the secessions which all along took place from the Greek communion to that of the Latin church.[3] In consequence of the lasting and furious controversies which raged through the Eastern section of the Christian world on the subject of image worship, monasteries of Greek monks were perpetually maintained at Rome, and similar associations of religious refugees are met with even as far north as Lothringia.[4] Augustine, the apostle of England, was selected by Gregory the Great from a monastery of this description at Rome.

57. The theory of an organic unity of succession in the various forms of academic life, from its first appearance in the times of classical antiquity down to that period of the middle ages in which it had developed its peculiarities in their fullest integrity, is further borne out by the extreme and minute coincidence observable between the internal economy of the Universities of the eleventh and twelfth centuries with that which prevailed in the learned communities of Athens and Alexandria. We have already noticed how completely the features of collegiate life met with in the most perfect specimens of the modern University are to be recognized in the Museum of the Lagidae, itself doubtless an exact and careful copy of the Academic and Peripatetic societies in Athens. From the more minutely detailed accounts which we possess of the schools of Athens under the emperors we discover that the body of students, as in Paris, Oxford,

1. See Ritter Gesch. der christlichen Philosophie III, p. 95. A school of Medicine, Philosophy and Mathematics existed in Bagdad, and according to Leo Africanus was attended by upwards of 6,000 students. Similar institutions flourished in Alexandria, and other cities of the Saracen empire. Heeren I, p. 150, 154.

2. A. Wood Hist. and Antiq. of Oxford I, p. 151.

3. Heeren Gesch. der class. Litt. im Mittelalt. I, p. 349.

4. Heeren Gesch. der class. Litt. im Mittelalt. I, p. 203.

and Bologna, was distributed amongst a certain number of nations,[1] each ruled and publicly represented by a proctor of its own.[2] A numerous body of sophists, in teaching the infinitely multifarious branches of knowledge which were supposed to be required by the perfect orator, discharged functions in the highest degree analogous, as we have already seen, to those of the magistri and doctores of mediæval Universities. The admission of the student into the academic body took place in both cases by means of a ceremony of matriculation (*τελετή*)[3] which conferred the right to the title of *σχολαστικὸς*, and the privilege of assuming, as its symbol, the philosophic pallium (*τρίβων*), or gown. By an usage followed even now in many Universities, this dress was modified by various diversities of shape and color, in order to mark the miner divisions of the academic world. The gown of the Academicians is said to have been of a dark gray or russet color (*φαιός*), resembling probably that of the mantle worn by the Capucines of the present day, the sophists on the other hand were clad in robes of crimson, while the Stoics and Cynics were distinguished by a double gown of white, possibly not unlike that afterwards assumed by the order of Dominicans. Contrary to the practice which at present prevails in English Universities, the

1. Ἡ μὲν λὰρ Ἐφὰ, καθάπερ τι γέρας, Ἐπιφανίῳ σαφὲς ἐξήρητο· τὴν δὲ Ἀραβίαν εἰλήχει Διόφαντος, Ἡφαιστίων δὲ καταδείσας Προαιρέσιον ἀπῆλθεν ἐξ Ἀθηνῶν τε καὶ ἀνθρώπων. Προαιρεσίῳ δὲ ὁ Πόντος ὅλος καὶ τὰ ἐκείνῃ πρόσοικα τοὺς ὁμιλητὰς ἀνέτεμπεν, ὥσπερ οἰκεῖον ἀγαθὸν τὸν ἄνδρα θαυμάζοντες. προστέθη δὲ καὶ Βιθυνία πᾶσα καὶ Ἑλλήσποντος, ὅσα ὑπὲρ Ἀυδίας διὰ τῆς καλουμένης νῦν Ἀσίας ἐπὶ Καρίαν καὶ Λυκίαν τείνοντα πρὸς Παμφυλίαν καὶ τὸν Ταῦρον ἀφορίζεται· Αἴγυπτός τε πᾶσα τῆς ἐπὶ τοῖς λόγοις ἀρχῆς καὶ κλήρου ἦν οἰκεῖος αὐτῷ, καὶ ὅσα ὑπὲρ Αἰγύπτου καὶ πρὸς Λιβύην συρόμενα τό τε ἄγνωστον τέλος ἔχει καὶ τὸ οἰκήσιμον. Eunap. vita Proaeresii. The ordinary number of nations appears from this passage to have been four, though two seem occasionally to have been combined under a single head. In the same manner the lectures of Himerius are said to have been attended by the Bithynians, Mysians, Pergameans, Galatians and Egyptians (Orat. XXII). The four nations of the University of Athens are supposed by Bulaeus to have been instituted in accordance with the four praetorian praefectures into which the empire was divided by Constantine (Hist. Univ. Par. I, p. 251).

The academic population of Paris was divided into four nations, the French, English, Normans, and Picards. Under the French were included Spaniards, Italians, and Greeks. Under the English were comprehended not only all the nations of the British Isles but also Germans and Scandinavians. Each nation had its own examiners, beadles, register offices, archives, chapels, in short everything pertaining to the complete organization of a political body (Bulaeus Hist. Univ. Par. III, p. 560). The scholars of Bologna were arranged according to the two great divisions of Citramontani and Ultramontani. The former were distributed amongst seventeen, the latter amongst eighteen nations. The number and names of these divisions often varied according to the number of students in each. Birth, not residence, was considered in making this distinction. The Germans enjoyed peculiar privileges, on the other hand the natives of Bologna in consequence of their connection with the antagonistic element of the town were not permitted to form a nation (Savigny Gesch. des Röm. Rechts im Mittelalter III, p. 170).

2. The proctors acted first as the representatives of the Nation to the world without, secondly as judges in all cases of internal litigation, and lastly as the bankers and trustees of those belonging to their respective nations. (Bulaeus Hist. Univ. Paris I, p. 252.) The proctors of Oxford were invested with authority over masters and scholars alike.

3. Phot. Biblioth., p. 110, Hoesch.

academic dress was worn not only during residence, but even while absent in the provinces.[1] The act of matriculation consisted in a species of lustral bath, a form not improbably suggested in the first instance by the religiously mystical meaning associated with that ceremony. At its conclusion a fee of considerable amount was paid to the principal sophists, who were herein said to receive the price of the gown (*δέχεσθαι τὴν τοῦ τρίβωνος ἀξίαν*) and the student was formally enrolled (*ἐνεγράφθη*) in the books of the University.[2] A ceremony of initiation, though differing in outward form from that of the period we are now describing, seems from its travesty in Aristophanes to have been known at the very earliest times of sophistic history.[3] The mode of instruction in the Universities of Mediaeval Europe seems to have been almost identical with that which prevailed in all the learned institutions of antiquity. The *μελέται, διαλέξεις, σκέμματα*, λύσεις, and *ἐπιδείξεις*, by means of which the sophists, grammarians, and philosophers of classical times were trained to their respective callings, find an exact counterpart in the theses, exercises, and disputations of the schools of the middle ages.

58. We may further remark before taking leave of this portion of the subject, that the two great typical forms of the academic life of earlier European history are exemplified in Bologna and Paris, the one the fountain and headquarters of legal knowledge, the other maintaining a similar position with reference to theology and Philosophy. The former of those institutions served as the model for the Universities of Italy, Spain, and France (with the exception of Paris), the latter for those of England and Germany.[5] The Italian Universities approximated far more closely to the external form and constitution of the Byzantine schools, in so far as existing records enable us to discover the peculiarities of the corporate arrangements of the latter. This resemblance is especially to be recognized in the fact that the University of Athens seems like Bologna to have been mainly an Universitas scholarium, and not magistrorum as was the case with Paris. In the last mentioned University the corporation consisted simply of the order of teachers, and the students were only noticed as the subjects of the body politic. In Bologna on the other hand the sovereign power was entirely vested in the rector and consiliari,

1. Liban. *εἰς Εὐστάθιον τὸν κἄρα.* init. 2. Cresoll. Theatr. Rhet. III. 16.
3. Aristoph. Nub. 263 sqq.
4. To the coincidences in externals above mentioned we may add the hat or symbol of the masters degree, the origin of which is no doubt indicated in the epigram where a grammarian dedicates the *στεγανὸν κρατὸς* (Jacobs e conj. *σκέπασον*) amongst other insignia of his office. (Anthol. II, p. 52. 2. Jacobs.)
5. Savigny Gesch. des R. R. im Mittelalter III, p. 124.

or representatives of the Nations. The professors were regarded merely as individuals hired for the purpose of giving instruction to such of the students as thought fit to combine for this purpose. The former had no vote in the meetings of the University, except in those cases where they had previously held the office of rector, and were not even allowed to absent themselves from the town without the permission of the academic authorities.[1] In Athens both forms of government seem in a measure to have existed along side of each other. The appointments in philosophy were filled up principally by the vote of the διαδοχή, a body apparently corresponding to the masters of Oxford and Paris.[2] The sophistical chairs on the other hand are invariably described as disposed of by the ἄνθρωποι καὶ νέοι, that is to say the citizens of the town, and the students of the University.[3] An eminent instance of this circumstance we have already alluded to in the case of the celebrated Gregory of Nazianzus, upon whom the scholars of sophistry are said to have conferred the professorship of this subject.[4]

59. Plain and unmistakable as is the prominence assigned in the best ages of University history to philosophic study exhibiting itself as a practical and creative energy in the various forms of professional life, some difficulty may be occasioned by the circumstance that the plan of instruction which we have hitherto impugned as essentially unacademic, that namely in which the highest mental culture is sought to be attained by means of a course of general subjects, appears almost invariably associated with the educational arrangements of such institutions. The presence of the ἐγκύκλια μαθήματα in connection with all the highest teaching of ancient Greece, the Trivium and Quadrivium in the schools of the later empire, and the studies of the Faculty of Arts in the Universities of more modern times, may appear somewhat irreconcilable with the historical claims of an exclusively professional scheme of University instruction.

60. The answer to this objection is sufficiently obvious. Passing over the learned institutions of classical antiquity, whose looser organization and less strictly defined precision of outline has been al-

1. The object of this apparently singular restriction was to prevent popular and possibly restless professors from betaking themselves to some of the other great schools of the time, and attracting thither the floating and unsettled portion of the learned body, a part of the population of the ancient Universities which was peculiarly large.

2. It is hardly necessary to observe that we are here speaking of the usage of the philosophic sects when they had already assumed the character of regularly organised and permanently established corporations. In the earlier stages of their history the head of the school named at his own discretion the person whom he considered best qualified to succeed in his stead. Compare with reference to this point a very pleasing story in Aulus Gellius Noct. Att. XIII, 5.

3. Eunap. vit. Proaeresii.

4. Gregor. Presbyter. See also Gregor. Nazianz. de vita sua carmen, p. 4, ed Morell

ready alluded to, we must remember that in the earlier periods of European history, the University did not, as at present, denote merely the culmination of a system of educational institutions. It comprehended nothing less than the entire literary and scientific life of those ages, from the humblest elements of rudimentary study to the loftiest flights of philosophic speculation, and united the functions of the preparatory school with the activity and influence which alone deserve to be regarded as properly its own. An irresistible argument in favor of thus engrafting upon the University a mode of education not strictly in accordance with its nature, was no doubt derived from the circumstance, that even when schools capable of affording the necessary amount of preliminary instruction had begun to come into existence, their connection with the University was too slight and ill defined for the purposes of mutual coöperation. The advanced age moreover of a very large proportion of those who became candidates for matriculation[1] strongly urged the necessity of a preparatory course in immediate conjunction with the University. The number of those who from poverty or other unfavorable circumstances had bee prenvented from obtaining in early life the requisite acquaintance with elementary subjects, and had subsequently embraced the resolution of qualifying themselves for a learned profession, would then be peculiarly large, while the want of books constituted an insuperable obstacle in the way of any attempt at making good their deficiencies by means of private study. Such persons even in acquiring the rudiments of scientific knowledge required to be taught upon a principle totally different from that which is applied in imparting instruction to children, and the University, which could not afford to shut its doors upon the entire body of indigent scholars, was obliged to retain permanently much of the furniture of those inferior and collegiate schools, out of which it had in so many instances itself originally grown.

RELATION OF FACULTIES OF ARTS TO THOSE OF THEOLOGY, LAW AND MEDICINE.

61. In strict accordance with the preparatory and unacademic character of the instruction it proposed to convey, the Faculty of Arts was not recognized as coördinate with those of Theology, Medicine, and Law until the fifteenth century, at which period its studies began to assume a character essentially different from that which they had hitherto maintained. Thus we find that the classes of this portion of the University were commonly known as the scholae minores,

1. Savigny Gesch. des R. R. III, p. 188.

to distinguish them from the scholae majores of Law, Medicine, and Divinity.[1] The subject of critical philology remained so completely in its infancy until shortly before the Reformation that the corresponding department of the University could not possibly furnish scope for any higher teaching than that of elementary instruction. So long as classical learning and general erudition were confined to the knowledge of a few ancient authors, and a facility in reading and speaking the ecclesiastical Latin of the period, it was impossible to build up a system of professional teaching with materials so scanty, and so little susceptible of scientific method. The Bachelor's degree, which marked the termination of this preliminary course, denoted, according to Huber,[2] simply a step in the school in which it was taken, and held no further reference to the University than as denoting the threshold of legitimate academic study. At Bologna in like manner the term Bachalarius designated no University degree. It was conferred upon a student who had lectured upon a book of Canon or Civil Law, or who had formally expounded a passage in either.[3] Of the system of preparatory study which existed in connection with the academic institutions of antiquity we have already spoken. We may further mention that Olympiodorus alludes to a class of students who were not yet admitted to wear the gown.[4] That this portion of the academic body was the same as the ἄκληροι spoken of by Philostratus, is clear from a passage in the oration of Libanius ὑπὲρ τῶν ῥητόρων. They were no doubt utterly distinct from the pupils of those inferior schools mentioned by Himerius, which were designed to serve as the first preparation for the teaching of the sophists. Soldiers, old men, and merchants are specified amongst those who attended the instruction of Libanius, particularly in those initiatory classes which were taught in private.[5] In individuals of this description, natives of North Britain will not fail to recognize the historical prototype of those Celtic Catos, who may be seen commencing Greek at fourscore in the junior classes of a Scotch University.

62 This subordinate position of the Faculty of Arts was not only put an end to, but completely reversed in the changes which took place in the University system at the great revival of letters in the fifteenth century. The zeal for the new world of learned research

1. Bulaeus Hist. Univ. Par. I, p. 97.* See also Huber Hist. of the English Universities, I, p 34, sqq. In Paris only those Masters of Arts who lectured on Logic, Physics, and Metaphysics in the Rue de la Fouarre were recognized as true regents. Those who taught grammar were not considered as possessing this character. (Crevier Hist. de l'Université de Paris IV, p. 248.)

2. Hist. of the English Universities, I, p. 31.

3. Savigny Gesch. des R. R. im Mittelalter, III, p. 220.

4. Photius Bibl. p. 110, Hoesch.

5. Reisk. ad Orat. πρὸς Πολυκλ init.

opened by the discovery of the remains of the choicest and most fruitful period of the past, caused almost every other department of academic study to be thrown into temporary oblivion and neglect. Learning, which, in a merely polyhistoric and accumulative form, it is true, showed itself most strongly in the declining glories of the old world, has ever been the inseparable accompaniment of the highest genius, and the most fruitful originality in the new. The age of Charlemagne, of Petrarca, and of Lessing abound in memorable examples of the truth of this assertion. At each of these epochs the remains of antiquity were searched into with an indescribable fervor of enthusiasm, not merely for the information they contained, in which case their utility would soon have been exhausted, but as suggesting eternal principles of thought and action — as a revelation for the noblest life of intellect. In the days of Erasmus and the Reformation the profession of the scholar was either openly embraced, or virtually followed by all the most richly endowed and masterly intellects of the time; and the chairs of philology became in fact the most important portions of the whole University course of instruction. The more elevated and academical character assumed by this subject, together with the greater perfection to which the lower stages of the educational system were gradually brought caused throughout the continent the removal from the University of the entire preparatory course, which was henceforward completed within the collegiate schools.[1] Classical learning, as the most comprehensive and rigidly exact of all the sciences which deal with the results of time, became the very left arm of Philosophy and academic instruction, but its study in the University was confined to those who intended to embrace philology as a profession.

1. See discussions, &c., by Sir William Hamilton, p. 410.

Notes—On Superior Instruction in Ancient Times.

MUSEUM OF ALEXANDRIA.

The building was situated in the quarter of Alexandria called the Brychion, and formed together with the library a part of the Royal Palace. That these appointments possessed something of the snug and luxurious character attaching to collegiate appointments in England may be concluded from the words of Timon, the sceptic and sillograph (Athenaeus I, 41), where he describes the members of this society as "fed in the fattening cage of the Muses." (Βόσκονται Μουσέων ἐν ταλάρῳ.). The Museum was thoroughly regarded in the light of an important institution of the state, and after the subjugation of Egypt by the Romans continued to be maintained by the Emperors.

Poets also, as well as scholars and men of science, were attached to the κύκλος, or society of the Museum, though probably more as a species of literary pensioners than as constituting a part of the regular staff of the institution. In Boeckh. (Corpus Inscr. Gr. Pars XXIX. Sect. III. 47, 48,) an Ὁμηρικὸς ποιητὴς ἐκ Μουσείου is mentioned. Under the later Emperors persons who did not reside in Alexandria were also appointed members. Gräfenhahn G. d. Cl. Litt. III. p. 51. Zumpt über den Bestand der philosoph. Schulen in Athen. p. 20. Anm. 4.

Certain learned festivals were regularly celebrated in the Museum, and bore apparently some analogy to the Commemorations of the English Universities. It was on some annually recurring occasion of this kind that the writings of the Emperor Claudius were publicly read. Suet. vit. Claud. c. 42. Celebrations of this nature seem, indeed, not to have been unusual in the academic life of the ancients. Even the ἐπιδείξεις of the Sophists were succeeded by a half holiday. See Liban. πρὸς τὰς τοῦ παιδαγωγοῦ βλασφημίας, p. 281.

LITERARY CLUBS AND FEASTS IN ANCIENT GREECE.

The σύνοδοι, συμπόσια and συσσίτια of the philosophers, like those politically established in certain states of Greece, arose out of the conception of the most perfect and entire intimacy of friendship amongst the individuals of whom they were composed. In the words of Plutarch, such an association was regarded as a διαγωγὴ εἰς φιλίαν ὑπὸ χάριτος τελευτῶσα. It was designed at once to ratify, and express a degree of attachment which had ripened into a union like that of actual brotherhood. Every such society was founded upon a supposed relationship of its various members; and like the family circle composed a species of little state (Müller's Dorians, II. p. 237). Associations of this nature particularly abounded in Thebes, and in this circumstance we may very possibly recognise a trace of the Pythagorean influences which, we know, were at all times particularly powerful in that city. (See Polyb. Fr. libri XX. c. 6. 6. cited by Zumpt über den Bestand der philosoph. Schulen in Athen p. 15.) So powerful was this striving after the strictest and closest forms of social life in the ancient schools of philosophy, that attempts were made to cement their union with each other by ties and interests of a still stronger, more permanent, and more unmistakeably domestic nature. Aristotle and Epicurus in their wills both expressed a desire that their daughters, and those who held in their affections an equivalent position, should be given in marriage to one of the academic fraternity. Diogen. Laert. V. 9. X. 17.

The ancient Greeks seem not to have yielded to the modern English in their partiality for the principle of public dinners. Every regularly recurring event of national importance, every association for the accomplishment of some worthy common end warmed into a tone of kindly good fellowship (φιλοφροσύνη,) and easy familiarity, by being frequently commemorated in small assemblages of a convivial description. Athenaeus (Deipnosoph. V, 2) enumerates whole classes of public συμπόσια (φυλετικά, δημοτικά θίασοι, φρατρικά, ὀργεωνικά) which are described as regularly instituted by their wisest legislators and statesmen. The philosophers one and all recognized this national usage as furnishing a means for the accomplishment of the noblest and most exalted ends, and the συσσίτια were adopted in every variety of form as one of the most important and effective elements of their system of academic education. The συμπόσια referred to a little farther on in the text seem to have been composed of the mass of the students, whose number of course was too great to permit of their constantly dining with each other. The συσσίτια on the other hand seem to have been embraced only the seniors, and so to say the graduates of the school (οἱ συμφιλοσοφοῦντες, συνσχολάζοντες. Plut. symposiac. p. 677), who acted as assistants, and as a species of deliberative assembly in concert with the chief of the sect. The discussions which took place on these occasions exhibited philosophy in its lighter, gayer, more genial, and more versatile moods (Plutarch symposiac, I, pp. 563. 614). Questions were proposed, not of a knotty and abstruse nature, but such as gave play to ingenuity, wit, and high bred elegance of mind. It was to one of those parties that the compliment addressed by Timotheus to Plato "vestrae coenae non solum in praesentia, sed etiam postero die jucundae sunt" (Cic. Tusc. V. 100. Plut. symposiac. init.) had reference. The significance of the symposia, as a prominent part of the institutions designed to promote the moral discipline of the ancient schools, may be gathered from the number of writings in which a similar artistic form has been selected as the most suitable vehicle for the communication of the highest and most vitally momentous doctrines of philosophy (Plutarch symposiac. I. p. 612).

The minor regulations observed in these meetings probably differed with each of the leading philosophical sects. Some particulars of the code of rules adhered to by the Peripatetics on certain occasions of this kind are alluded to in Athenaeus Deipnosoph. XII. p. 547. We are there informed that the individual appointed to superintend the moral conduct of the younger members of the sect remained in office for the space of one month, and when about to resign his authority into the hands of his successor invited those over whom he had presided to a banquet to which nine obols were contributed by each of the guests. Strangers and older members of the school were not unfrequently entertained on these occasions. From the accounts given by Athenaeus and Aulus Gellius the repast seems to have been of the most simple and frugal description (Noct. Att. XII. 8. Athen. Deipnos. X. 14). Under Lycon however (Athen. XII. p. 69) it became so preposterously extravagant and luxurious as quite to defeat the purposes of such an institution, the sum contributed not sufficing to provide even perfumes and garlands for the banquet. With Menedemus the opposite extreme prevailed to such a degree that it became necessary for the company to take the precaution of dining before hand (Diog. Laert. II. 15). This arrangement, it need hardly be mentioned, was received with intense disgust on the part of the public (καταφρονεῖτο κόων καὶ λῆρος ὑπὸ τῶν Ἐρετριῶν ἀκούων).

Three several associations of this nature were in existence amongst the Stoics. The Antipatristae, Diogenistae, and Panaetiastae (Athen. V. 2. p. 146), so

called from the successive masters of the school, Antipater of Tarsus, Diogenes of Babylon, and Panaetius of Rhodes, (Zumpt über den Bestand der philosoph. Schulen in Athen p. 15.) At the Halcyonea, a feast in memory of Halcyoneus, son of Antigonus Gonatas, for which funds were supplied by that monarch, philosophers of all sects met together. The duty of entertaining the company seems to have been annually taken in turn by the heads of each. (Diogen. Laert. IV. 41, and V. 68. quoted by Zumpt über den B. der ph. Sch. in Athen p. 16.)

The younger members of the various schools were, as before mentioned, frequently invited to assemblies of this description at the house of the head of the sect (Aul. Gell. Noct. Att. XVII. 8). Much of course here depended upon the social gifts and graces of the academic Amphitryon, and something likewise upon the refinement and spiritual mindedness of his guests. The philosopher Menedemus was in the habit of asking two or three of the class to dinner, and inviting the rest for the evening. Wary and experienced seniors, it is said, contrived to hang about the door, and obtain information from the first comers with reference to the nature of the repast which awaited them, incontinently disappearing from the scene, unless undoubted, and most trustworthy assurances of a hot substantial supper were obtained. (Athen. Deipn. X. 15.)

Similar associations existed to a very considerable extent amongst the younger portion of the various philosophic sects (convivia juvenum). They appear to have borne a much greater resemblance to the Commerschen and Burschenschaften of German students at the present day than to the regular hall dinners of English Universities. Aulus Gellius tells us that the young Romans who studied the same subjects, and attended the same instructors in Athens (qui Romani in Graeciam veneramus, quique easdem auditiones eosdemque doctores colebamus) formed a sort of club, and regularly dined together once a week (hebdomadibus lunae Noct. Att XVIII. 4), and on feast days. Here the office of *συμποσίαρχος* went through the whole body in rotation, questions of a lighter nature were discussed, prizes given, fines imposed, and the sum thus collected served in part to defray the expenses of the next coenacula (XVIII. 13).

No ancient writer furnishes so distinct, and at the same time so joyous and genial a picture of the ancient academic life of Athens as the one we have just referred to. The simple and innocent enjoyments of his University period seems in the case of Aulus Gellius to have given a lasting tinge to the whole of the after existence of the man. He descants with infinite delight upon the pleasant evening parties, at the house of Taurus (Noct. Att. XVII. 8), with his lively and quick witted Athenian famulus, on the tone of modesty and cheerful enjoyment (hilare et modestam), which gave relish to the simple repast, and the sailing parties on the Aegean between Athens and Aegina during deliciously soft summer evenings in the companionship of youthful friends and associates. (Nox fuit et clemens mare, et anni aestes coelumque liquide serenum. Sedebamus ergo in puppi universi, et lucentia sidera considerabamus.)

The *συσσίτιον* of Plato, we are told, consisted of twenty-eight (Athenaeus Deipnosoph. I. 7). That of the Peripatetics, if we may judge from the wills of Theophrastus, Strato, and Lycon, appears at first to have comprised only ten members. Not only buildings, but furniture and plate (*στρώματα καὶ σκεύη*) are often mentioned as bequeathed to the societies thus constituted (Diog. Laert. V. 2, 3. 4. 9.)

SCHOOL OF PROTAGORAS AT ATHENS.

Protagoras came to the bright city with the profession of teaching "the political art"; and the young flocked around him. They flocked to him, be it observed, not because he promised them entertainment or novelty, such as the theatre might promise, and a people proverbially fickle and curious might exact; nor, on the other hand, had he any definite recompense to hold out,—a degree, for instance, or a snug fellowship, or an India writership, or a place in the civil service. He offered them just the sort of inducement, which carries off a man now to a conveyancer, or a medical practitioner, or an engineer,—he engaged to prepare them for the line of life which they had chosen as their own, and to prepare them better than Hippias or Prodicus, who were at Athens with him Whether he was really able to do this, is another thing altogether; or rather it makes the argument stronger, if he were unable; for, if the very promise of knowledge was so potent a spell, what would have been its real possession?

But now let us hear the state of the case from the mouth of Hippocrates himself,—the youth, who in his eagerness woke Socrates, himself a young man at the time, while it was yet dark, to tell him that Protagoras was come to Athens. "When we had supped, and were going to bed,"* he says, "then my brother told me that Protagoras was arrived, and my first thought was to come and see you immediately; but afterwards it appeared to me too late at night. As soon, however, as sleep had refreshed me, up I got, and came here." "And I," continued Socrates, giving an account of the conversation, "knowing his earnestness and excitability, said: 'What is that to you? does Protagoras do you any harm?' He laughed and said: 'That he does, Socrates; because he alone is wise, and does not make *me* so.' 'Nay,' said I, 'do you give him money enough, and he will make you wise too.' 'O Jupiter and ye gods,' he made answer, 'that it depended upon that, for I would spare nothing of my own, or of my friends' property either; and I have now come to you for this very purpose, to get you to speak to him in my behalf. For, besides that I am too young, I have never yet seen Protagoras, or heard him speak; for I was but a boy when he came before. However, all praise him, Socrates, and say that he has the greatest skill in speaking. But why do we not go to him, that we may find him at home?"

They went on talking till the light; and then they set out for the house of Callias, where Protagoras, with others of his own calling, was lodged. There they found him pacing up and down the portico, with his host and others, among whom, on one side of him, was a son of Pericles (his father being at this time in power), while another son of Pericles, with another party, was on the other. A party followed, chiefly of foreigners, whom Protagoras had "bewitched, like Orpheus, by his voice." On the opposite side of the portico sat Hippias, with a bench of youths before him, who were asking him questions in physics and astronomy. Prodicus was still in bed, with some listeners on sofas round him. The house is described as quite full of guests. Such is the sketch given us of this school of Athens, as there represented. I do not enter on the question, as

* PROTAGORAS was born at Abdera in Thrace, about 440 B. C., and was the first who adopted the name of Sophist and taught for pay. He traveled through Greece teaching oratory and politics as an art. During one of his visits to Athens, having taught that he did not know whether the gods existed or not, he was banished from the state, and his books were burned in the market place.

I have already said, whether the doctrine of these Sophists, as they are called, was true or false; more than very partially true it could not be, whether in morals or in physics, from the circumstances of the age; it is sufficient that it powerfully interested the hearers. We see what it was that filled the Athenian lecture-halls and porticos; not the fashion of the day, not the patronage of the great, not pecuniary prizes, but the reputation of talent and the desire of knowledge,—ambition, if you will, personal attachment, but not an influence, political or other, external to the School. "Such Sophists," says Mr. Grote, referring to the passage in Plato, "had *nothing to recommend them* except superior *knowledge* and *intellectual fame*, combined with an imposing *personality*, making itself felt in the lectures and conversation."—*Newman's Rise of Universities.*

DIOGENES, CARNEADES, AND CRITOLAUS AT ROME.

In Rome Greek literature and philosophy had to encounter at first the direct opposition of the ruling party in the state, and of the hereditary and popular sentiment. The story goes, that when the Greek treatises which Numa had had buried with him, were accidentally brought to light, the Romans had burned them, from the dread of such knowledge coming into fashion. At a later date decrees passed the Senate for the expulsion from the city, first of philosophers, then of rhetoricians, who were gaining the attention of the rising generation. A second decree was passed some time afterwards to the same effect, assigning, in its vindication, the danger, which existed, of young men losing, by means of these new studies, their taste for the military profession.

Such was the nascent conflict between the old rule and policy of Rome, and the awakening intellect, at the time of that celebrated embassy of the three philosophers, Diogenes the Stoic, Carneades the Academic, and Critolaus the Peripatetic, sent to Rome from Athens on a political affair. Whether they were as skillful in diplomacy as they were zealous in their own particular line, need not here be determined; any how, they lengthened out their stay at Rome, and employed themselves in giving lectures. "Those among the youth," says Plutarch, "who had a taste for literature went to them, and became their constant and enthusiastic hearers. Especially, the graceful eloquence of Carneades, which had a reputation equal to its talent, secured large and favorable audiences, and was noised about the city. It was reported that a Greek, with a perfectly astounding power both of interesting and of commanding the feelings, was kindling in the youth a most ardent emotion, which possessed them, to the neglect of their ordinary indulgences and amusements, with a sort of rage for philosophy." Upon this, Cato took up the matter upon the traditionary ground; he represented that the civil and military interests of Rome were sure to suffer, if such tastes became popular; and he exerted himself with such effect, that the three philosophers were sent off with the least possible delay, "to return home to their own schools, and in future to confine their lessons to Greek boys, leaving the youth of Rome, as heretofore, to listen to the magistrates and the laws." The pressure of the government was successful at the moment; but ultimately the cause of education prevailed. Schools were gradually founded; first of grammar, in the large sense of the word, then of rhetoric, then of mathematics, than of philosophy, and then of medicine, though their order of introduction, one with another, is not altogether clear. At length the Emperors secured the interests of letters by an establishment, which has lasted to this day in the Roman University, now called *Sapienza.*—*Newman.*

THE EARLIEST CHRISTIAN SCHOOLS.

HISTORICAL DEVELOPMENT.*

THE earliest Christian school or formal gathering of young persons for instruction in the principles and practice of christianity, is traced back to the apostle Mark at Alexandria, then one of the most populous and influential centers of Roman power and Grecian thought, in the year 10 of Nero's reign, and 60 of the Christian Era. Its beginning was not with children, but an adult in the house of the cobbler Anianus, whose hospitality to the apostle was rewarded by direct oral explanation of the Gospel, which he held in hand, and written by himself, in the Greek language, of the life and teachings of Jesus Christ. To the systems of philosophy, and the sciences then taught in the schools of Athens and Ptolemy Soter, was added, not the Hebrew Scriptures (for they were already to be found translated into Greek, in the Library of the Museum), but the Gospel according to Mark, the Creed, the Liturgy, and the ecclesiastical Chant—and the inculcation and illustration of these elements and agencies of a higher spiritual culture than had yet been reached in individual or social life in the most advanced civilization. By degrees the instruction, which was first directed to rooting out false principles and erroneous habits, and in the exposition of the wishing aims and methods of the new faith—addressed to men and women as well as children, for all were children in respect to their knowledge—absorbed all branches of learning then or afterwards cultivated in the schools of the country where Christianity obtained a foothold, and Christian families existed, and children were not only to be converted but to be educated. To the direct religious and catechetical teaching of the apostle, and his companions and successors down to 179, Pantænus, a former stoic, whose eloquence had earned him the title of the Sicilian Bee, and his pupil Clement, who is said to "have visited all lands, and studied in all schools,

* For material for this and subsequent articles on the same subject, we have drawn freely from *Christian Schools and Scholars*, or Sketches of Education from the Christian Era to the Council of Trent. London: Longman, 1867.

in search of truth," add a wider range of studies to enforce and illustrate and dispense with attendance on other schools. Their successor, the celebrated Origen, in a letter to Gregory Thaumaturgus, his own pupil, thus speaks of the sciences of the day. "They are to be used so that they may contribute to the understanding of the Scriptures; for just as philosophers are accustomed to say that geometry, music, grammar, rhetoric, and astronomy, all dispose us to the study of philosophy, so we may say that philosophy, rightly studied, disposes us to the study of Christianity. We are permitted, when we go out of Egypt, to carry with us the riches of the Egyptians, wherewith to adorn the tabernacle; only let us beware how we reverse the process, and leave Israel to go down into Egypt and seek for treasure." To Origen the school of Alexandria owes the *computum* (used frequently in descriptions of the curriculum of church schools to signify an elementary knowledge of arithmetic), or such knowledge of arithmetic and astronomy, as was necessary to calculate the time of Easter. The method was taught to Origen by Hippolitus, an Alexandrian by birth, and the spiritual son of the apostle John. Under Origen, who took charge of the Catechetical school of Alexandria in the year 211, and continued in it with little interruption for twenty years, the school became a type of similar schools, until under imperial authority, the Christian faith became a recognized branch of liberal study in the public schools. He taught his pupils in succession the different branches of philosophy; logic in order to exercise their minds, and enable them to discern true reasoning from sophistry; physics, that they might understand and admire the works of God; geometry, which by its clear and indisputable demonstrations serves as a basis for the science of thought; astronomy to lift their hearts from earth to heaven; and finally—philosophy, which did not end in empty speculations, but took hold of practical duties and eternal life.

TEACHINGS OF ORIGEN AT ALEXANDRIA AND CÆSAREA.

With Origen, as the erudite Biblical scholar and stanch defender of Christianity against Greek, Roman, and Hebrew assailants, when to be its avowed defender was to encounter wit, argument, eloquence, and arms, in their supreme authority—we have here nothing to do—but simply with this learned and God-led man as the head-master of a Christian School—the earliest and best of the period. Of his aims, subjects and methods of teaching, we have an authentic account in an oration by one of his scholars, Theodore,

better known by his Christian name already cited, of Gregory Thaumaturgus, who, with his brother Athenodorus, became acquainted with Origen at Cæsarea, on their way from Cappadocia to Berytus (modern Beyrout), to study Roman jurisprudence—having already made some progress in rhetoric. They were induced to remain with him five years at Cæsarea and Alexandria. The following running commentary, and extracts from the "Oratio Panegyrica" of St. Gregory, is taken from an essay in the Dublin Review on the Christian Schools of Alexandria, slightly abridged. The extracts from the oration, where literal, are quoted.

First of all, then, the scholar was not of an emphatically philosophic cast of mind. The Greek philosophers were absolutely unknown to him. He was a rich and clever young man, bade fair to be a good speaker, studied the law not because he liked it, but because his friends and his master wished it; thought the Latin language very imperial, but *very* difficult; and had a habit of taking up what opinions he did adopt more after the manner of clothes that he could change as he pleased than as immutable truths. He was of a warm and affectionate disposition, and had a keen appreciation of physical and moral beauty. He was not without leanings to Christianity, but he leaned to it in an easy, offhand sort of way, as he might have leaned to a new school in poetry or a new style of dress. He had no idea that there is such a thing as the absolutely right and the absolutely wrong in ethics any more than in taste. He was confirmed in this state of mind by the philosophic schools of the day, among whom it was considered disreputable to change one's opinions, however good the reasons for a change might be; which was to degrade philosophy from truth to the mere spirit of party, and to make a philosopher not a lover of wisdom, but a volunteer of opinion. So prepared and constituted, the scholar, on his way to Berytus, fell in with Origen, not so much by accident as by the disposition of Providence and the guidance of his angel guardian; so at least he thought himself. The first process which he went through at the hands of the master is compared by the scholar to be catching of a beast, or a bird, or a fish, in a net. Philosophizing had small charms for the accomplished young man; to philosophize was precisely what the master had determined he should do. We must remember the meaning of the word φιλοσοφεῖν; it meant to think, act, and *live* as a man who seeks true wisdom. All the sects acknowledge this theoretically; what Clement and Origen wanted to show, among other things, was that only a Christian was a true philosopher in practice. Hence the net he spread for Theodore, a net of words, strong and not to be broken.

"You are a clever young man," he seemed to say; "but to what purpose are your accomplishments and your journeys hither and thither? you can not answer me the simple question, Who are you? You are going to study the laws of Rome, but should you not first have some definite notion as to your last end, as to what is real evil and what is real good? You are looking forward to enjoyment from your wealth and honor from your talents; why, so does every poor, sordid, creeping mortal on the earth; so even do the brute beasts. Surely the divine gift of reason was given you to help you to live to some higher end than this." The scholar hesitated, the master insisted. The view was striking in itself, but the teacher's personal gifts made it strike far more effectually. "He was a mixture," says the scholar, "of geniality, persuasiveness, and compulsion. I wanted to go away, but could not; his words held me like a cord." The young man, unsettled as his mind had been, yet had always at heart believed in some sort of Divine Being. Origen completed the conquest of his intellect by showing him that without philosophy, that is, without correct views on morality, the worship of God, or *piety*, as it used to be called, is impossible. And yet wisdom and eloquence might have been thrown away here as in so many other cases, had not another influence, imperious and all-powerful, been all this time rising up in his heart. The scholar began to

love the master. It was not an ordinary love, the love with which Origen inspired his hearers. It was an intense, almost a fierce, love (we are almost translating the words of the original), a fitting response to the genuineness and kindly spirit of one who seemed to think no pains or kindness too great to win the young heart to true morality, and thereby to the worship of the only God—"to that saving word," says St. Gregory, in his lofty style, "which alone can teach God-service, which to whomsoever it comes home it makes a conquest of them; and this gift God seems to have given to him, beyond all men now in the world." To that sacred and lovely word, therefore, and to the man who was its interpreter and its friend, sprang up in the heart of the scholar a deep, inextinguishable love. For that he abandoned pursuits and studies which he had hitherto considered indispensable; for that he left the "grand" laws of Rome, and forsook the friends he had left at home, and the friends that were then at his side. "And the soul of Jonathan was knit to the soul of David," quotes the scholar, noting that the text speaks emphatically of the union of the soul, which no earthly accidents can affect, and finding a parallel to himself in Jonathan, to his master in David, the wise, the holy, and the strong. And though the hour for parting had come, the moment when these bonds of the soul should be severed would never come!

The scholar was now completely in the hands of his teacher—"as a land," he says, "empty, unproductive, and the reverse of fertile, saline" (like the waste lands near the Nile), "burnt up, stony, drifted with sand; yet not absolutely barren; nay, with qualities which might be worth cultivating, but which had hitherto been left without tillage or care, to be overgrown with thorn and thicket." He can hardly make enough of this metaphor of land and cultivation to show the nature of the work that the teacher had with his mind. We have to read on for some time before we find out that all this vigorous grubbing, plowing, harrowing, and sowing, represents the dialectical training which Origen gave his pupils, such pupils, at least, as those of whom Gregory Thaumaturgus was the type. In fact, the dialectics of the Platonists and their offshoots is very inadequately represented by the modern use of the word logic. It seems to have signified, as nearly as a short definition can express it, the rectifying the ideas of the mind about itself, and about those things most intimately connected with it. A modern student takes up his manual of logic, or sits down in his class-room with his most important ideas, either correct and settled, or else incorrect, beyond the cure of logic. At Alexandria manuals were scarce, and the ideas of the converts from heathenism were so utterly and fundamentally confused, that the first lessons of the Christian teacher to an educated Greek or Syrian necessarily took the shape of a Socratic discussion or a disquisition on principles. And so the scholar, not without much amazement and ruffling of the feelings, found the field of his mind unceremoniously cleared out, broken up, and freshly planted. But, the process once complete, the result was worth the inconvenience.

It was about this stage, also, that the master insisted on a special training in natural history and mathematics. In his youth Origen had been educated, as we have seen, by his father in the whole circle of the sciences of the day. Such an education was possible then, though impossible now, and the spirit of Alexandrian teaching was especially attached to the sciences that regarded numbers, the figure of the earth, and nature. The schools of the Greek philosophers had always tolerated these sciences in their own precincts; nay, most of the schools themselves had arisen from attempts made in the direction of those very sciences, and few of them had attempted to distinguish accurately between physics and metaphysics. Moreover, geography, astronomy, and geometry, were the peculiar property of the Museum, for Eratosthenes, Euclid, Hipparchus, and Ptolemy himself, had observed and taught within its walls. Origen, therefore, would not be likely to undervalue those interesting sciences which he had studied with his father, and which most of his educated catechumens were more or less acquainted, and puzzled, or delighted with.

With this view present to our minds, the words of the scholar in this place are very significant. "By these two studies, geometry and astronomy, he made us *a path toward heaven*." The three words that Saint Gregory uses in the description of this part of the master's teaching are worth noticing. The

first is Geometry, which is taken to mean every thing that relates to the earth's surface. The second is Astronomy, which treats of the face of the heavens. The third is Physiology, which is the science of nature, or of all that comes between heaven and earth. So that Origen's scientific teaching was truly encyclopædic. He was, moreover, an experimental philosopher, and did not merely retail the theories of others. He analyzed things and resolved them into their elements (their "very first" elements, says the scholar); he descanted on the multiform changes and conversions of things, partly from his own discoveries, and gave his hearers a rational admiration for the sacredness and perfection of nature, instead of a blind and stupid bewilderment; he "carved on their minds geometry the unquestionable, so dear to all, and astronomy that searches the upper air."

The scholar next comes to the most strictly ethical part of Origen's teaching. The preliminary dialectics had cleared the ground, and to a certain extent replanted it; physics made the process more easy, pleasant, and complete; but the great end of a philosophic life was ethics, that is, the making a man good. The making of a man good and virtuous seems nowadays a simple matter, as far as theory is concerned, and so perhaps it is, if only theory and principles be considered; though morality is an extensive science, and one that is not mastered in an hour or a day. But in Origen's day a science of Christian ethics did not exist. The teaching of the Scripture and the voice of the pastors was sufficient, doubtless, for the guidance of the faithful; but science is a different thing. Such a science is shadowed out to us by the scholar in the record we are noticing. * * The only virtues mentioned in the summary of Origen's moral teaching given by St. Gregory, are precisely the four cardinal virtues, prudence, justice, fortitude, and temperance (of St. Thomas). The classification dates, of course, from the Stoics, but the circumstance that the framework laid down by a father in the beginning of the third century, was used and completed by another father in the thirteenth, gives the early father an undoubted claim to be considered the founder of Christian ethics. And here we lay our hands on one of the earliest instances of heathen philosophy being made to hew wood and carry water for Christian theology. The division of virtues was a good one; all the schools pretended to teach it; but the distinctive boast and triumph of the Christian teacher was that he taught *true* prudence, true justice, fortitude, and temperance, "not such," says the scholar, "as the other philosophers teach, and especially the moderns, who are strong and great in words; he not only talked about the virtues, but exhorted us to practice them; and he exhorted us by what he did far more than by what he said." And here the scholar takes the opportunity of recording his opinion about "the other" philosophers, now that he has had a course of Origen's training. He first apologizes to them for hurting their feelings. He says that, personally, he has no ill-will against them, but he plainly tells them that things have come to such a pass, through their conduct, that the very name of philosophy is laughed at. And he goes on to develop what appeared to him the very essence of their faults, viz., too much talk, and nothing but talk. Their teaching is like a widely-extended morass; once set foot in it, and you can neither get out nor go on, but stick fast till you perish. Or it is like a thick forest; the traveler who once finds himself in it, has no chance of ever getting back to the open fields and the light of day, but gropes about backward and forward, first trying one path, then another, and finding they all lead further in, until at last, wearied and desperate, he sits down and dwells in the forest, resolving that the forest shall be his world, since all the world seems to be a forest. This is, perhaps, one of the most graphic pictures ever given of the state of mind, so artificial, so unsatisfied, and yet so self-sufficient, brought about by a specious heathen philosophy, and the effect of enlightened reason destitute of revelation. The scholar can not heighten the strength of his description by going on to compare it, in the third place, to a labyrinth. "For there is no labyrinth so hard to thread," sums up the scholar, "no wood so deep and thick, no bog so false and hopeless, as the language of some of these philosophers." In this language we recognize another of the characteristic feelings of the day—the feeling of profound disgust for the highest teachings of heathenism from the moment the soul catches a ray of the light of the Gospel. In such days as those, sharp comparisons between heathen wisdom and

the light of Christ must have been part of the atmosphere in which the catechumens of the great school lived and breathed; there was a reality and interest in them such as can never be again. And yet the master was no bigot in his dealings with the Greek philosophies. "He was the first and the only one," says his scholar, "that made me study the philosophy of Greece." The scholar was to reject nothing, to despise nothing, but make himself thoroughly acquainted with the whole range of Greek philosophy and poetry; there was only one class of writers he was to have nothing to do with, and those were the atheists, who denied God and God's providence; their books could only sully a mind that was striving after piety. But his pupils were to attach themselves to no school or party, as did the mob of those who pretended to study philosophy. Under his guidance they were to take what was true and good, and leave what was false and bad. He walked beside them and in front of them through the labyrinth; he had studied its windings and knew its turns; in his company, and with their eyes on his "lofty and safe" teaching, his scholars need fear no danger.

St. Gregory, in the concluding pages of his farewell discourse, sufficiently proves that the great end and object of all philosophic teaching and intellectual discipline in the school of his master was faith and practical piety. To teach his hearers the great first cause was his most careful and earnest task. His instructions about God were so full of knowledge and so carefully prepared that the scholar is at a loss how to describe them. His explanations of the prophets, and of Holy Scripture generally, were so wonderful that he seemed to be the friend and interpreter of the Word. The soul that thirsted for knowledge went away from him refreshed, and the hard of heart and the unbelieving could not listen to him without both understanding and believing, and making submission to God. "It was no otherwise than by the communication of the Holy Ghost that he spoke thus," says his disciple, "for the prophets and the interpreters of the prophets have necessarily the same help from above, and none can understand a prophet unless by the same spirit wherein the prophet spoke. This greatest of gifts and this splendid destiny he seemed to have received from God, that he should be the interpreter of God's words to men, that he should understand the things of God, as though he heard them from God's own mouth, and that through him men should be brought to listen and obey."

EARLY CHRISTIAN SCHOOLS IN ITALY.

In Italy the transition from schools governed by the old religious and philosophical ideas, to those in which the cardinal doctrines of Christianity, the sacredness of childhood as the type and germ of the kingdom of heaven, and the universality of its teaching to all men of all classes and all nationalities appear, is not clearly marked in the annals of the church. It did not occur till Rome and other chief cities were sacked, demolished or impoverished by the successive floods of pagan and barbarian armies, which filled the country with turbulence.

The earliest distinct Christian school in Italy—apart from the catachetical teachings of pastors, and the special training of young aspirants to the priesthood in the household of bishops, was in Vercelli, and was established by Eusebius, in 354 of the Christian Era. This school became the nursery of many men who figured in the civil affairs of the time, and as prelates of the church.

Private schools, for children and youth of Christian parentage, were set up by converts to the new faith from the graduates of the Law School of Berytus—such as those of Imola, by Cassian; of Cæsarea by Pamphilius; of Antioch by Lucian—in which the Scriptures were added to the ordinary curriculum. But generally, Christian parents were

obliged to send their children to such schools as existed in their neighborhood, in which the fables of the poets, and the gross impieties of the gods formed an important part of the instruction. It was to escape the corruption of the semi-pagan schools of Rome that Benedict of Nescia fled, in 460, and sought refuge and better teaching in the desert district of Subiaco, from which he emerged with his Rule of Monastic life, to mold, henceforth, the educational institutions of all Europe.

Before noticing briefly in this place, the monastic institution, as a school, we must not omit to mention the cloister or boarding school, set up by Cassiodórus. He was born in Scylaceum, in 480, and after having held various public offices in Rome, and among them the municipal dignity, by the old name of Roman Consul, and secretary of the Ostrogothic King Theodoric. From this last position he voluntarily withdrew to his estates in Calabria, where he had erected a boarding establishment for children and youth, and which was in the nature of the monasteries of the East, although without any formal ecclesiastical relations. He drew up for his scholars a plan of studies, and wrote for their use two treatises, one "On the Teaching of Sacred Studies," and the other "On the Seven Liberal Arts"—the Trivium and Quadrivium, which constituted the curriculum of the elementary and higher learning of that and subsequent centuries in the Grammar Schools of Europe.

The *Trivium* included grammar, logic and rhetoric, with enough of vocal music to enable the pupils to assist in the office of the mass, and of arithmetic to calculate the return of holy days. Children began with learning from dictation certain portions of the Scriptures and the Psalter, and the "holy memory" was largely exercised through the entire school attendance—a half hour at least each day being assigned to this work. By grammar was meant the study of the Latin, and sometimes the Greek and Hebrew tongue, after the acquisition of which attention was given to declamation and public speaking under the name of rhetoric. Music, which belonged to the *Quadrivium*, meant not only the *cantus*, or singing of the elementary school, but a knowledge of the laws of sound, and the connection of harmony with numbers. In its original Greek use it was equivalent to liberal studies, and included mathematics, poetry and eloquence. Under the Christian dispensation it early received special attention, and the school of the Roman Chant, instituted by Gregory 590—604, became the model of many others, which were established by Charlemagne in France, and by Boniface in Germany.

The earliest educational institution of a distinctively Christian type which received the patronage of the imperial government, was the Basilica of the Octagon, built by Constantine at Constantinople in 620. In connection with it seven libraries were established with an aggregate of 120,000 volumes, and twelve professors were maintained at the public expense. This noble foundation perished in 730 by authority of the Greek Emperor Leo, the Iscarian, in a fire which consumed building and inmates, and which he caused to be kindled because the professors would

not coöperate with him in his efforts to banish all pictures and statuary illustrative of Scripture history, from schools and churches.

But the most positive and effective agency of education recognized and fostered by the authorities of the Christian church, was the monastic institution which originated in the East, but found its full development in the West. The monks of the East, according to the rule of Basil of Neocæsara, and the instructions of Pachomius, an Egyptian, the father of the *Cœnobites* (or *the common life*), were not only bound to a life of religious devotion, and to agricultural and mechanical employment, but to give asylum to orphans, and to receive and train children, as well as to instruct all who came to them, in the catechism and the Scriptures, and church ritual. The directions of Basil are quite minute in the matter of discipline. "Let every fault have its own remedy, so that while the offense is punished, the soul may be exercised to conquer its passions. If, for example, a child has been angry with his companion, oblige him to beg pardon of the other, and to do him some humble service, for it is only by accustoming them to humility that you can eradicate anger, which is always the offspring of pride. Has he eaten out of meals? Let him remain fasting for a good part of a day [*This would not improve the temper of a child in our day*]. Has he eaten to excess, and in an unbecoming manner? At the hour of repast, let him without eating himself, watch others taking their food in a modest manner, and so he will be learning how to behave himself, at the same time he is being punished by his abstinence. And if he has offended by idle words, by rudeness, or by telling lies, let him be corrected by diet and silence." In respect to the studies of the children, Basil would substitute the wonderful events of Scripture history for the fables of the poets; enjoins committing to memory choice selections from the Proverbs, which he would reward by prizes, to the end that pupils may learn not reluctantly, but with avidity. Their wandering thoughts must be recalled by frequent interrogation, and with their knowledge of letters should be taught some useful art or trade." This would be denominated advanced pedagogy and systematic technical education in our day.

In the midst of the decay and distractions of the old Roman civilization and society, in the turbulance and barbarism which northern paganism and armies poured into Italy, the monastic institutions of western Europe preserved the memory of letters, founded schools for the clergy, and trained teachers for such children as could find refuge in their walls. The founder of the first religious order in the West, which was formally recognized by the highest educational authorities, was Benedict, who was born at Nescia, in Spolito, in 480. In his fourteenth year he retired to Subiaco, a cavern in a desolate region forty miles from Rome, where he continued his studies, with several companions who resorted to these same retirements, and in 515 drew up a rule of life for a religious order which in 528 he constituted and located in Monte Cassino, where the rites of paganism were still paid to Apollo in a temple specially dedica-

ted to him. This temple he induced his worshipers to abandon and destroy, and on the spot erected a building which became one of the most flourishing schools of Italy, and with its associated edifices, the model of a thousand similar establishments in every part of Europe. This was the mother house of the Benedictines for ten centuries. From time to time to meet local wants and wishes, and carry out the differing views of equally pious and zealous men, different religious orders were instituted, nearly all of which made the care, conversion and education of the young a prominent, and several, their exclusive object.

We can not give even this rapid glance at the first stage of modern education as compared with that of ancient Greece and Rome, without noticing the fact that each Christian home was regarded by the early fathers of the church as a school, and the mother as emphatically the teacher of piety and devotion to her children. The characteristic features of Christianity are the sacredness thrown around childhood, as the type of the kingdom of Heaven, and the special recipient of the Saviour's love, and the almost immediate social and intellectual regeneration of woman; wherever the Gospel precepts were proclaimed, wherever the Christian church was planted, there children were sought after and taught, and women were softened, purified and elevated into such characters as Agnes and Cecilia, Lucy and Agatha, Felicitas and Catherine, Blandina and Ursula—and a host of others, who have illustrated the annals of every nation which has made Christianity the faith and rule of life for the people. Basil and his brother Gregory, of Nyssa, gloried in preserving the faith in which they had been trained by their grandmother Macrina the elder. Gregory writes that one of his brothers was chiefly brought up by his sister Sebasta, whose own education had been superintended by her mother, who took extreme pains that he should understand the Scriptures. Fulgentius of Ruspe, who flourished about the year 500, acknowledges his indebtedness to his mother (*religiosa mater*), who was so solicitous about the purity of his Greek accent that she made him learn by heart the poems of Homer and Meander, before he studied his Latin rudiments. The training of Chrysostom by his mother was so liberal and pious, as to draw from a pagan teacher (Libanius), the exclamation, "Ye gods of Greece! how wonderful are these Christian women!" Jerome dedicated his commentaries to his pupil Eustochium, who, he assures us, wrote, spoke and recited Hebrew without the least trace of a Latin accent. And he speaks of Marcella as the glory of the Roman ladies, who was learned in the Scriptures, and could instruct others, and at the same time did not lose those qualities which are associated with the character and face of the Holy Mother, as "gravely sweet and sweetly grave." The further development of higher education in Italy in the establishment of universities, and the revival and cultivation of classical studies, as well as the late and imperfect legislation of the different states, in behalf of the popular schools in Lombardy, Tuscany, and Naples, will be given in the Appendix and elsewhere.

ST. BENEDICT, AND THE BENEDICTINE ORDER.

ST. BENEDICT.

About the year 480 of the Christian Era, in the Sabine town of Nursia, sixty miles northwest of Rome, was born in the wealthy and illustrious family of Anicius, a child, whose baptismal name was Benedictus (the Blessed), and who is known in the annals of Christian civilization as St. Benedict. At an early age, before his studies were completed, this future founder of the monastic institution of the West, that he might escape from the contagion of evil example, and enjoy the benefits of solitary meditation and devotion, retired from Rome and his family to a deserted cavern in the rude district of Subiacum, among the Appenines. To this spot resorted after a time many others, in the contagion of an example which the anchorites and monks of Egypt and Syria had set, and which had already, in an isolated and unregulated fashion, got established in Italy. After thirty-five years sojourn in this district, during which time he had built two oratories, one to St. John the Baptist, the first solitary of the new faith; and the other to St. Martin, the great monk-bishop, whose ascetic and priestly virtues had edified Gaul; after preaching the Christian doctrine to the pagan peasants who still sacrificed to the gods and demons of the ancient worship; after a trial in the establishment of several religious communities, of the dangers and temptations of a life at once solitary and associated, unregulated by some received authority, and permanent and uniform rule, and unrelieved by timely and suitable labor,—taking with him a small number of disciples, Benedict left his cavern in the wild gorges of Subiaco, and, directing his steps south along the Abruzzi, penetrated into what was known as the Land of Labor, which name foreshadowed the career of the most laborious body of men the world has known. "He ended his journey," says Montalembert, in his chapter on St. Benedict, in the Monks of the West, "in a scene very different from that of Subiaco, but of incomparable grandeur and majesty. There, upon the boundaries of Samnium and Campagnia, in the center of a

large basin, half surrounded by abrupt and picturesque heights, rises a scarfed and isolated hill, the vast and rounded summit of which overlooks the course of the Liris near its fountain head, and the undulating plain which extends south towards the shore of the Mediterranean, and the narrow valleys which, towards the north, the east and the west, lost themselves in the lines of the mountainous horizon. This is Monte Cassino. At the foot of this rock, he found an amphitheater of the time of the Cæsars, amidst the ruins of the town of Cassinium, which the most learned and pious of the Romans (sanctissimus et integerrimus, are the words of Cicero applied to) Varro, that Pagan Benedictine, whose memory and knowledge the sons of Benedict took pleasure in honoring, had rendered illustrious. From the summit the prospect extended towards Arpinum, where the prince of Roman orators was born, and on the other towards Aquinum, already celebrated as the birthplace of Juvenal before it was known as the country of the Doctor Angelico. It was amidst those noble recollections, this solemn nature, and upon that predestinated height, that the patriarch of the monks of the West founded the capitol of the monastic order. He found paganism still surviving there. Two hundred years after Constantine, in the heart of Christendom, and so near Rome, there still existed a very ancient temple of Apollo, and a sacred wood, where a multitude of peasants sacrificed to the gods and demons. Benedict preached the faith of Christ to those forgotten people; he persuaded them to cut down the wood, and to overthrow the temple of the idol." Upon their remains he erected places of prayer and of Christian worship, and round them rose the monastery which was to become the most celebrated in the Catholic world—celebrated not only for the virtues which were nurtured within its walls, but because here Benedict wrote his Rule, and formed the type, of the communities which submitted to that sovereign code.†

Benedict ended his life at Monte Cassino, where he lived for fourteen years, occupied, in the first place, in extirpating from the surrounding country the remnants of paganism, in building his mon-

* The first monastery of Monte Cassino, built by Benedict and his monks, was destroyed by the Lombards in 583, and restored by the Abbot Petronax, under Gregory II., in 731, and consecrated by Pope Zacharias, in 748. It was a second time destroyed by the Saracens, who massacred a greater part of the monks in 587; and was rebuilt by Abbot Aligern about 950, and consecrated by Alexander II. in 1071. After many other calamities, it was rebuilt in 1649, and consecrated a third time by Benedict XIII., in 1727. In the height of its splendor, the Abbot was first baron of the kingdom of Naples, and administrator of a special diocese established in 1221, and composed of 37 parishes.

† The most recent and correct edition of the Rule is that of Brandes, Benedictine of Einsiedeln, with a commentary and life of the patriarch, in three volumes. Einsiedeln and New York, 1857.

astery, in cultivating the arid sides of his mountains, and the arid plains around; and, above all, in the practice of the devotions by which his own soul was trained to the highest obedience to the divine will, and in directing the studies and labors of candidates and monks who gathered into his community. To the poor, in all the neighboring country, he was an adviser, and in various ways a helper and protector. To the young patricians, who resorted to his institution the more readily because he was of their rank, he was the loving guide in the ways of willing obedience and labor.

Scholastica, the twin-sister of Benedictus, had consecrated herself to God even earlier than did her brother. She became a nun, and established herself, after the monastery at Monte Cassino was begun, in a convent in the depth of a valley in the neighborhood, which accepted the code of her brother as its rule. The convent was afterwards enlarged and rebuilt by a wife and daughter of a king of the Lombards, who became a monk of Monte Cassino. The sister died only forty days before Benedict. They had been in the habit of meeting once a year, and they met for the last time, three days before the death of the sister, and with that interview is associated in the minds of devout Catholics the occurrence of a miracle, wrought by the passionate urgency of her prayers and tears, by which that last interview was prolonged in devotional exercises and sweet communion through the night. Her death he received as the signal of his own departure. He was seized with a violent fever, but on the sixth day, he caused himself to be carried into the chapel, and after receiving the holy viaticum, he was placed at the side of the open grave, near the foot of the altar, and with his arms extended towards heaven, died murmuring a last prayer, on the 31st of March, 543. Both were buried side by side, in a sepulchre made on the spot where stood the altar of Apollo, and over which now stands the high altar of the present church of Monte Cassino.

We give, mainly from Montalembert's chapter on St. Benedict, the chief points in the Rule drawn up by him for the government of the religious communities which he established.

* The Church recognizes four principal rules, under which might be classed almost all the religious orders: 1st, That of St. Basil, which prevailed by degrees over all the others in the East, and which is retained by all the Oriental monks: 2d, That of St. Augustine, adopted by the regular canons, the order of Premontré, the order of the Preaching brothers or Dominicans, and several military orders: 3d, That of St. Benedict, which, adopted successively by all the monks of the West, still remained the common rule of the monastic order, properly so called, up to the thirteenth century; the orders of the Camaldules, of Vallombrosa, of the Carthusians, and of Citeaux, recognize this rule as the basis of their special constitutions, although the name of monk of St. Benedict or Benedictine monk may still be specially assigned to others: 4th and last, The rule of St. Francis, which signalized the advent of the Mendicant Orders at the thirteenth century. We shall further remark, that the denomination of *monks* is not generally attributed to the Religious who follow the rule of St. Augustine, nor to the mendicant orders.

RULE OF ST. BENEDICT.

THE RULE of St. Benedict opens with a preamble, in which the spirit and aim of his reform is set forth in a style peculiar to himself. The first words, *Ausculta, O fili!* generally appear on the book which the Italian painters put in the hands of the saint.

Listen, oh son! to the precepts of the Master, and incline to him the ear of thy heart; do not fear to receive the counsel of a good father and to fulfill it fully, that thy laborious obedience may lead thee back to Him from whom disobedience and weakness have alienated thee. To thee, whoever thou art, who renouncest thine own will to fight under the true King, the Lord Jesus Christ, and takest in hand the valiant and glorious weapons of obedience, are my words at this moment addressed.

And in the first place, in all the good thou undertakest, ask of him, in earnest prayer, that he would bring it to a good end; that having condescended to reckon us among his children, he may never be grieved by our evil actions. Obey him always, by the help of his grace, in such a way that the irritated Father may not one day disinherit his children, and that also the terrible Master, enraged by our perverse deeds, may not give up his guilty servants to unending punishment because they would not follow him into glory.

Then, let us rise up in answer to that exhortation of Scripture which says to us, 'It is time for us to awake out of sleep.' And with eyes open to the light of God and attentive ears, let us listen to the daily cry of the Divine voice: 'Come, my son, hearken unto me; I will teach you the fear of the Lord. Work while it is day; the night cometh, when no man can work.'

Now, the Lord, who seeks his servant in the midst of the people, still says to him, 'What man is he that desireth life and loveth many days, that he may see good? When if, at that word, thou answerest, 'it is I,' the Lord will say to the, 'If thou wouldest have life, keep thy tongue from evil, and thy lips from speaking guile. Depart from evil and do good: seek peace, and pursue it.' And that being done, 'Then shall my eyes be upon you, and my ears shall be open to your cry. And, even before thou callest me, I shall say to thee, Here am I!'

What can be more sweet, O beloved brethren, than the voice of the Lord urging us thus? By this means the Lord, in his paternal love, shows us the way of life. Let us then gird our loins with faith and good works; and with our feet shod with the preparation of the gospel, let us follow upon his footsteps, that we may be worthy of seeing him who has called us to the kingdom. If we would find a place in the tabernacle of that kingdom, we must seek it by good works, without which none can enter there.

For let us inquire at the Lord with the prophet . . . then listen to the answer he gives: . . . He who shall rest in the holy mountain of God is he who, being tempted by the devil, casts him and his council far from his heart, sets him at defiance, and, seizing the first offshoots of sin, like new-born children, breaks them to pieces at the feet of Christ. It shall be those who, faithful in the fear of the Lord, shall not exalt themselves because of their services, but who, remembering that they can do nothing of themselves, and that all the good that is in them is wrought by God, glorify the Lord and his works. . . .

The Lord waits continually to see us answer by our actions to his holy precepts. It is for the amendment of our sins that the days of our life are prolonged like a dream, since the Apostle says: 'Art thou ignorant that the patience of God leads thee to repentance?' And it is in his mercy that the Lord himself says: 'I desire not the death of a sinner, but rather that he should turn to me and live.'

Having thus, my brethren, asked of the Lord who shall dwell in his tabernacle, we have heard the precepts prescribed to such a one. If we fulfill these conditions, we shall be heirs of the kingdom of heaven. Let us then prepare our hearts and bodies to fight under a holy obedience to these precepts; and if it is not always possible for nature to obey, let us ask the Lord that he would

deign to give us the succor of his grace. Would we avoid the pains of hell and attain eternal life while there is still time, while we are still in this mortal body, and while the light of this life is bestowed upon us for that purpose; let us run and strive so as to reap an eternal reward.

We must, then, form a school of divine servitude, in which, we trust, nothing too heavy or rigorous will be established. But if, in conformity with right and justice, we should exercise a little severity for the amendment of vices or the preservation of charity, beware of fleeing under the impulse of terror from the way of salvation which can not but have a hard beginning. When a man has walked for some time in obedience and faith, his heart will expand, and he will run with the unspeakable sweetness of love in the way of God's commandments. May he grant that, never straying from the instruction of the Master, and persevering in his doctrine in the monastery until death, we may share by patience in the sufferings of Christ, and be worthy to share together his kingdom.

In this preamble Benedict insists on two principles, action or labor, and obedience, which underlie his entire superstructure, and give the clue to the seventy-two articles which compose the Rule of the Benedictine Order.

In order to banish indolence which he called the enemy of the soul, he regulated minutely every hour of the day according to the seasons, and ordained that after celebrating the praises of God seven times a day, seven hours should be given to manual labor, and two hours to reading. All must be done with moderation, having regard to the weak, and nothing must accrue to the individual profit or fame of the workman. All, the weak and the strong, the more and the less skillful, who do their best faithfully, must stand on a severe equality of self-negation.

Obedience was the most meritorious and essential spiritual discipline, by which the monk realized the sacrifice of self, and entered victor over earthly desires and passions into the liberty of the children of God. Submission must be prompt, perfect, and absolute. To be acceptable to God and easy to man, it must be practiced without reserve, without a murmur, calmly, and with good will. This passive and absolute obedience would have been intolerable, had it not been the result of a predetermination, after a sufficient trial of temper and strength, to accept its performance, and also sanctified and tempered by the nature and origin of the power. This power represented no selfish will. The abbot could not ordain any thing which is not in conformity to the law of God, and the authority which he exercised was limited by the necessity of consulting all the monks assembled in a council or chapter upon all important business; and even in small matters he can never act without the advice of the principal members. His permanent council is composed of deans, or elders chosen by the monks themselves, not by order of seniority, but for their merit, charged with

assisting the abbot, by sharing with him the weight of government. He can, with their advice, designate a prior, or provost, to act as his lieutenant. He is himself elected by all the monks of the monastery without any restriction on their choice among the members, whether old or new comers. Once elected, his authority ceases only with life, unless an evidently unworthy person receives the election, when the bishop of the diocese may intervene.

The absolute authority of the abbot, fixed in a rule which he can not modify or transgress, limited by the necessity of consulting either an elect number or the whole body of his subordinates upon all business, as well as by the mode of the election, in which the electors are all competent, all free, and all personally interested in the result—makes the chief in reality the servant of all those he commanded. In combination of authority, at once absolute, permanent, and elective, with the necessity of taking the advice of the whole community, and of acting solely in its interests, there was a principle, to which there was nothing analogous in past or existing legislation, which gave an irresistible force to the community, strong in the concentration of wills possessed by abnegation and concentrated towards one sole end, under a single hand, which was ruled and controlled in its turn by the spirit of self-sacrifice, already tested, and respected by a majority of the members, on whom and through him, that will was exerted.

The monastery, like a citadel always besieged, was to have within itself gardens, a mill, a bakery, and various workshops, in order that no necessity of material life should occasion the monks to leave its walls. A certain number of the Religious, whom the abbot judged worthy, might be raised to the priesthood for the spiritual service of the house, without ceasing on that account, to be subject to ordinary discipline. By slow degrees all monks were, in the privileges accorded to their orders from Rome, elevated from the lay condition to the title and standing of the Regular Clergy, in opposition to the Secular Clergy.

One monk was charged under the title of cellarer, with the administration of all the goods of the monastery, the distribution of food, the care of the hospital, and all the details of material life. To the poor and the stranger the most generous hospitality was enjoined—and were exercised without disturbing the solitude of the monks, or the silence of their cloisters. "Let every stranger be received," says the rule, "as if he were Christ himself; for it is Christ himself who shall one day say to us, 'I was a stranger, and ye took me not in.'"

There was no individual property in any member of the community, as well as no individual will, different from and independent of the whole. In the reciprocal tie of all its members by the solemn engagements of the vow, he forever relinquished all his possessions, either to his own family, or to the poor, or to the monastery itself—reserving nothing to himself, possessing nothing of his own, not even tablets, or a pen for writing.

The rule regulates the admission, tries the vocation, and binds the consciences of those who came to sacrifice their will and patrimony to God. It recognizes two classes of candidates—(1) Children confided in their youth by their parents to the monastery, or received by the charity of the monks, whose education is prescribed with minute solicitude. (2) Young men, and adults who came out of the world to enter the cloister. These were not admitted at once—the rules ordaining that they should be left out for four or five days to try their perseverance. If they persevered, they were introduced into the guest chamber, and at the end of several days into the *novitiate*. Here the novice was intrusted to the care of an old monk, who was charged faithfully to report the difficulties, humiliations, and discomforts in the hard path of monastic obedience, and if, at the end of two months, he was inclined to persevere, the entire rule was read to him, concluding in these words: 'Behold the law under which thou wouldst fight; if thou canst observe it enter; if thou canst not, depart in freedom!' Three times during the year of novitiate this trial was renewed, and when the year was expired, if the novice persevered, he was warned that shortly the power of leaving the monastery would be lost, and the rule which he had only accepted thus far after mature deliberation, would become binding. If he still adhered to his original purpose, he was introduced into the oratory in presence of all the community, where, before God and his saints, he promised *stability*, or perpetual residence, and also reformation of his morals, and obedience, under pains of eternal damnation. With a declaration of this written with his own hand, and placed upon the altar, he threw himself at the feet of each of the brethren, begging them to pray for him; and he was henceforth considered a member of the community.

Such was the general spirit and foundation of the rule of St. Benedict. The rule itself is composed of seventy three chapters:—nine touch on the general duties of the abbot and the monks; thirteen upon worship and the divine services; twenty-nine upon discipline, faults, and penalties; ten upon internal administration of

the monastery; twelve upon various subjects, such as the reception of guests, the conduct of the brethren while traveling. Montalembert closes his notice of the Rule as follows:

Thirteen hundred years have passed since the hand of Benedict traced all those minute regulations, and nothing has been found more fit to strengthen the religious spirit and monastic life. The most admired and effectual reforms have scarcely had any other aim than to lead back the regular clergy to a code of which time has only confirmed the wisdom and increased the authority.

Among all these details of the rule, the scrupulous care which the legislator has taken to bind the Religious to the careful celebration of divine worship, according to the liturgical usage of the Roman church, is specially remarkable. They were to give themselves to prayer, chanted aloud by the community, first in the night, at vigils, which began about two in the morning and continued until dawn; then six times during the day—at prime, tierce, sexte, nones, vespers, and compline. The hundred and fifty psalms of David were divided among these seven services in such a manner that the whole psalter should be chanted every week; and this prayer in common was not to interrupt mental devotion, which, during the remaining time, was to be short and simple.

Then comes these noble rules of sobriety, which, as Bossuet says, take every thing superfluous from nature, and spare her all anxiety in respect to that which is necessary, and which are but a reproduction of the customs of the first Christians. To serve each other by turns in cooking and at the table; to eat, in silence, listening to the reading of some pious book, of two cooked dishes and one uncooked, with a pound of bread and a *hemine* of wine, whether they made two meals in the day or only one; to abstain from all flesh of quadrupeds; and to increase the number and severity of the fasts appointed by the Church. To have for clothing only a tunic, with a *cowl* for the choir, and a *scapulary* for work: this was nothing else than the hooded frock of the plowman and shepherds, borrowed from that of the slaves of pagan times, such as Columella has described. To sleep in one general dormitory; to sleep but little, and always in their clothes and shoes; and finally, to keep an almost continual silence during the whole day. Such were the minute and salutary regulations which authorized Benedict to declare that the life of a monk ought to be a perpetual Lent.

And there were other rules still better adapted to root out from the hearts of the Religious even the last allurements of pride, voluptuousness, and avarice. They could not receive either letter or present, even from their nearest relatives, without the permission of the abbot. In accepting the rule, they pledged themselves beforehand to bear patiently public and humiliating penances for the smallest faults, and even corporeal punishment, in case of murmuring or repetition of the offense, and this while still subject to temporary excommunication and final exclusion. But mercy appeared by the side of severity: the excluded brother who desired to return, promising amendment, was to be received anew, and three times in succession, before he was banished forever from the community.

However, in going back to the austerity of the ancient Fathers of the desert, Benedict does not hesitate to say, in the preamble of his rule, as has been seen, that he believed he had ordained nothing too hard or too difficult to be followed; and he ends by declaring that it was only a *little beginning*, a modest introduction to Christian perfection.

Such are the most remarkable features of this famous code, which has ruled so many souls for so many ages, and which although it has lost almost all its subjects, remains, notwithstanding, one of the most imposing monuments of Christian genius. Compared to the previous Oriental rules, its bears that seal of Roman wisdom, and that adaptation to Western customs, which has made it, according to the idea of Gregory the Great, a masterpiece of clearness and discretion, in which judges who are above all suspicion have not hesitated to recognize a character of good sense and gentleness, humanity and moderation, superior to every thing that could be found up to that time in either Roman or Barbarian laws, or in the habits of civil society.

When we reflect that all the other monastic systems, not only of the past, but even of the present day, are but modifications of this same rule, and that it emanated from the brain, and is the embodiment of the genius of the solitary hermit of Monte Cassino, we are lost in astonishment at the magnitude of the results which have sprung from so simple an origin. That St. Benedict had any presentiment of the future glory of his order, there is no sign in his rule or his life. He was a great and good man, and he produced that comprehensive rule simply for the guidance of his own immediate followers, without a thought beyond. But it was blessed, and grew, and prospered, mightily in the world. He has been called the Moses of a favored people; and the comparison is not inapt, for he led his order on up to the very borders of the promised country, and after his death, which, like that of Moses, took place within sight of their goal, they fought their way through the hostile wilds of barbarism, until those men who had conquered the ancient civilizations of Europe lay at their feet, bound in the fetters of spiritual subjection to the cross of Christ. The wild races of Scandinavia came pouring down upon Southern Europe in one vast march of extermination, slaying and destroying as they advanced, sending before them the terror of that doom which might be seen in the desolation which lay behind them; but they fell, vanquished by the power of the army of God, who sallied forth in turn to reconquer the world, and fighting not with the weapons of fire and sword, but, like Christian soldiers, girt about with truth, and having on the breastplate of righteousness, they subdued these wild races, who had crushed the conquerors of the earth, and rested not until they had stormed the stronghold, and planted the cross triumphantly upon the citadel of an ancient paganism. Time rolled on, and the gloom of a long age of darkness fell upon a world whose glory lay buried under Roman ruins. Science had gone, literature had vanished, art had flown, and men groped about in vain in that dense darkness for one ray of hope to cheer them in their sorrow. The castle of the powerful baron rose gloomily above them, and with spacious moat, dense walls, and battlemented towers, frowned ominously upon the world which lay abject at its feet. In slavery men were born, and in slavery they lived. They pandered to the licentiousness and violence of him who held their lives in his hands, and fed them only to fight and fall at his bidding. But far away from the castle there arose another building, massive, solid, and strong, not frowning with battlemented towers, nor isolated by broad moats; but with open gates, and a hearty welcome to all

comers, stood the monastery, where lay the hope of humanity, as in a safe asylum. Behind its walls was the church, and clustered around it the dwelling places of those who had left the world, and devoted their lives to the service of that church, and the salvation of their souls. Far and near in its vicinity the land bore witness to assiduous culture and diligent care, bearing on its fertile bosom the harvest hope of those who had labored, which the heavens watered, the sun smiled upon, and the winds played over, until the heart of man rejoiced, and all nature was big with the promise of increase. This was the refuge to which religion and art had fled. In the quiet seclusion of its cloisters science labored at its problems and perpetuated its results, uncheered by applause and stimulated only by the pure love of the pursuit. Art toiled in the church, and whole generations of busy fingers worked patiently at the decoration of the temple of the Most High. The pale, thoughtful monk, upon whose brow genius had set her mark, wandered into the calm retirement of the library, threw back his cowl, buried himself in the study of philosophy, history, or divinity, and transferred his thoughts to vellum, which was to molder and waste in darkness and obscurity, like himself in his lonely monk's grave, and be read only when the spot where he labored should be a heap of ruins, and his very name a controversy among scholars.

We should never lose sight of this truth, that in this building, when the world was given up to violence and darkness, was garnered up the hope of humanity; and these men who dwelt there in contemplation and obscurity were its faithful guardians;—and this was more particularly the case with that great order whose foundation we have been examining. The Benedictines were the depositaries of learning and the arts; they gathered books together, and reproduced them in the silence of their cells, and they preserved in this way not only the volumes of sacred writ, but many of the works of classic lore. They started Gothic architecture—that matchless union of nature with art—they alone had the secrets of chemistry and medical science; they invented many colors; they were the first architects, artists, glass-stainers, carvers, and mosaic workers in medieval times. They were the original illuminators of manuscripts, and the first transcribers of books; in fine, they were the writers, thinkers, and workers of a dark age, who wrote for no applause, thought with no encouragement, and worked for no reward. Their power, too, waxed mighty; kings trembled before their denunciations of tyranny, and in the hour of danger fled to their altars for safety; and it was an English king who made

a pilgrimage to their shrines, and, prostrate at the feet of five Benedictine monks, bared his back, and submitted himself to be scourged as a penance for his crimes.

Nearly fourteen hundred years have rolled by since the great man who founded this noble order died; and he who in after years compiled the "Saxon Chronicle," has recorded it in a simple sentence, which, amongst the many records of that document, we may at least believe, and which will conclude the chapter—'This year St. Benedict the Abbot, father of all monks, went to heaven.'

OFFICERS OF A MONASTIC ESTABLISHMENT.

The head and ruler of the Benedictine Monastery was the abbot—and his election and installation were events of great moment, not only in the establishment, but to all the country round about. In its palmy days, he ranked as peer, and the monarch himself could not enter the gates without the abbot's permission. The next man in office to the abbot was the prior, who, in the absence of his superior, was invested with full powers; but on other occasions his jurisdiction was limited—in some monasteries he was assisted by subpriors, in proportion to the size of the institution and number of its inmates. After the prior in rank came the precentor or chanter, an office only given to a monk who had been brought up in the monastery from a child. He had the supervision of the choral service, the writing out the tables of divine service for the monks, the correction of mistakes in chanting, which he led off from his place in the center of the choir; he distributed the robes at festivals, and arranged processions. The cellarer was intrusted with the food, drink, etc., of the monastery, also with the mazers or drinking cups of the monks, and all other vessels used in the cellar, kitchen, and refectory; he had to attend at the refectory table, and collect the spoons after dinner. The treasurer had charge of the documents, deeds and moneys belonging to the monastery; he received the rents, paid all the wages and expenses, and kept the accounts. The sacristan's duties were connected with the church; he had to attend to the altar, to carry a lantern before the priest, as he went from the altar to the lecturn, to cause the bell to be rung; he took charge of all the sacred vessels in use, prepared the host, the wine, and the altar bread. The almoner's duty was to provide the monks with mats or hassocks for their feet in the church, also matting in the chapter-house, cloisters, and dormitory stairs; he was to attend to the poor, and distribute alms amongst them, and in the winter, warm clothes and shoes. After the monks had retired from the refectory, it was his duty to go round and collect any drink left in the mazers to be given away to the poor. The kitchener was filled by a different monk every week, in turn, and he had to arrange what food was to be cooked, go round to the infirmary, visit the sick and provide for them, and superintend the labors of his assistants. The infirmarer had care of the sick; it was his office to administer to their wants, to give them their meals, to sprinkle holy water on their beds every night after the service of complin. A person was generally appointed to this duty who, in case of emergency, was competent to receive the confession of a sick man. The porter was generally a grave monk of mature age; he had an assistant to keep the gate when he delivered messages, or was compelled to leave his post. The chamberlain's business was to look after the beds, bedding, and shaving room, to attend to the dormitory windows, and to have the chambers swept, and the straw of the beds changed once every year, and under his supervision was the tailory, where clothes, etc, was made and repaired. There were other offices connected with the monastery, but these were the principal, and next to these came the monks who formed the convent with the lay brethren and novices.

We give brief notices of a few of the earlier Benedictine Abbeys.

MONASTIC INSTITUTIONS AND CIVILIZATION.

To appreciate the services rendered by the institutions which grew up under the rule of St. Benedict, we must look closely into the state of society which existed at the advent of Christianity, and which succeeded the downfall of the Roman Empire, and the processes by which the new civilization was planted in regions before utterly barbarous. Dr. Newman has described, in a short chapter, the Downfall and Refuge of Ancient Civilization, portions of which we introduce here.

There never was, perhaps, in the history of this tumultuous world, prosperity so great, so far-spreading, so lasting, as that which began throughout the vast Empire of Rome, at the time when the Prince of Peace was born into it. Preternatural as was the tyranny of certain of the Cæsars, it did not reach the mass of the population; and the reigns of the five good emperors, who succeeded them, are proverbs of wise and gentle government. The sole great exception to this universal happiness was the cruel persecution of the Christians; the sufferings of a whole world fell and were concentrated on them, and the children of heaven were tormented, that the sons of men might enjoy their revel. Their Lord, while His shadow brought peace upon earth, foretold that in the event He came to send 'not peace but a sword;' and that sword was first let loose upon His own people. 'Judgment commenced with the House of God;' and though, as time went on, it left Jerusalem behind, and began to career round the world and sweep the nations as it traveled on, nevertheless, as if by some paradox of Providence, it seemed at first, that truth and wretchedness had 'met together,' and sin and prosperity had 'kissed one another.' The more the heathens enjoyed themselves, the more they scorned, hated, and persecuted their true light and true peace. They persecuted Him, for the very reason that they had little else to do; happy and haughty, they saw in Him the sole drawback, the sole exception, the sole hindrance, to a universal, a continual sunshine; they called Him 'the enemy of the human race;' and they felt themselves bound, by their loyalty to the glorious and immortal memory of their forefathers, by their traditions of state, and their duties towards their children, to trample upon and, if they could, to stifle that teaching, which was destined to be the life and mold of a new world.

But our immediate subject here is, not Christianity, but the world that passed away; and before it passed, it had, I say, a tranquillity great in proportion to its former commotions. Ages of trouble terminated in two centuries of peace. The present crust of the earth is said to be the result of a long war of elements, and to have been made so beautiful, so various, so rich, and so useful, by the disciple of revolutions, by earthquake and lightning, by mountains of water and seas of fire; and so in like manner, it required the events of two thousand years, the multiform fortunes of tribes and populations, the rise and fall of kings, the mutual collision of states, the spread of colonies, the vicissitudes and the succession of conquests, and the gradual adjustment and settlement of innumerous discordant ideas and interests, to carry on the human race to unity, and to shape and consolidate the great Roman Power.

And when once those unwieldy materials were welded together into one mass, what human force could split them up again? what 'hammer of the earth' could shiver at a stroke a solidity which had taken ages to form? Who can estimate the strength of a political establishment, which has been the slow birth of time? and what establishment ever equaled pagan Rome? Hence has come the proverb, 'Rome was not built in a day;' it was the portentous solidity of its power that forced the gazer back upon an exclamation, which was the relief of his astonishment, as being his solution of the prodigy. And, when at length it was built, Rome, so long in building, was 'Eternal Rome;' it had been done once for all; its being was inconceivable beforehand, and its not being was inconceivable afterwards. It had been a miracle that it was

brought to be: it would take a second miracle that it should cease to be. To remove it from its place was to cast a mountain into the sea. Look at the Palatine Hill, penetrated, traversed, cased with brickwork, till it appears a work of man, not of nature; run your eye along the cliffs from Ostia to Terracina, covered with the debris of masonry; gaze around the bay of Baiæ, whose rocks have been made to serve as the foundations and the walls of palaces; and in those mere remains, lasting to this day, you will have a type of the moral and political strength of the establishments of Rome. Think of the aqueducts making for the imperial city, for miles across the plain; think of the straight roads stretching off again from that one centre to the ends of the earth: consider the vast territory round about it strewn to this day with countless ruins; follow in your imagination its suburbs, extending along its roads, for as much, at least in some directions, as forty miles; and number up its continuous mass of population, amounting, as grave authors say, to almost six millions; and answer the question, how was Rome ever to be got rid of? why was it not to progress? why was it not to progress for ever? where was that ancient civilization to end? Such were the questionings and anticipations of thoughtful minds, not specially proud or fond of Rome. 'The world,' says Tertullian, 'has more of cultivation every day, and is better furnished than in times of old. All places are opened up now; all are familiarly known; all are scenes of business. Smiling farms have obliterated the notorious wilderness; tillage has tamed the forest land; flocks have put to flight the beasts of prey. Sandy tracts are sown; rocks are put into shape; marshes are drained. There are more cities now, than there were cottages at one time. Islands are no longer wild; the crag is no longer frightful; everywhere there is a home, a population, a state, and a livelihood.' Such was the prosperity, such the promise of progress and permanence, in which the Assyrian, the Persian, the Greek, the Macedonian conquests had terminated

Education had gone through a similar course of difficulties, and had a place in the prosperous result. First, carried forth upon the wings of genius, and disseminated by the energy of individual minds, or by the colonizing missions of single cities, knowledge was irregularly extended to and fro over the spacious regions, of which the Mediterranean is the common basin. Introduced, in course of time, to a more intimate alliance with political power, it received the means, at the date of Alexander and his successors, both of its cultivation and its propagation. It was formally recognized and endowed under the Ptolemies, and at length became a direct object of the solicitude of the government under the Cæsars. It was honored and dispensed in every considerable city of the Empire; it tempered the political administration of the conquering people; it civilized the manners of a hundred barbarian conquests; it gradually reconciled uncongenial, and associated distant countries, with each other; while it had ever ministered to the fine arts, it now proceeded to subserve the useful. It took in hand the reformation of the world's religion; it began to harmonize the legends of discordant worships; it purified the mythology by making it symbolical; it interpreted it, and gave it a moral, and explained away its idolatry. It began to develope a system of ethics, it framed a code of laws; what might not be expected of it, as time went on, were it not for that illiberal, unintelligible, fanatical, abominable sect of Galileans? If they were allowed to make play, and get power, what might not happen? There again Christians were in the way, as hateful to the philosopher, as to the statesman. Yet in truth it was not in this quarter that the peril of civilization lay; it lay in a very different direction, over against the Empire to the North and North-east, in a black cloud of inexhaustible barbarian populations; and when the storm mounted overhead and broke upon the earth, it was those scorned and detested Galileans, and none but they, the men-haters and God-despisers, who, returning good for evil, housed and lodged the scattered remnants of that old world's wisdom, which had so persecuted them, went forth valiantly to meet the savage destroyer, tamed him without arms, and became the founders of a new and higher civilization. Not a man in Europe now, who talks bravely against the Church, but owes it to the Church, that he can talk at all.

But what was to be the process, what the method, what the instruments, what the place, for sheltering the treasures of ancient intellect during the convulsion, of bridging over the abyss, and of linking the old world to the new? In spite of the consolidation of its power, Rome was to go, as all things human go, and vanish for ever. In the words of inspiration, 'Great Babylon came in remembrance before God, and every island fled away, and the mountains were not found.' All the fury of the elements was directed against it; and, as a continual dropping wears away the stone, so blow after blow, and revolution after revolution, sufficed at last to heave up, and hurl down, and smash into fragments, the noblest earthly power that ever was. First came the Goth, then the Hun, and then the Lombard. The Goth took possession, but he was of noble nature, and soon lost his barbarism. The Hun came came next; he was irreclaimable, but did not stay. The Lombard kept both his savageness and his ground; he appropriated to himself the territory, not the civilization of Italy, fierce as the Hun, and powerful as the Goth, the most tremendous scourge of Heaven. In his dark presence the poor remains of Greek and Roman splendor died away, and the world went more rapidly to ruin, material and moral, than it was advancing from triumph to triumph in the Tertullian. Alas! the change between Rome in the hey-day of her pride, and in the agony of her judgment! Tertullian writes while she is exalted; Pope Gregory when she is in humiliation. He was delivering homilies upon the Prophet Ezekiel, when the news came to Rome of the advance of the Lombards upon the city, and in the course of them he several times burst out into lamentations at the news of miseries, which eventually obliged him to cut short his exposition.

'Sights and sounds of war,' he says, 'meet us on every side. The cities are destroyed; the military stations broken up; the land devastated; the earth depopulated No one remains in the country; scarcely any inhabitants in the towns; yet even the poor remains of human kind are still smitten daily and without intermission. Before our eyes some are carried away captive, some mutilated, some murdered. She herself, who once was mistress of the world, we behold how Rome fares; worn down by manifold and incalculable distresses, the bereavement of citizens, the attack of foes, the reiteration of overthrows, where is her senate? where are her people? We, the few survivors, are still the daily prey of the sword and of other innumerable tribulations. Where are they who in a former day reveled in her glory? where is their pomp, their pride, their frequent and immoderate joy?—youngsters, young men of the world, congregated here from every quarter, where they aimed at a secular advancement. Now no one hastens up to her for preferment; and so it is with other cities also; some places are laid waste by pestilence, others are depopulated by the sword, others are tormented by famine; and others are swallowed up by earthquakes.'

These words, far from being a rhetorical lament, are but a meagre statement of some of the circumstances of a desolation in which the elements themselves, as St. Gregory intimates, as well as the barbarians, took a principal part. In the dreadful age of that great Pope, a plague spread from the lowlands of Egypt to the Indies on the one hand, along Africa across to Spain on the other, till, reversing its course, it reached the eastern extremity of Europe, For fifty-two years did it retain possession of the infected atmosphere, and, in Constantinople, during three months, five thousand, and at length ten thousand persons, are said to have died, daily. Many cities of the East were left without inhabitants; and in several districts of Italy there were no laborers to gather either harvest or vintage. A succession of earthquakes accompanied for years this heavy calamity. Constantinople was shaken for above forty days. Two hundred and fifty thousand persons are said to have perished in the earthquake of Antioch, crowded, as the city was, with strangers for the festival of the Ascension. Berytus, the eastern school of Roman jurisprudence, called, from its literary and scientific importance, the eye of Phœnicia, shared a similar fate. These, however, were but local visitations Cities are indeed the homes of civilization, but the wide earth, with her hill and dale, open plain and winding valley, is its refuge.

THE ABBEY OF ST. GALL.*

THE Abbey of St. Gall owed its origin to an Irish disciple, of that name, of St. Columbanus, who, in the seventh century, penetrated into the recesses of the Helvetian mountains, and there fixed his abode in the midst of a pagan population. Under the famous abbot St. Othmar, who flourished in the time of Pepin, the monks received the Benedictine rule, and from that time the monastery rapidly grew in fame and prosperity, so that in the ninth century it was regarded as the first religious house north of the Alps. It is with a sigh of that irrepressible regret called forth by the remembrance of a form of beauty that is dead and gone for ever, that the monastic historian hangs over the early chronicles of St. Gall. It lay in the midst of the savage Helvetian wilderness, an oasis of piety and civilization. Looking down from the craggy mountains, the passes of which open upon the southern extremity of the lake of Constance, the traveler would have stood amazed at the sudden apparition of that vast range of stately buildings which almost filled up the valley at his feet. Churches and cloisters, the offices of a great abbey, buildings set apart for students and guests, workshops of every description, the forge, the bakehouse, and the mill, or rather mills, for there were ten of them, all in such active operation, that they every year required ten new millstones; and then the houses occupied by the vast numbers of artisans and workmen attached to the monastery; gardens, too, and vineyard creeping up the mountain slopes, and beyond them fields of waving corn, and sheep speckling the green meadows, and far away boats busily plying on the lake and carrying goods and passengers—what a world it was of life and activity; yet how unlike the activity of a town! It was, in fact, not a town, but a house,—a family presided over by a father, whose members were all knit together in the bonds of common fraternity. I know not whether the spiritual or the social side of such a religious colony were most fitted to rivet the attention. Descend into the valley, and visit all these nurseries of useful toil, see the crowds of rude peasants transformed into intelligent artisans, and you will carry away the impression that the monks of St. Gall had found out the secret of creating a world of happy Christian factories. Enter their church and listen to the exquisite modulations of those chants and sequences peculiar to the abbey which boasted of possessing the most scientific school of music in all Europe, visit their scriptorium, their library, and their school or the workshop where the monk Tutilo is putting the finishing touch to his wonderful copper images, and his fine altar frontals of gold and jewels, and you will think yourself in some intellectual and artistic academy. But look into the choir, and behold the hundred monks who form the community at their midnight office, and you will forget every thing, save the saintly aspect of those servants of God who shed abroad over the desert around them the good odor of Christ, and are the apostles of the provinces which own their gentle sway. You may quit the circuit of the abbey and plunge once more into the mountain region which rises beyond, but you will have to wander far before you find yourself beyond the reach of its softening humanizing influence. Here are distant cells and hermitages with their chapels, where the shepherds come for early mass; or it may be that there meets you, winding over the mountain paths of which they sing so sweet-

* *Christian Schools and Scholars. Longman:* 1867.

ly,* going up and down among the hills into the thick forests and the rocky hollows, a procession of the monks carrying their relics, and followed by a peasant crowd. In the schools you may have been listening to lectures in the learned, and even in the Eastern tongues; but in the churches, and here among the mountains, you will hear these fine classical scholars preaching plain truths, in barbarous idioms, to a rude race, who, before the monks came among them, sacrificed to the Evil One, and worshiped stocks and stones.

Yet, hidden away as it was among its crags and deserts, the abbey of St. Gall was almost as much a place of resort as Rome or Athens—at least to the learned world of the ninth century. Her schools were a kind of university, frequented by men of all nations, who came hither to fit themselves for all professions. You would have found here not monks alone and future scholastics, but courtiers, soldiers, and the sons of kings. The education given was very far from being exclusively intended for those aspiring to the ecclesiastical state; it had a large admixture of the secular element, at any rate in the exterior school. Not only were the Sacred sciences taught with the utmost care, but the classic authors were likewise explained; Cicero, Horace, Virgil, Lucan, and Terence were read by the scholars, and none but the very little boys presumed to speak in any thing but Latin. The subjects for their original compositions were mostly taken from Scripture and Church history, and having written their exercises they were expected to recite them, the proper tones being indicated by musical notes. Many of the monks excelled as poets, others cultivated painting and sculpture, and other exquisite cloistral arts; all diligently applied to the grammatical formation of the Tudesque dialect, and rendered it capable of producing a literature of its own. Their library in the eighth century was only in its infancy, but gradually became one of the richest in the world. They were in correspondence with all the learned monastic houses of France and Italy, from whom they received the precious codex, now of a Virgil or a Livy, now of the Sacred Books, and sometimes of some rare treatise on medicine or astronomy. They were Greek students, moreover, and those most addicted to the cultivation of the 'Cecropian Muse' were denominated the 'fratres Ellenici.' The beauty of their early manuscripts is praised by all authors, and the names of their best transcribers find honorable mention in their annals. They manufactured their own parchment out of the hides of the wild beasts that roamed through the mountains and forests around them, and prepared it with such skill that it acquired a peculiar delicacy. Many hands were employed on a single manuscript. Some made the parchment, others drew the fair red lines, others wrote on the pages thus prepared; more skillful hands put in the gold and the initial letters, and more learned heads compared the copy with the original text, this duty being generally discharged during the interval between matins and lauds, the daylight hours being reserved for actual transcription. Erasure, when necessary, was rarely made with the knife, but an erroneous word was delicately drawn through by the pen, so as not to spoil the beauty of the codex. Lastly came the binders, who inclosed the whole in boards of wood, cramped with ivory or iron, the Sacred Volumes being covered with plates of gold, and adorned with jewels.

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* Scandens et descendens inter montium confinia
Silvarum scrutando loca, valliumque concava.

(*Hymn for the Procession of Relics. ap. Leibnitz.*)

Among the masters and scholars, whose reputation shed a lustre on the annals of St. Gall, was Iso, styled by Ekkehard, 'a doctor magnificus,' whose pupils were in great demand by all the monasteries of Gall and Burgundy, and Moengall (or Marcellus, a nephew of the Irish bishop Marx, both of whom entered the cloister in 840, on their return from Rome), who extended, if he did not introduce the study of Greek into the interior school. Of the pupils of the latter, Notker, Ratpert, and Tutilo, were distinguished for rare scholarship, and in music, sculpture, and painting. Tutilo could preach both in Latin and Greek; and statuary of his workmanship adorned most of the finest churches in Germany. Ratpert succeeded master Iso in the external school, and was famous as a poet. But Notker was the best type of the culture of St. Gall—at once scholar, poet and musician.

It was the reputation of learning enjoyed by St. Gall which had first attracted him thither, for indeed, says Ekkehard, 'he was devoured with a love of grammar.' Like a true poet, he was keenly susceptible to the sights and sounds of nature, and loved to 'study her beautifulness' in that enchanted region of lakes and mountains. The gentle melancholy inseparable from exalted genius, which in him was increased by his exceeding delicacy of organization, found its expression in the wild and mystic melodies which he composed. The monotonous sound of a mill-wheel near the abbey suggested to him the music of the 'Media Vita,' the words being written whilst looking into a deep gulf over which some laborers were constructing a bridge. This antiphon became very popular in Germany, and was every year sung at St. Gall during the Rogation Processions But it was not as a poet or man of science that the 'Blessed Notker' was best known to posterity; profoundly learned in human literature, he yet, says Ekkehard, applied more to the Psalter than to any other book. Even in his own lifetime he was revered as a saint. He was master of the inferior and claustral school at the same time as Ratpert governed the exterior school, and kept up the same strict discipline, 'stripes only excepted.' The gentleness of his disposition peeps out in the fact that one of the faults he was hardest on in his pupils was the habit of bird's-nesting. He was always accessible; no hour of day or night was ever deemed unseasonable for a visit from any one who brought a book in their hands. For the sake of maintaining regular observance, he once forbade his disciples to whisper to him in time of silence, but the abbot enjoined him under obedience to let them speak to him whenever they would. Ratpert relates a story of him, which shows the opinion of learning and sanctity in which he was held. The emperor Charles, having on one occasion come to the monastery on a visit, he brought in his suite a certain chaplain, whose pride appears to have taken offense at the consideration with which his master treated the Blessed Notker. When they were about to depart, therefore, seeing the man of God sitting, as was his custom, with the Psalter in his hand, and recognizing him to be the same man who, on the previous day, had solved many hard questions proposed to him by Charles, he said to his companions, 'There is he who is said to be the most learned man in the whole empire. But if you like, I will make this most excellent wiseacre a laughing-stock for you, for I will ask him a question, which, with all his learning he will not be able to answer.' Curious to see what he would do, and how Notker would deal with him, they agreed to his proposal, and all went together to salute the master who courteously rose, and asked them what they

desired. Then said the unhappy man of whom we spoke, 'O most learned master, we are very well aware that there is nothing you do not know. We therefore desire you to tell us, if you can, what God is now doing in heaven?' 'Yes,' replied Notker, 'I can answer that question very well. He is doing what he always has done, and what He is shortly about to do to thee, He is exalting the humble, and humbling the proud.' The scoffer moved away, while the laugh was turned against him. Nevertheless, he made light of Notker's words, and the prediction of evil which they seemed to contain regarding himself. Presently the bell rang for the king's departure, and the chaplain, mounting his horse, rode off with a great air in front of his master. But before he came to the gate of the city the steed fell, and the rider being thrown on his face, broke his leg. Abbot Hartmot hearing of this accident, desired Notker to visit the sick man, and pardon him, giving him his blessing. But the foolish chaplain protested that the misfortune had nothing to do with Notker's prediction, and continued to speak of him with the greatest contempt. His leg, however, remained in a miserable state, until one night his friends besought Notker to come to him and aid him with his prayers. He complied willingly enough, and touching the leg, it was immediately restored; and by this lesson the chaplain learnt to be more humble for the future.

Notker was the author of various works, amongst others of a German translation of the Psalter, which Vadianus speaks of in his treatise on the 'Ancient Colleges of Germany,' and which he says is scarcely intelligible by reason of the excessive harshness of the old Tudesque dialect. He gives a translation of the 'Creed,' and the 'Our Father,' from Notker's version, in which it is not difficult to trace the German idiom. Notker's German studies were yet more extensively carried on by his namesake, Notker Labeo, or the Thick-Lipped, who wrote many learned works in the vernacular, and was also a great classical scholar. He translated into German the works of Aristotle, Boëthius, and Martian Capella, and some musical treatises, all which are still preserved. His translation of St. Gregory's 'Morals' is lost. He is commemmorated in the chronicles of his House as 'the kind and learned master,' and whilst he presided over the claustral school, he educated a great many profound scholars, among whom was Ekkehard junior, the author of the chronicle 'De Casibus S. Galli,' and of the celebrated 'Liber Benedictionum.' This Ekkehard, at the request of the empress, transcribed Notker's 'Paraphrase of the Psalms' for her use with his own hand, and corrected a certain poem which his predecessor Ekkehard I. had written when a school-boy, and which was full of Tudesque barbarisms, such as the delicate ear of Ekkehard junior might not abide. He held that the barbarous idioms could not be translated into Latin without a great deal of painstaking. '*Think* in German,' he would say to his scholars, 'and then be careful to render your thought into correct Latin.' There was yet a third Ekkehard whose memory is preserved in the annals of St. Gall under the surname of *Palatinus*. He was nephew to Ekkehard I., and presided over both the exterior and interior schools, and that with great success. He made no distinction between noble and plebeian scholars, but employed those who had less talent for learning, in writing, painting, and other like arts. He was able to take down in short-hand the substance of any thing he heard, and two discourses are still preserved thus noted by his hand. He was afterwards most unwillingly summoned to the Court of Otho I., who appointed him his

chaplain and secretary, and tutor to his son Otho II. So venerated was this great man throughout Germany, that when he attended the council of Mentz in 976, six bishops rose up to salute their old master, all of them having been educated in the school of St. Gall. To this list of masters I must add the name of another Notker, who, from his strict observance of discipline, received the surname of 'Piperis-granum,' or the Peppercorn, though his pungency of temper did not prevent his brethren from commemmorating him in their obituary as the 'Doctor benignissimus.' He was renowned as a physician, a painter, and a poet, and was also well skilled in music.

ABBEY OF REICHENAU. MEINRAD.*

At the western extremity of the lake of Constance, just where it narrows towards the outlet of the Rhine, lies a green island sparkling like an emerald gem on the unruffled surface of the waters. There, half hidden amid the luxuriant foliage, you may still see the minster of that famous abbey called Augia by its Latin historians, but better known by its German name of Reichenau.

Reichenau had its own line of great masters, among whom Ermenric, who could do such generous justice to the excellence of others, was himself worthy to be reckoned. The most illustrious was, perhaps, the cripple Hermann Contractus, originally a pupil of St. Gall's, who is said to have prayed that he might not regain the use of his limbs, but that he might receive instead a knowledge of the Scriptures. He was master of Latin, Greek, Hebrew, and Arabic; he wrote treatises on history, poetry, ethics, astronomy, and mathematics; he calculated eclipses, and explained Aristotle, and, in spite of an impediment in his speech, his lectures were so learned that he had pupils from the most distant provinces of Italy. He set his own poems to music, made clocks and organs, and was as much revered for his sanctity as his universal genius. Many hymns and antiphons used by the Church are attributed to his pen, among others the *Alma Redemptoris*. But if Hermann was the most famous scholar of Reichenau, a yet greater celebrity, though of a different kind, attaches to the name of Meinrad. The story of his vocation to the eremitical life affords an apt illustration of the contemplative character already noticed as so frequently belonging to the early pedagogues; and as it presents us with an agreeable picture of a 'whole play-day' in the Dark Ages, we will give it as it stands in the pages of the monk Berno. Meinrad was the son of a Swabian nobleman of the house of Hollenzollern, and had studied in the monastic school under abbot Hatto and his own uncle Erlebald. When the latter became abbot he appointed Meinrad to the care of the school which was attached to a smaller house dependent on Reichenau, and situated at a spot called Bollingen, on the lake of Zurich. He accordingly removed thither, and had singular success with his scholars, whom he inspired with great affection by reason of his gentle discipline. He used to take them out for walking parties and fishing parties, into what Berno, his biographer, calls 'the wilderness,' a wilderness, however, which was adorned with a majestic beauty to which Meinrad was not insensible. One day he and his boys crossed the lake in a small boat, and landing on the opposite shore, sought for some quiet spot where they might cast their fishing-lines. Finding a little stream which flowed into the lake and gave

* Christian Schools and Scholars. Vol. I., p. 240.

good promise of trout, Meinrad left them to pursue their sport, and strolled about, meditating on the joys of that solitary life after which he secretly pined. After a while, returning to his scholars, he found that their fishing had been unusually successful, and taking up their baskets, they retraced their steps to the village of Altendorf, where they entered the house of a certain matron to rest and refresh themselves with food. Whilst the boys ate and drank, and enjoyed themselves in their own way, Meinrad and their hostess engaged in conversation, and Meinrad, who was full of the thoughts to which his mountain walk had given rise, opened his whole heart to her. 'Beyond all riches,' he said, 'I desire to dwell alone in this solitude, that so I might wholly give myself to prayer, could I but find some one who would minister to me in temporal things.' The good lady immediately offered to provide him with whatever he wanted, in order to carry out his design; and the result of that day's fishing-party was the establishment of the former scholasticus of Bollingen in a little hermitage which he constructed for himself out of the wattled boughs of trees. But he found himself in one way disappointed; he had sought the desert to fly from the world, and the world followed him thither in greater throngs than he had ever encountered at Reichenau. The saints possess a strange power of attraction, and neither mountains nor forests are able to hide them. In his own day men compared St. Meinrad to the Baptist, because the multitudes went out into the wilderness to hear him preach penance and remission of sins. For seven years he continued to dispense the Word of Life to the pilgrims who gathered about him from all parts of Europe. But one day unable to resist his longing for retreat, he took his image of Our Lady, a missal, a copy of St. Benedict's rule, and the works of Cassian, and laden with these, his only treasures, he plunged into the forest, and choosing a remote and secluded spot, erected a rude chapel which he dedicated to Our Lady, and a yet ruder dwelling for himself. There he lived for thirty years, and at the end of that time he was assassinated in his hermitage by some ruffians who hoped to find some hidden treasure in his cell. His body was carried back to Reichenau, and in after years (about 988) the great sanctuary of Einsiedeln rose over the site of his hermitage, where is still venerated the image of Our Lady which he had formerly carried thither with his own hands.

EINSIEDELN.

The Abby of Einsiedeln, after encountering many disasters by fire and spoliation, has outlived the sanctity and present usefulness of both St. Gall and Reichenau, and is still the resort annually of thousands of pilgrims from all parts of Europe. In 1861, on the celebration of the 1000th anniversary of its foundation, an almost incredible concourse of people assembled to make their offerings to 'Our Lady of the Hermits.' On this occasion, the King of Prussia and Prince of Hohenzollern-Sigmaringen presented the Abby with two valuable historical paintings by Mücke, of Dusseldorf, one representing St. Meinrad preaching on the Etzel, and the other the presentation of the Sacred Image by Hildegarde, first Abbess of the convent of Zürich. The Abbey now numbers sixty priests, and twenty brothers of the Benedictine order, with a number of lay brethren for the management of the property.

MODIFICATIONS IN PLAN FOR 1873.

SINCE the issuing of the Number for June (National Series No. 30, Entire Series No. 75), and indeed since the printing of the greater portion of the present Number (for October, 1873,) we have found it necessary to modify the plan of publication as announced in the Prefatory Note on page 5, and in the Contents of the Volume on page 8. We have found it impossible to revise and print the entire series of volumes which constitute the American Library of Practical Education, or to make out the GENERAL INDEX, based on the Special Indexes of the twenty-four volumes of this Journal—the Contents of the entire series, and the Indexes, special and General, it was calculated, would occupy the volume (xxiv.) after page 544.

The Indexes, special and general, together with the Contents and Indexes of the separate treatises which have been, or may be made up of chapters first published in the American Journal of Education, will be issued in a Supplementary Volume in 1873. This Volume (XXV) will be issued in parts of the usual number of pages, at $1.25 each, or $4.00 for the year, payable on delivery.

HENRY BARNARD.

HARTFORD, Oct. 15, 1873.

CONTENTS—NATIONAL SERIES, VOLUME VIII.

PAGE.

Number 31 (*Entire Series No.* 76), *for October* 15, 1873 417–640

I. THE ENGLISH UNIVERSITIES 401–416
1. The College in the English Universities 401
2. The College in the older Continental Universities 402
3. The Domestic Side of University Life 410
II. MILITARY SYSTEMS AND SCHOOLS IN RUSSIA 417
1. Military Schools 418
2. Naval Schools 431
III. LANGUAGE AND LITERATURE OF ANCIENT GREECE IN ENGLAND 433–436
IV. BENEFACTORS OF AMERICAN EDUCATION 433–450
WILLIAM ROBINSON—Robinson Female Seminary, Exeter, N. H. 439
SAMUEL WILLETS—Swarthmore College, Delaware County, Penn. 446
EZRA CORNELL—Cornell University, Ithica, N. Y. 447
V. ENDOWMENTS OF AMERICAN COLLEGES 451–452
1. Harvard. 2. Yale 451
VI. SUPERIOR INSTRUCTION—HISTORICALLY CONSIDERED 453–512
1. Higher Education in Greece 453
Schools of Plato, Socrates, Aristotle, Museum of Alexandria 454
2. Higher Education among the Romans 467
Athenæum of Rome—University of Athens 477
3. Christianity and Academic Study 486
Tetradirion of Constantine—Law School at Rome 487
4. Origin and Organization of Faculties 495
VII. THE EARLIEST CHRISTIAN SCHOOLS AND TEACHERS 515–536
1. Catechetical School at Alexandria and Berytus 515
Origin—Subjects and Methods of Teaching 516
2. St. Benedict and His Rule 525
The Benedictine Convents and Schools 533
VIII. MODIFICATION OF PLAN OF PUBLICATION FOR 1873 545–546
Contents of Numbers for October and December 546
IX. SCHOOL ARCHITECTURE 647–656
Plans in Report of U. S. Commissioner for 1867–8 647

Number 32 (*Entire Series No.* 77), *for December* 15, 1873 657–848

I. ELEMENTARY NATIONAL EDUCATION IN GREAT BRITAIN 659–698
1. England—Parliamentary Action in 1870 and 1873 659
2. Ireland—English Policy Respecting Irish Popular Education 679
3. Scotland—Elementary School Act of 1872 693
II. AMERICAN PUBLIC INSTRUCTION 697–724
1. School Legislation of Massachusetts—Colonial and State 697
2. Constitutional Ordinances Respecting Schools and Education since 1867 713
III. REFORMATORY SCHOOLS AND EDUCATION 725–736
Barnard's Reformatory Schools 725
Principles and Results of M. Demetz's System at Mettray 730
IV. EARLY CHRISTIAN SCHOOLS—*Continued* 737–740
Columbanus and Luxueil—Columba and Iona 737
V. TEACHING ORDERS OF THE CATHOLIC CHURCH 742–744
VI. ANCIENT UNIVERSITY OF PARIS 745–758
Merging and Association of Individual Schools 745
Dominicans and other Religious Orders 775
VII. SUPERIOR INSTRUCTION IN DIFFERENT COUNTRIES 777–832
1. Spain—University of Salamanca—Alcala 777
2. The Netherlands—Louvain 783
3. Scandinavian States—Denmark, Norway, and Sweden 787
4. Great Britain—Scotland—Ireland 791
ANNOUNCEMENT FOR 1874 833
INDEX to Volume VIII., National Series—(XXIV., Entire Series) 835

Plans of Boston Grammar School-houses.

BY HON. JOHN D. PHILBRICK, SUPERINTENDENT OF PUBLIC SCHOOLS.

Before describing our latest school edifice (the Norcross Grammar School-house, in South Boston, completed and dedicated March 10, 1868), which embodies in design, construction, and equipment, several excellent features, not found in any one of its predecessors, it may be desirable to note the successive modifications which have been introduced into buildings for this class of schools.

The Boston Grammar School-house of forty years ago, was a two story edifice, each story containing one hall or school-room, with seats for about one hundred and eighty pupils. These halls were wholly destitute of such appendages or conveniences as recitation rooms, clothes-rooms, closets, and blackboards. In each of these large rooms there were usually three teachers, and their recitations had to be carried on at the same time, while the pupils not occupied in reciting were expected to close their ears to the surrounding din, and attend to their tasks. Of this type was the old Mayhew School-house, which continued to be occupied until 1846.

The first modification of this type consisted chiefly in the addition of a third story, the two upper stories being appropriated to the two halls as before, and the lower story to a ward-room or to Primary Schools. An illustration of this modified type is found in the Wells School-house, a cut of which Mr. Mann introduced into his Report on School-houses, as the best City Grammar School-house in 1838. It was subsequently remodelled, and is just now being replaced by a structure of the Norcross type. There was, of course, some improvement in respect to style of finishing and furnishing, but no new feature of importance added. The first important steps of progress consisted in the addition of two recitation rooms of moderate dimensions to each of the two large school-rooms or halls. This was instituted about the year 1840, and from this time until 1848, the recitation rooms were embraced in all the plans for new buildings, and most of the old buildings were enlarged for the purpose of securing these much needed conveniences. The Brimmer School-house, erected in 1843, was an example of this improvement. Recently it has been remodelled and enlarged.

In 1848, the Quincy School-house was erected, a description of which is contained in Barnard's School Architecture. This building was not, properly speaking, a modification of what had preceded it, either here or elsewhere. *It was a* NEW *type.* Its main features were these.

1. It was large. Up to this time, a Grammar School containing four hundred pupils was considered very large. This building had six hundred and sixty seats in its school-rooms, exclusive of the hall.

2. It contained a separate school-room for each teacher, twelve in all, and, of course, recitation rooms were not needed.

3. It contained a hall large enough to seat comfortably, all the pupils that could be accommodated in the school-rooms, and even more.

4. It contained a clothes-room attached to each school-room, through which the *pupils* passed in entering and leaving their respective rooms.

5. It contained a separate desk and chair for each pupil. This was probably the first Grammar School-house into which this feature was introduced.

All the Grammar School-houses which have been built in this city during the past twenty years, have been of this type. Modifications more or less important have from time to time been introduced, but the *type has not been changed.* The chief modification of this type which has been made in the plans of the buildings erected during the past fifteen years, consisted in increasing the number of school-rooms to fourteen by cutting off about two-fifths of the size of the hall for this purpose. This modification, so far from being an improvement, was undoubtedly a retrograde step. The rooms thus gained were too near the sky for ordinary school purposes, the hall was rendered too small in proportion to the size of the school, and the number of school-rooms was too great for a single Grammar School, containing one series of grades. The Prescott Grammar School-house, erected two years ago, a description of which may be found in Barnard's Journal of Education, Vol. XVI., is an improvement on the *modified* Quincy type which had been in vogue for some years, inasmuch as it is only *three* stories high, and has a sufficiently spacious hall. It is a noble edifice, but it is too large, having *sixteen* school-rooms, and the plan is more costly in proportion to the accommodations than that of any other building which has been built in this city.

The Superintendent of Schools, in a report submitted to the School Board in 1867, set forth his objections to the buildings which he calls *modifications of the Quincy type*, and advocated the adoption of a plan for a Grammar School-house, as a model or standard, which should provide for only three stories, and only *ten* school rooms, with a hall spacious enough to seat comfortably all the pupils that the ten school-rooms would accommodate.

In determining the plan of the Norcross building, the Superintendent's recommendation was considered, but not adopted in full. The Committee on Public Buildings of the City Council who really had all the *power* to decide what the plan should be, concluded to adopt a plan which may be called a compromise between that of the modified Quincy and that recommended by the Superintendent. The improvements on the Quincy type consist in its architectural character, in its style of finish, in its heating and ventilating apparatus, and in some minor details, especially for security against fire.

[Before giving Mr. Philbrick's description of the Norcross School-house, we will introduce the plans of the houses above referred to, with descriptions written at the time of their completion, to mark the successive modifications of this class of houses, together with statistics and remarks in the dedicatory exercises, to show the interest taken in their Public Schools by the most eminent citizens of Boston. H. B.]

Plan of the Norcross School-house.

The building is located on a lot of land bounded on three of its sides by D, Fifth, and Gold streets, the principal front facing on D Street. The building is three stories high exclusive of the basement and attic, the main building having a frontage on D Street of 90 ft. 4 in., and on Fifth and Gold streets 61 ft. 8 in. In the centre of the D-street and rear sides is an *avant corps*, or projection from the main building, each projecting 7 ft. 4 in. and having a width of 34 ft. The entrances to the building, of which there are two, one in front, the other in the rear, are in the projections. The entrance hall extends across the building from front to rear and is 22 ft. wide in the centre of the building, a staircase and scholars' cloak-rooms occupying a portion of the width at each end of the hall.

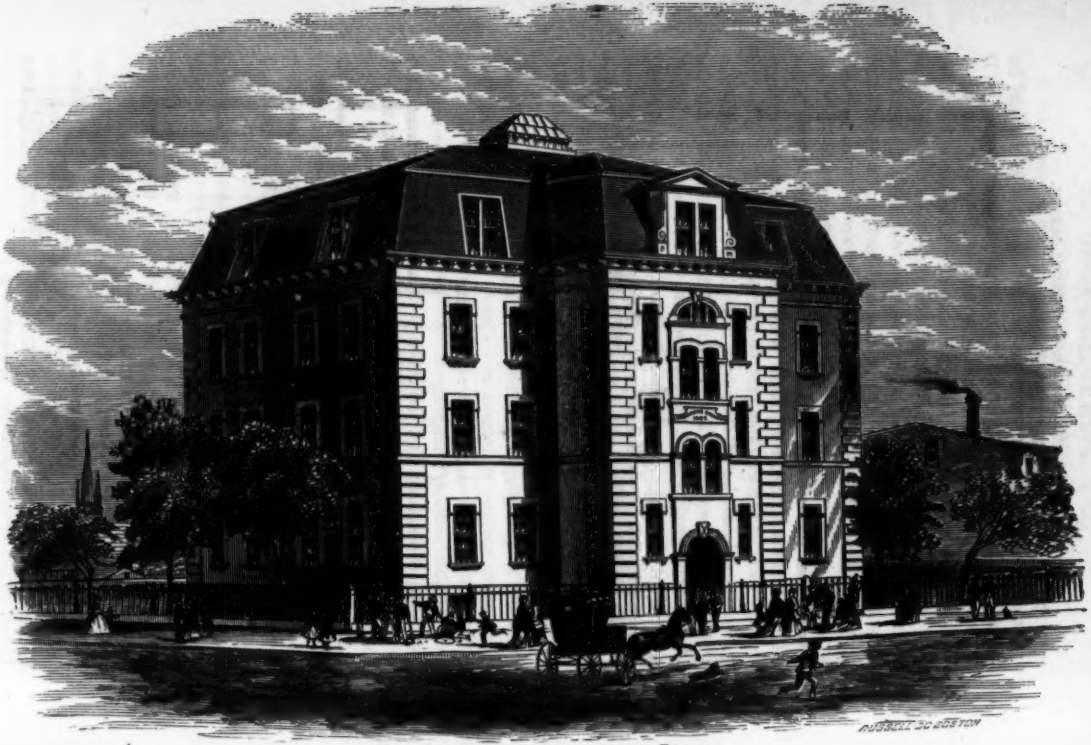
On each side of the entrance hall, in each of the three stories, are two school-rooms, each 29 by 32 ft. and 12 ft. 6 in. high. Each of these rooms, twelve in all, has its separate cloak-room for scholars, each about 5 by 17 ft., connecting both with hall and school-room, and a small room for the teacher, 6 by 10 ft., connecting with the school-room. The teachers' rooms are located in the angles of the projections, a broad and well lighted staircase occupying the middle portion at each end of the halls. In the attic, the whole of the main building within the high Mansard roof, is devoted to a hall about 54 by 80 ft. and 16 ft. high, for exhibitions and general exercises; in the projections are the staircases and closets for apparatus, &c. The large hall is lighted from all sides, and the whole floor space is clear of obstructions, a handsome stucco cornice finishes the angle of the walls and ceiling, and the walls, which are entirely vertical, are finished about 4 ft. high with hard wood. It is larger than any other school-house hall in the city.

The basement is 10 ft. high in the clear, 5 ft. of which is above the level of the yard paving. In this story is a Committee room about 17 by 30 ft., a janitor's room, teachers' water closets, the heating apparatus and fuel room, and two play-rooms for scholars, each 29 by 32 ft.

Each school-room is furnished with 56 single desks and chairs, a teacher's platform, desk, chair, and waste-basket, a clock and thermometer, blackboards on two sides of each room, with neat receptacles for chalk at the bottom, and cases within the thickness of the partition walls for containing chalk and other necessary articles.

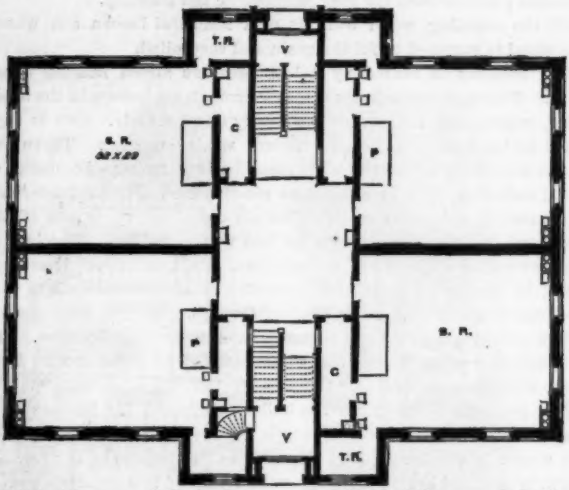
Each school-room is lighted by four large windows, which are provided with inside blinds with rolling slats, for regulating the quantity of light. All the school-rooms and the large hall are in communication with the head master's room by means of bells and speaking tubes.

In the corridor of each story are two enamelled iron sinks supplied with Cochituate water. The teachers' closets in the basement are fitted with wash-bowls and water-closets. The school privies are



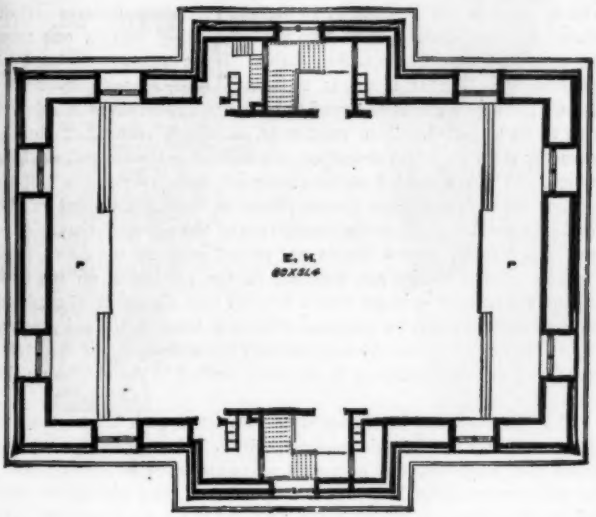
NORCROSS GRAMMAR SCHOOL-HOUSE. BOSTON.

1. First, Second, and Third Floors.



S. R. School Room. C. Clothes Room. T. R. Teacher's Room. P. Platform.

2. Hall.



located in the rear of the yard, and are approached by a covered and screened passage from the rear entrance of the building.

All the standing wood work is of a beautiful brown ash wood. The wood is gummed to fill the grain and then oiled.

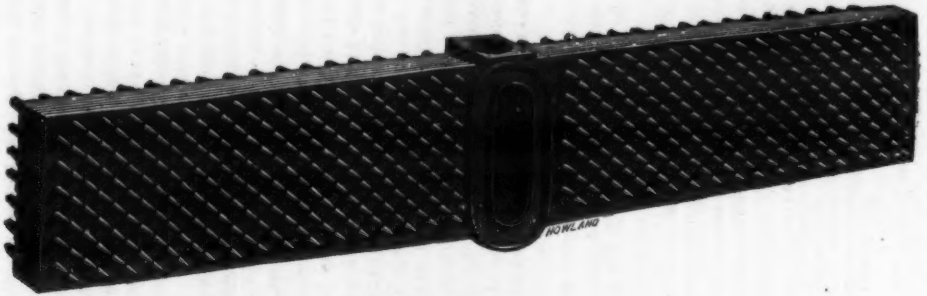
The building is heated by a low pressure steam heating apparatus. There are two tubular wrought-iron steam boilers in the basement, which may be worked conjointly or separately. One is supposed to be sufficient for all ordinary winter weather. There are in the basement connected with these boilers, twenty-six stacks of steam radiators, each in a separate air-chamber. Each school-room is connected with two of these hot air-chambers by means of tin pipes and registers located on its two weather sides. The hall is also connected with two of a large size. Cold out-door air is conveyed by means of ventiducts to each hot air-chamber where it is moderately warmed by being *strained* through the stack of radiators [see accompanying cut] and thence passed to the school-rooms. The radiators are of cast-iron; the whole number of them is four hundred, with aggregate of four thousand feet of radiating surface.

The pressure of steam on the boilers sufficient for heating purposes varies from *three* to *five* pounds to the square inch. As fast as the steam is condensed, it is returned to the boilers in the form of warm water, and hence, it is only at intervals of two or three weeks, that it is necessary to replenish the boilers with cold water.

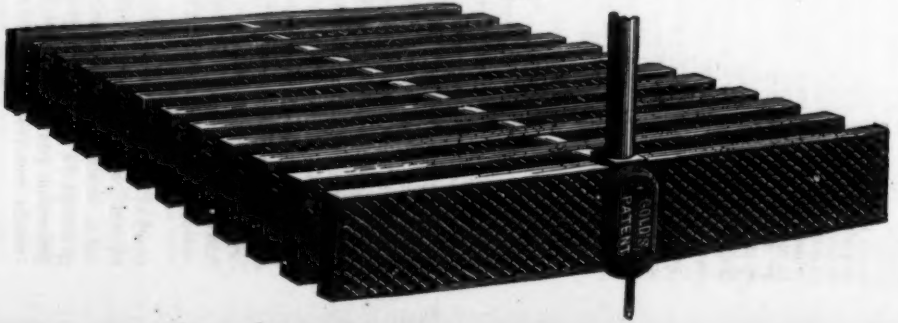
The plan of ventilation is in some respects different from that in any other school building in the city. Each school-room is provided with a separate ventiduct 16 by 16 inches in the clear, constructed of smoothly planed boards, with two valves opening into it, one near the floor and the other near the ceiling. These valves are about 16 by 24 inches. The lower one is to be kept open for ordinary ventilation; the upper one is designed to be opened when there is surplus heat to be expelled. The ventiducts, although connected to the rooms by the valves just described, are located in the several clothes-rooms, and are extended up into the roof; from thence the foul air escapes through one large ejector placed at the highest point of the roof. To further assist in the ventilation of the school-rooms, cloak-rooms and halls, swivel blinds are placed over all the doors, and movable glazed sashes are inserted in the partitions on the hall side of the cloak-rooms, so that a full and free discharge of air from the school-rooms may be effectual without a draught, the air passing out of the school-rooms rises up through the well-rooms of the staircases, and through openings in the attic ceiling to the ejector on the roof.

All of the walls and partitions are constructed with bricks, the exterior walls are faced with pressed bricks. The trimmings of the doors and windows, the basement up to the level of the first floor, the belt course at the height of the second floor, and the tablet over the front entrance, on which is the name of the school and the date of erection in bold raised letters and figures, are all of white Con-

RADIATOR.



STACK OF RADIATORS.



cord granite. The cornice is of wood, with copper gutters. The roofs are covered with slates and tin, the Mansard roof is covered with an ornamental cast-iron snow guard. The yard is enclosed by a handsome iron fence on the D and Fifth street sides, and by a brick wall eight feet high on the other two sides.

The accompanying perspective view shows the external appearance of the edifice. It is compact in form, and is solid and substantial in character, rather than pretentious and showy. The excellence of the materials used in its construction, and the thoroughness of the work in every particular from "turret to foundation stone," may be appreciated to some extent by reference to the specifications in detail which follow this description.

William Sayward was the contractor for the mason work, Messrs. Morrison & Shaw were the contractors for the carpenter work, Messrs. Geo. W. Walker & Co. for the heating apparatus, and the furniture was made by Joseph L. Ross. All these contractors have reason to point with pride, as skilful and honest mechanics, to their work on this building. In material and workmanship it is probably unsurpassed by any other school edifice in this country. The whole cost, exclusive of the lot, but including furniture, is about $85,000.

The honorable ex-mayor (Otis Norcross) whose name the school is hereafter to bear, has given to it, besides a large clock for the hall, and a library of reference books costing $100, the sum of $500, the interest of which is to be expended annually for the purchase of such library and reference books as the Chairman of its Committee, and the Master may deem most desirable.

STATISTICS &C., OF THE PUBLIC SCHOOLS OF BOSTON.

	1853-54.	1866-67.
Valuation of real estate	$127,730,200 00	$225,767,215 00
Personal estate	99,283,000 00	189,595,130 00
Total	227,013,200 00	415,362,345 00
Total expenditure for public schools	273,251 75	781,280 60
Viz: for salaries of teachers	192,704 05	492,796 66
Incidental expenses	57,960 46	186,908 85
School-houses	22,587 24	101,575 09
Cost per scholar	11 12	27 90
Salary of superintendent	2,500 00	4,000 00
" (3) high school masters (2d year),	2,400 00	4,000 00
" (5) " Sub-masters "	1,800 00	3,000 00
" (9) " Ushers "	1,500 00	2,200 00
" (22) Gram. school masters "	1,800 00	2,800 00
" (15) " Sub-masters "	1,200 00	2,200 00
" (9) " Ushers "	900 00	1,600 00
" (279) Assistants Gram. Sch. "	300 00	650 00
" (259) Prim. school teachers "	300 00	650 00
" Teachers of sewing (12 in all) average	200 00	387 00
" Teachers of Music (in primary school		2,500 00
" " Vocal and physical gymnastics		4,800 00
" " Drawing		1,800 00
Total number of Teachers — male		67
" " " female		563
" " Pupils		28,126
Assessor's valuation of school-houses and grounds		$1,673,600 00

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MICHIGAN

PLANS OF SCHOOL-HOUSES IN NORWICH.

NORWICH FREE ACADEMY.

THE NORWICH FREE ACADEMY represented on pages occupies one of the most eligible sites in the world,—a lot of over six acres perfectly level in front, and rising into a beautifully wooded hill in the rear, commanding a fine view of the city and surrounding country.

The building was erected after plans by Mr. Evan Burdick, Architect, Norwich, at a cost of $30,000 exclusive of the land.

The building is 87 feet with a front projection of 24 feet by 12, surmounted by an Observatory.

In the Basement, besides the furnaces and the coal-bins, there is a working laboratory, connected by stairs with the philosophical lecture room on the first floor.

On the first floor, besides separate clothes room, one for boys, and the other for girls, there is a Lecture room, and a Library, for the supply of which, Gen. Williams and wife have given a fund of $5,000.

The Second and Third floors are now left, each in a single hall with two class rooms attached, but are capable of being subdivided into two rooms, if the organization of the Academy should require it.

For convenience of access, for spaciousness of halls and class rooms, for light, warmth, ventilation, and seating, for the accommodation and use of apparatus, and library, this edifice is not surpassed by any other erected for educational purposes within our knowledge.

CENTRAL DISTRICT SCHOOL.

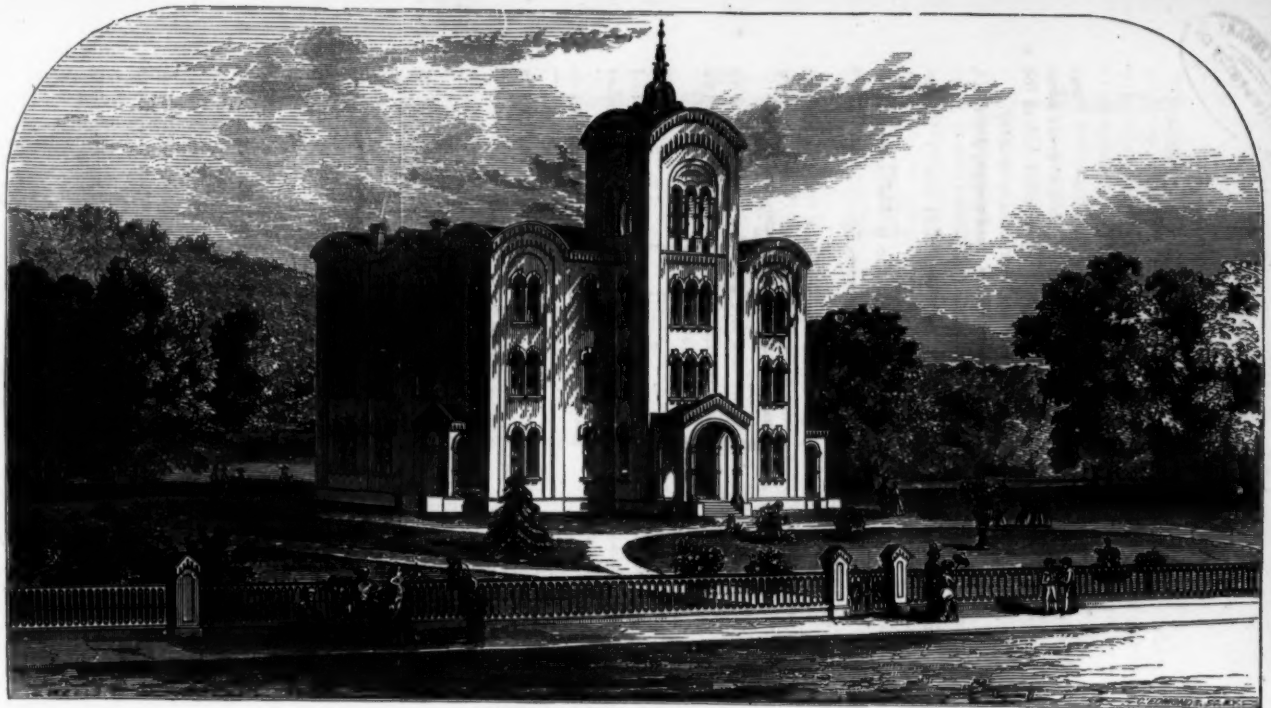
This building represented on pages was erected by the Central District of Norwich to accommodate a graded system of schools; there being six rooms, thereby accommodating as many classes or departments. The architect was Mr. Evan Burdick.

The building is 76 feet by 58 feet, with a front projection of 14 ft. by 14 ft. The lot is in 150 feet by 280, well graded and drained and enclosed with an iron fence. The rooms are well lighted, warmed and ventilated, and furnished with desks and chairs manufactured by Joseph L. Ross of Boston. The cost of grounds and building was $37,500.

PRIMARY SCHOOL.

In the organization of the public schools of Norwich, the committee contemplate the establishment from time to time of a sufficient number of Primary Schools, to accommodate all the young children in the immediate neighborhood of their homes. The diagram on page 700, represents one of the houses erected for a school of this grade, capable of accommodating 112 pupils divided into two classes or departments. Each room is furnished with Ross's school-furniture.

The material is wood, and the cost independent of the site was $3,000. Mr. E. Burdick Architect.



FREE ACADEMY, NORWICH, CONN.

Fig. 2.—Basement.

A.—Furnace Room.
B.—Laboratory.
C.—Coal Room.
D.—Boys' Play Room.
E.—Girls' Play Room.
a. a.—Stairs.
b.—Area Windows.
c.—Furnaces.
d. d.—Basement Stairs.
e.—Stairs to Laboratory.
f.—Fire Place.
g.—Iron Columns.

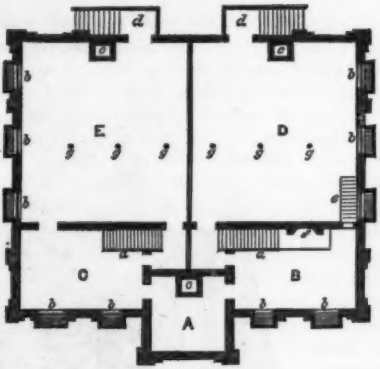


Fig. 3.—First Floor.

A.—Teachers' Entrance
B.—Boys' Hall.
C.—Girls' Hall.
D.—Boys' Clothes-room.
E.—Girls' " "
F.—Lecture Room.
G.—Library.
H.—Hall.
I.—Platform.
a. a.—Stairs.
b. b.—Wash-stands.
c. c. c.—Porches.
d. d.—Teachers' Closets.
e.—Laboratory Stairs.
f.—Ventiducts.
g. g.—Seats.
h.—Iron Columns.
i.—Apparatus.
k.—Book Case.

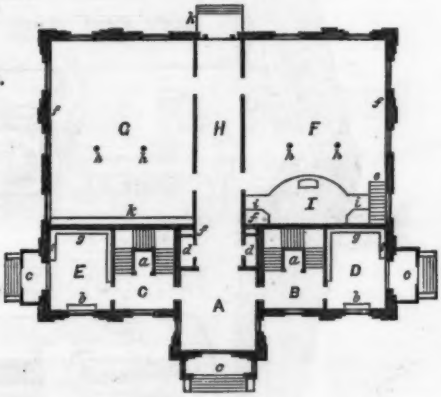
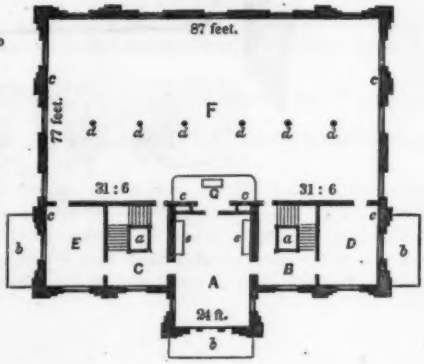


Fig. 4.—Second and Third Floors.

A.—Teachers' Room.
B.—Boys' Hall.
C.—Girls' Hall.
D.—Recitation Room.
E.—Recitation Room.
F.—School Room.
G.—Platform.
a. a.—Stairs.
b. b. b.—Roofs.
c.—Ventiducts.
d.—Iron Columns.
e.—Book Cases.



FREE ACADEMY, NORWICH, CONN.

SKINNER SCHOOL, NEW HAVEN, CONN.
Erected in 1867. Cost, (including lot, $6,900,) $41,900.

Plans of School-Houses in New Haven, Conn.

Skinner School.

The Skinner School, named in honor of Aaron N. Skinner, former Mayor, and an earnest friend of public schools, erected in 1867, at a cost of $35,000, including lot, fence, &c., is on the corner of State and Summer streets.

The main building is seventy by eighty-eight feet, and two stories high. Each story is divided into six rooms, with a hall ten feet wide in the centre. There is a projection in front five by twenty-two feet, which, besides extending the hall, gives closets on each side for teachers' clothing and for storing books, maps, &c. In the rear there is an addition sixteen by thirty-six feet, which, besides a recitation-room connected with the principal's room, contains the stairs for the pupils, which being separated from the main building by a wall, will, in case of fire, be the last to be destroyed. The three rooms on each side of the hall are connected by doorways, leaving a passage-way round the entire building, near the outer wall. This plan was adopted for safety in case of fire. The furnaces being all in the centre of the building, fire can only commence there, in which case the teachers and children would find a safe egress through these doors to the protected staircases in the rear. Double doors are placed at these openings, one opening into each room, which prevents noise from adjoining rooms as effectually as a brick wall.

In four rooms on the first floor, a dressing-room six feet wide is formed by running a screen across the room seven feet high, in which the younger children hang their clothing, under the supervision of the teacher. The dressing-rooms for the older children are in the basement, each occupying the space of two school-rooms, as seen in the plan.

There are four furnaces placed side by side in the centre, an arrangement conducing alike to convenience and safety. Each furnace heats three rooms on one floor. The furnaces are supplied with air from a room in the basement of the rear addition, into which air is freely admitted through two windows covered with wire cloth. The air tubes go out at the bottom of this room, and pass under the floor of the dressing-rooms to the furnaces. By this plan all disturbance from outside currents of air is avoided.

The building is ventilated by means of four chimneys, each two feet square inside, up through the centre of which passes a cast iron smoke-pipe, one for each furnace. The rooms are ventilated by registers opening into these chimneys, the heat of the smoke-pipe producing a very strong draft.

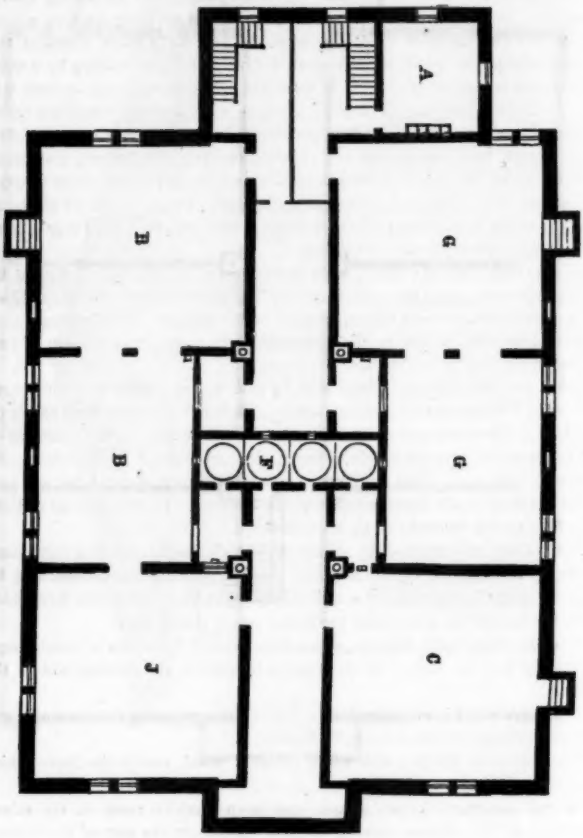
A register from each furnace opens into the hall, by means of which rooms can at any time be cooled off by shutting its register and opening that in the hall.

The street water is introduced into the dressing-rooms in the basement, and into the halls of the first and second floors.

The interior is finished with white chestnut wood, except the floors, which are yellow pine.

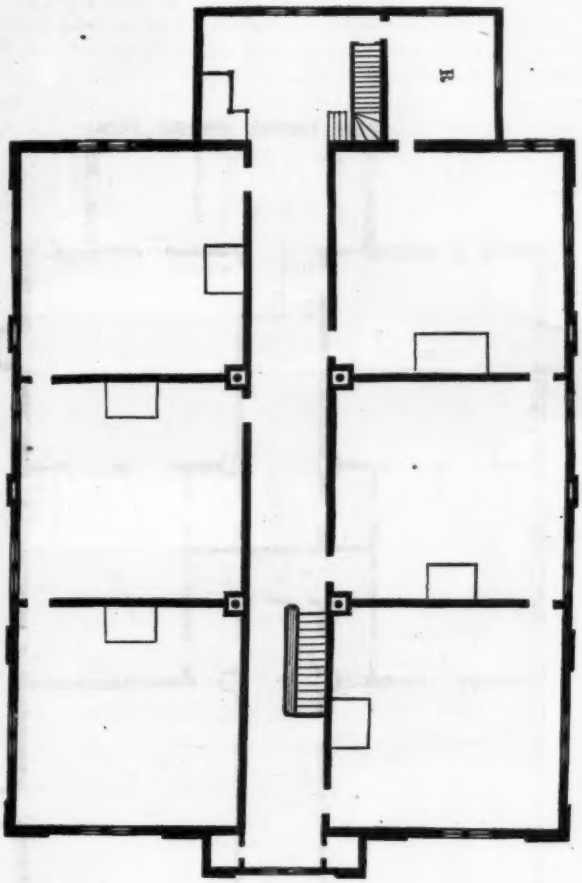
Several important improvements have been recently made in the school buildings of New Haven, making them to conform to the plan of the Skinner School, of a room for only fifty scholars under a class teacher. In the Eaton School, the large rooms on the third floor have been converted into two each. And in the Webster School, two large rooms in the octagon have

been made into four very convenient rooms; and the large room in the second floor of the main building has been divided. This is the final change in the original plan on which the Eaton and Webster Schools were inaugurated, of having large rooms of a hundred or more pupils, with one or two assistants who heard these classes in recitation-rooms adjoining. It is now fonnd that better teaching and better discipline is obtained in rooms containing about fifty scholars, entirely under one teacher's control, a system which now exists in all our schools.—*D. C. Gilman's Report for* 1867.



BASEMENT.

A. Air chamber. B. Boys' Clothes room. G. Girls' Dressing room. C. Coal room. J. Janitor's room. F. Furnaces.



SECOND FLOOR.

R. Indicates a Recitation room connected with the Principal's. All other rooms on this floor are School rooms. The rooms in the first floor correspond.

PUBLIC HIGH SCHOOL, WINONA, MINNESOTA.

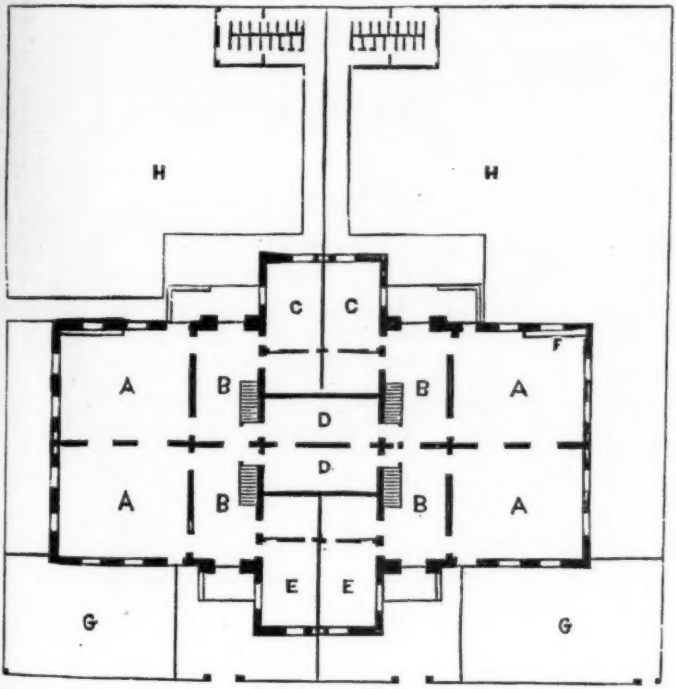
School-Houses in San Francisco.

Lincoln School.

The Lincoln School building was completed in August, 1865, and cost, including furniture, $100,000. It is designed exclusively for boys, and accommodates one thousand pupils, exclusive of the large hall in the attic story. It is situated on the corner of Fifth and Market streets, one hundred and seventy-five feet square, and is inclosed in front by a brick wall and balustrade fence.

The plan of the building is cruciform, one hundred and forty-one and a-half feet long, by sixty-three and a-half feet wide in the body; the wings are eighteen by thirty-three feet, and the whole covers a superficial area of ten thousand one hundred and thirty-seven feet. It is built of brick, in the most substantial manner, with a basement, two stories, and an attic, terminating with a Mansard roof, which is surmounted by a cupola, and surrounded with a balustrade.

The walls of the basement and principal story are two feet thick; above that, they are eighteen inches thick. The joists of all the floors are three by seventeen inches. The height of the basement in the clear is eleven feet; principal and second stories, fifteen feet; while the attic or assembly hall, which forms one room throughout the building, is eighteen feet in the clear.



Basement and Yards.

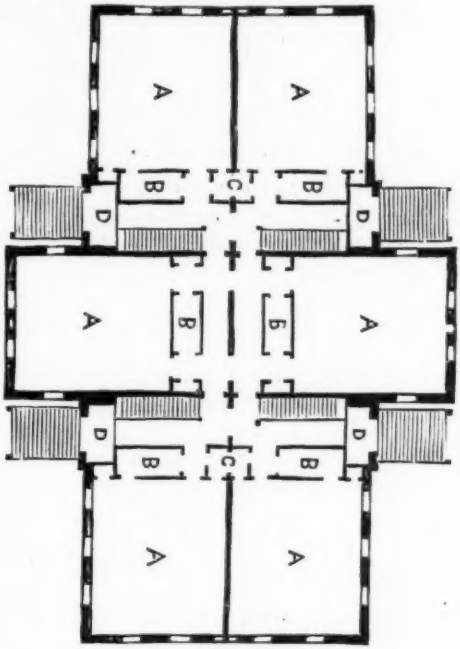
A 1. Boys' gymnasium. A 2. Girls' gymnasium. B. Halls. C. Store rooms. D. Furnace rooms. E Janitor's room. H. Girls' yard. F. Lavatories. G. Front yards. H. Boys' yard.

PUBLIC HIGH SCHOOL, WINONA, MINNESOTA.

LINCOLN SCHOOL FOR BOYS, SAN FRANCISCO, CALIFORNIA.

Erected in 1865. Cost, $100,000. 1,000 seats.

Four capacious stairways communicate between the basement and the attic. The ingress and egress to the building are very ample, safe, and convenient, and consist of ten large doorways—four in front, just at each side of the main building, and six in the rear, four of them corresponding with those in front, giving an extent for these purposes of seventy-two feet in breadth.

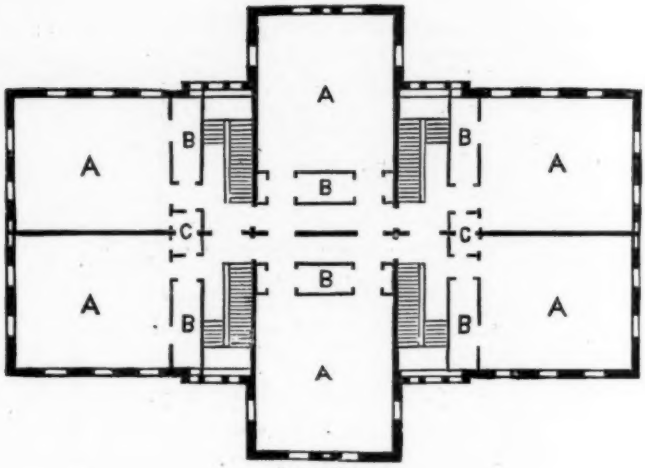


First Floor.

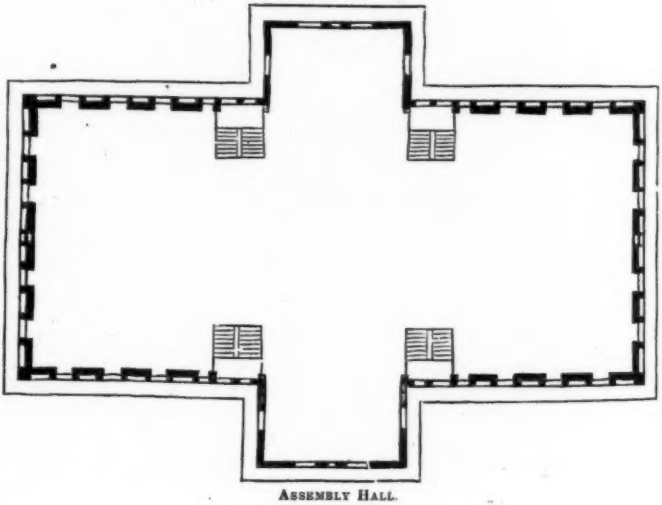
A. Recitation rooms. B. Wardrobe rooms. C. Teachers' rooms. D. Vestibules.

The interior is well lighted and ventilated throughout. The windows are glazed with ground glass, which dispenses with curtains and blinds Fresh air is introduced through the apertures near the doors, which are regulated by registers, while the impure air escapes through ventilators near the ceiling.

The distribution of area on the principal and second floor is uniform, each containing six school-rooms of twenty-nine by thirty-four feet; six wardrobe rooms, six and a half by twenty and a half feet; two teachers' rooms, six and a half by nine feet; and two halls, eleven feet four inches wide, running through the building transversely, with stairways at each end, reaching to the attic or assembly hall. The attic is in one room, but is capable of the same arrangement as the stories below. The basement contains six school-rooms, which accommodate sixty pupils each. All the wardrobe rooms are supplied with marble top wash-stands and water.



SECOND FLOOR.



ASSEMBLY HALL.

DENMAN SCHOOL FOR GIRLS, SAN FRANCISCO, CALIFORNIA.

Erected 1864. Cost, $78,000. 600 seats.

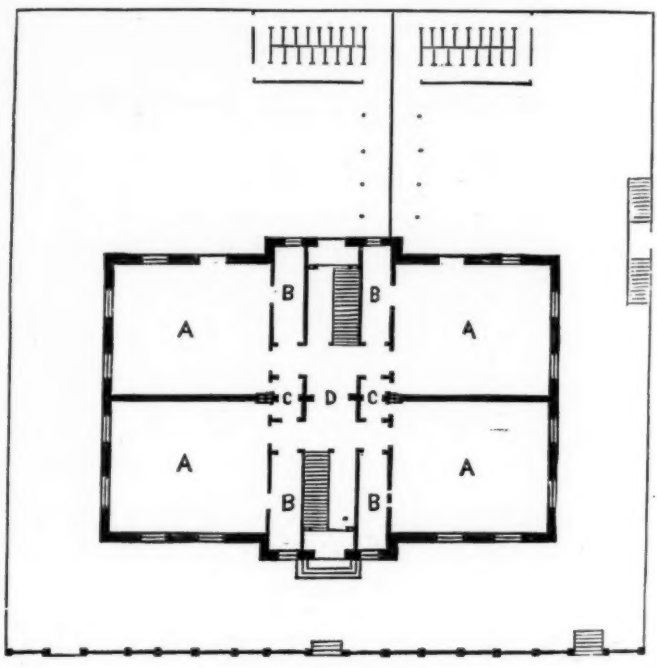
DENMAN SCHOOL-HOUSE.

The Denman School building was erected in 1864, at a cost of $78,000, including furniture, and bears the name of the teacher who founded the school in 1851, was afterwards City Superintendent, and Principal of the school. It is designed exclusively for girls, and accommodates six hundred pupils.

The plan of the building is a parallelogram of ninety-eight and a half feet by sixty-one feet, having its entrance on the long sides, in projecting portions, each twenty-nine feet by three and a half feet.

The building is three stories high, the first being thirteen and a half feet, and the second and third stories, each fifteen feet high, besides the attic, which is twelve feet high, and contains sixteen Luthern windows in its inclined sides, and six in the projecting portions of the two fronts.

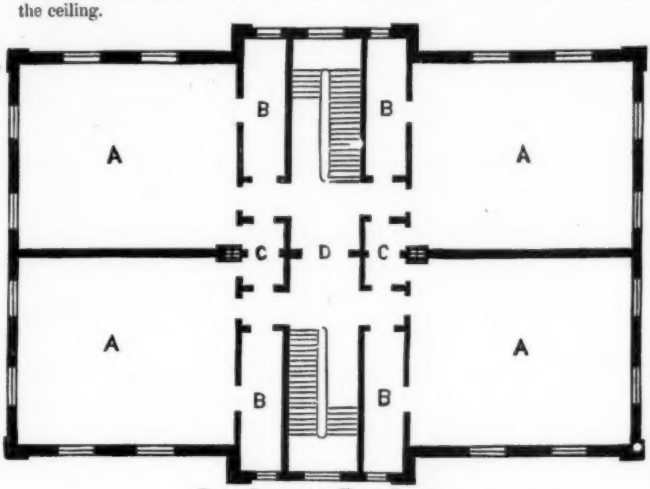
The distribution of the first, second, and third stories is uniform, each containing four school-rooms of twenty-eight by thirty-four feet; four wardrobe rooms of six and a half by twenty-one and a half feet; two teachers' rooms of six and a half by nine feet; and a hall, eleven feet wide, through the centre of the building, transversely, with easy, spacious stairways at each end, which extend to the attic and discharge below by four spacious doors.



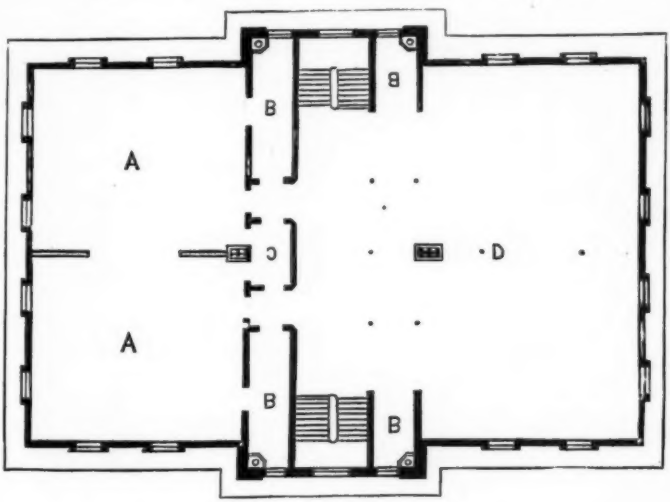
BASEMENT AND YARD.

The attic contains two recitation rooms, each twenty-seven by thirty-three and a half feet, and an assembly room capable of accommodating the entire school.

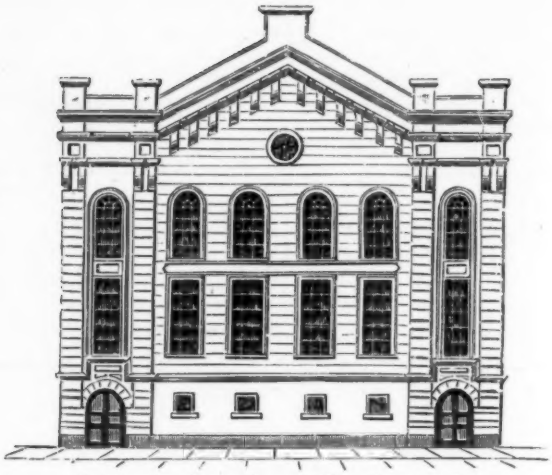
Fresh air is introduced through apertures near the floor, and regulated by registers, while the vitiated air is allowed to escape through ventilators near the ceiling.



First, Second and Third Floors.
A A. Recitation rooms. B B. Clothes rooms. C. C. Teachers' rooms. D. Hall.

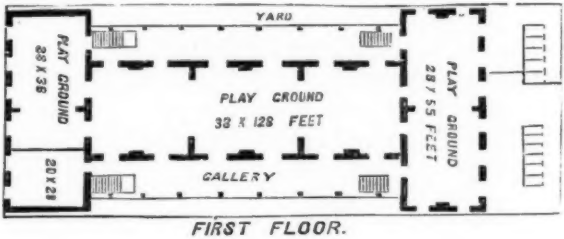


Attic.
A A. Gymnasiums. D. Assembly Hall. B B. Clothes rooms. C. Closets.

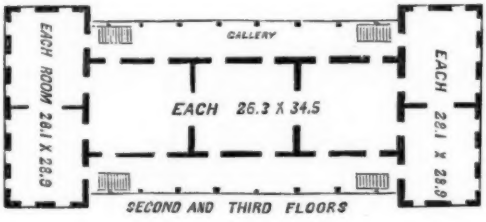


PLAN OF ST. PHILIP SCHOOL, NEW ORLEANS, LA.

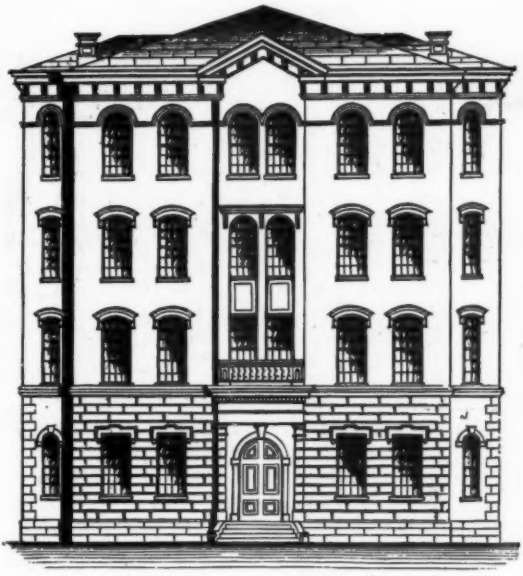
ST. Philip Public School for Boys is situated in Second Municipality, on St. Philip street. The building is 57×159 feet—two stories, and a basement, which is used with the yard for exercise. There are fourteen rooms, six of which are 34. 5×26½, and eight are 28½×28.1—all furnished with the best style of seats and desks.



FIRST FLOOR.



SECOND AND THIRD FLOORS



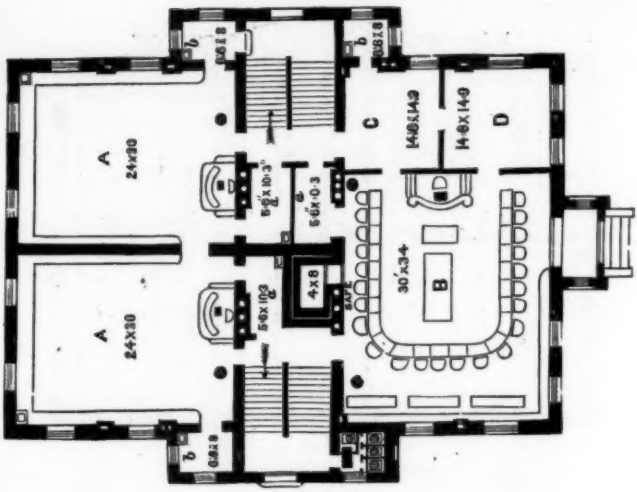
PLAN OF GRAMMAR SCHOOL, LOUISVILLE, KENTUCKY.

THE outside dimensions of the Public School-house on the corner of Centre and Walnut streets are 52 feet front by 77½ feet deep, with a wing on each side for stairs, closets and halls, 7½ by 34 feet deep. On the first floor, besides an office for the Board of Trustees, (B,) the Superintendent, (C,) and Secretary, (D,) there are two school-rooms, (A,) 24×30, with a pupil cloak-room 5½×10 feet, and a teachers' room 6½×8 feet attached. On the second and third floor are four rooms of the same size, with similar small rooms attached, and on the fourth floor are two school-rooms, (A,) and one large hall, (D,) capable of being enlarged to the additional capacity of the school-rooms by sliding the partitions into the walls.

Around three sides of each school-room is a raised platform for recitations, and on the fourth for the teacher. Into the walls, in the place of blackened or other prepared dark surface, are set large slates for demonstrative exercises.

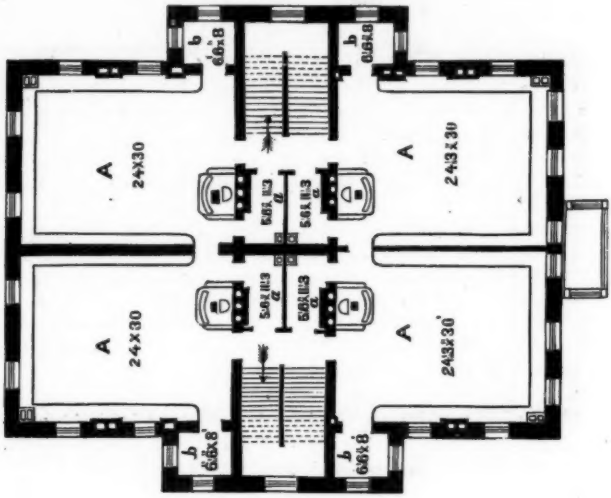
Each story is supplied with pure air, water, and every requirement of comfort, cleanliness and health, and security against fire or panic. The stairs are on each side of the building, running up half way to a platform, and thence to the floor above, with solid partitions dividing the different flights—preventing sliding, and danger from pressure.

It is built of brick, with stone trimmings, slate roof, and galvanized iron cornice, and furnished with the best style of seats and desks, at a cost of $45,000, exclusive of lot valued at $12,000.

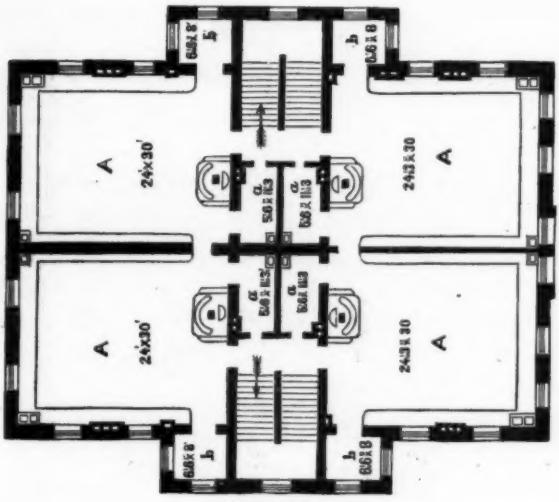


FIRST FLOOR.

A. School-room. B. Trustees' room. C. Superintendent's office. D. Secretary's office. *a*. Pupils' cloak-room. *b*. Teachers' room.

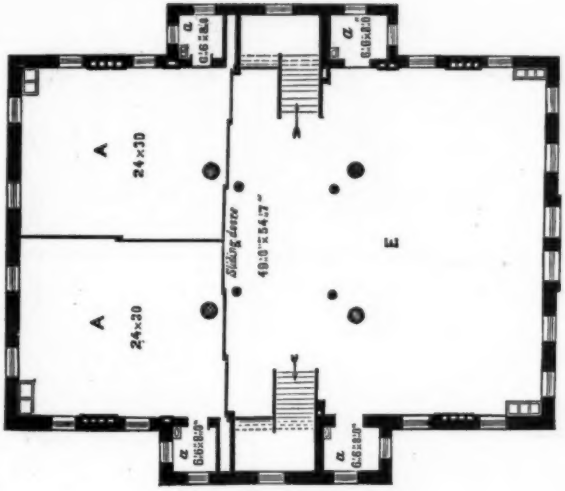


SECOND FLOOR.



THIRD FLOOR.

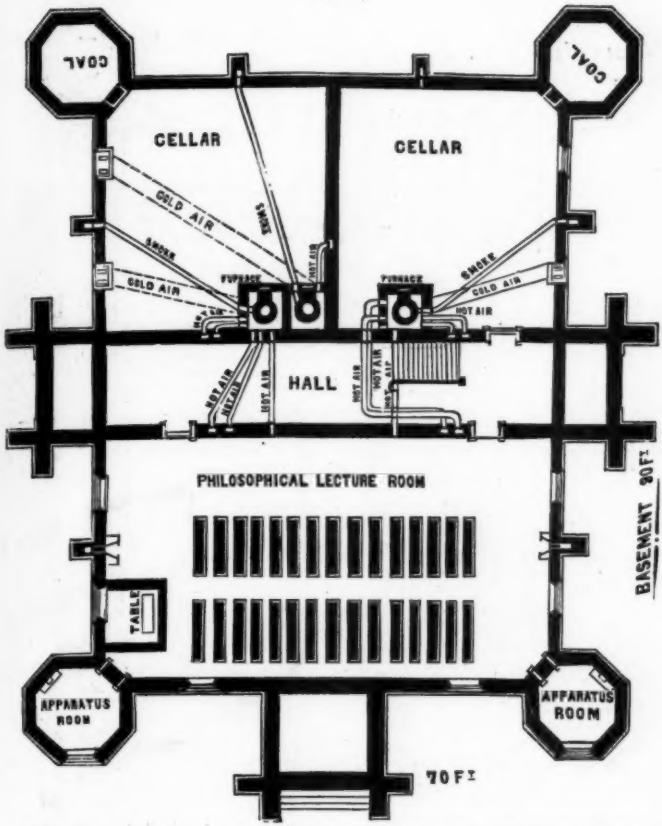
A. School-room. *a*. Pupils' sink-room. *b*. Teachers' room.
E. Assembly room, enlarged by sliding partitions.



FOURTH FLOOR.

PUBLIC HIGH SCHOOL, ST. LOUIS, MISSOURI.

Fig. 1.

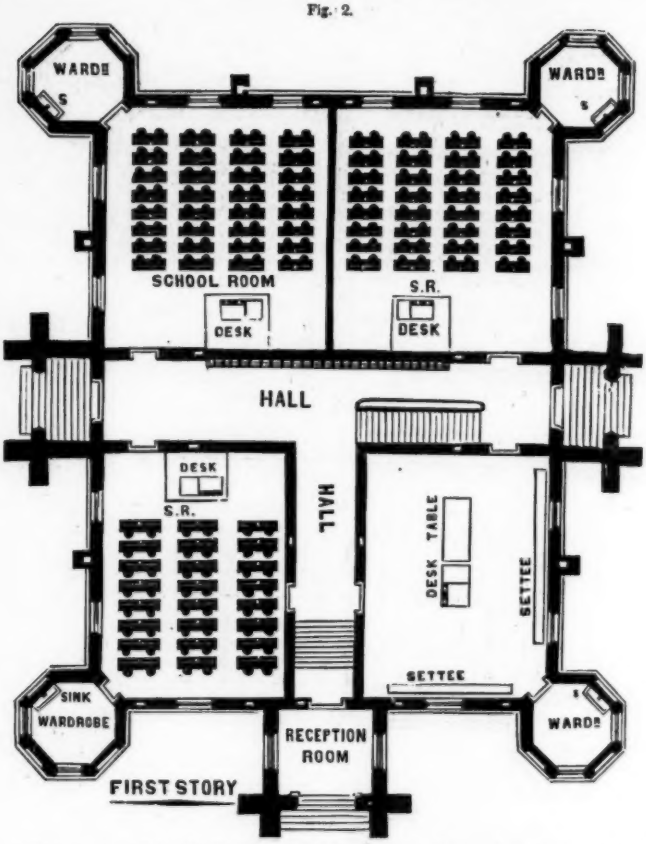


PLANS AND DESCRIPTION OF THE BUILDING DESIGNED FOR THE PUBLIC HIGH SCHOOL OF ST. LOUIS, MISSOURI.

THE building in its extreme length is one hundred and six feet; and in its extreme width eighty-four feet, including towers and transepts. The body of the building is eighty-four feet, by sixty-seven; main height seventy-one feet; and to the apex of the roof eighty-six feet. Front square tower, used respectively in each story for reception room, library, museum, and astronomical observatory, is one hundred and six feet high. Octagonal tower flanking each corner, is one hundred and two feet high. The wings or transepts on the sides, are thirteen by seventeen feet, with large gothic windows, seven by thirty-four feet. A similar window is in the large square front tower. All the windows have large cast iron hood moldings painted in imitation of stone; buttress caps, string courses, and wall copings, also of cast iron, and finished in the same manner; the roof is covered with slate, with copper gutters.

PUBLIC HIGH SCHOOL, ST. LOUIS, MISSOURI.

Fig. 2.



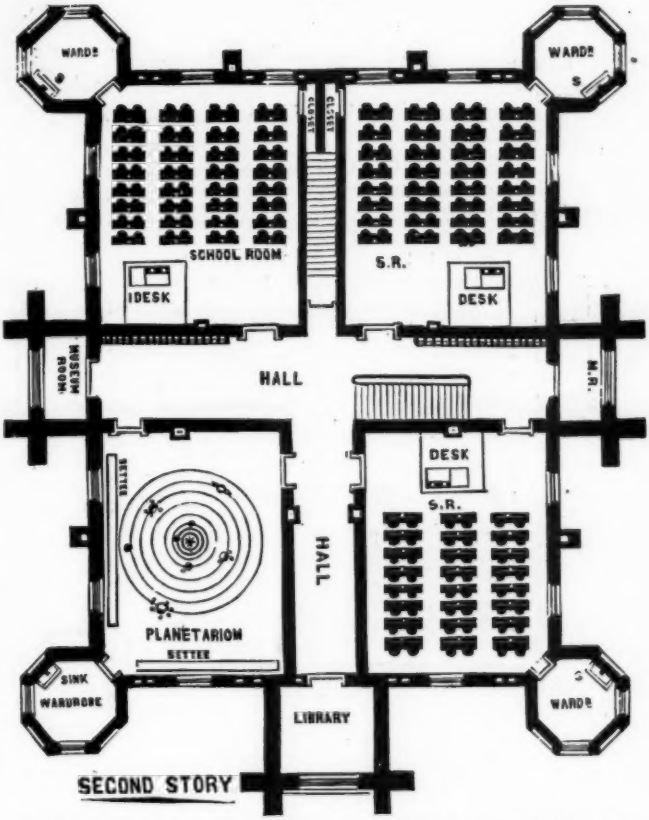
Transverse and longitudinal halls, divide the first and second stories into four rooms each, and each room is capable of accommodating seventy scholars.

The desks are supported in an entire new style, by means of a cast iron peristyle, with large pedestal and four claws for screws. The peristyle is placed in the centre of the desk, adding much to the comfort, cleanliness, quiet, and free ventilation of the room. The desks are made of cherry and varnished. The chairs, which are on the arm chair fashion, are supported similarly to desks, move on a pivot so as to turn one-quarter way round, and the iron work of both desk and chairs are neatly bronzed.

Wardrobe rooms in the towers, are attached to each school-room, with hydrant, and iron sinks for washing and drinking purposes.

The philosophical and chemical lecture-room in the basement, is sixty-one feet by thirty-one feet, with apparatus rooms in towers, with sinks and water; also,

Fig. 3.

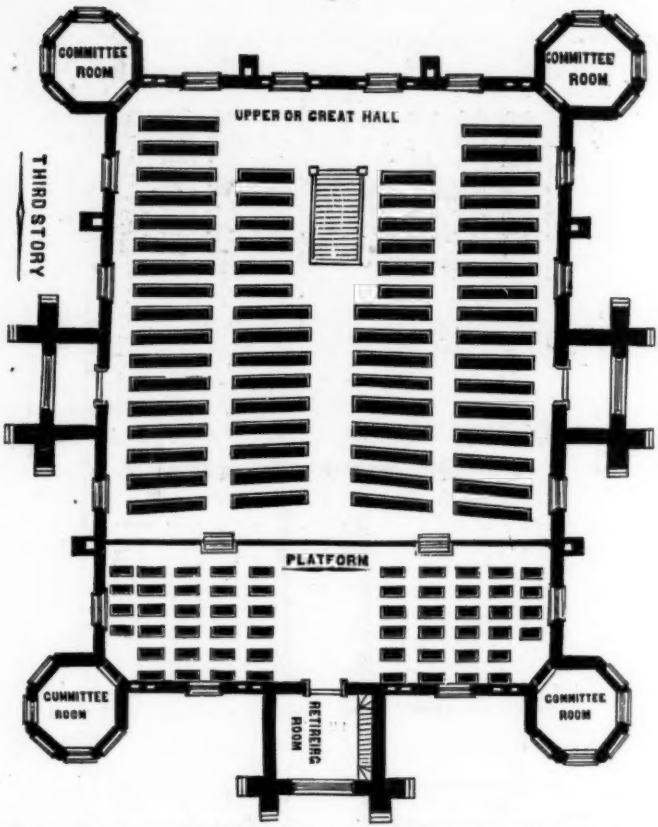


two fire places at each end of the room for experiments in chemistry and philosophy There are stairs leading directly to the philosophical and chemical lecture-room. The other basement is used by three furnaces for heating the building.

The upper, or great hall in the third story, being the full size of the building, is large and commodious, capable of accommodating six hundred persons. A large platform, twenty feet deep, and the width of the building is at the south end of the hall, to be used by scholars on examination day, and for recitation, declamation, and reading their exercises; also, for a stand for lecturers. There is a retiring room behind the platform in the front tower, for scholars to prepare themselves for performing respective parts in dialogue, &c. From this retiring room a flight of stairs ascends to the astronomical observatory.

The rooms in the octagonal towers of the third story are intended for committee

Fig. 4.



rooms for directory, or for private conference of teachers and parents, or friends, at general exercise, or on examination day. There are two museum rooms in the second story of the transepts, one for males and the other for females.

The entrance or reception room, for strangers and parents, is in the first story of the observatory, or front square tower on Olive street. Over the reception room is the library room. Perfect and thorough ventilation is aimed at, and the latest improvements to attain it, adopted. The stairs are broad and direct, giving free and easy access to, and from the building at all times, and securing against all accidents in case of alarm of fire, &c.

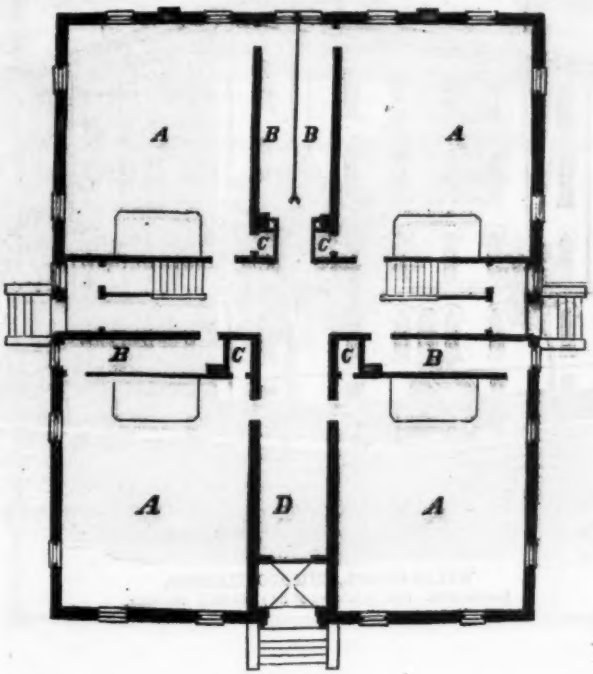
All the finishing of the school-rooms and halls, are grained oak, and varnished. Wardrobe rooms are to be supplied with double clothes' hooks; halls with umbrella racks, troughs, and places for overshoes, all made of cherry and varnished.

Plan of the Wells School, Chicago.

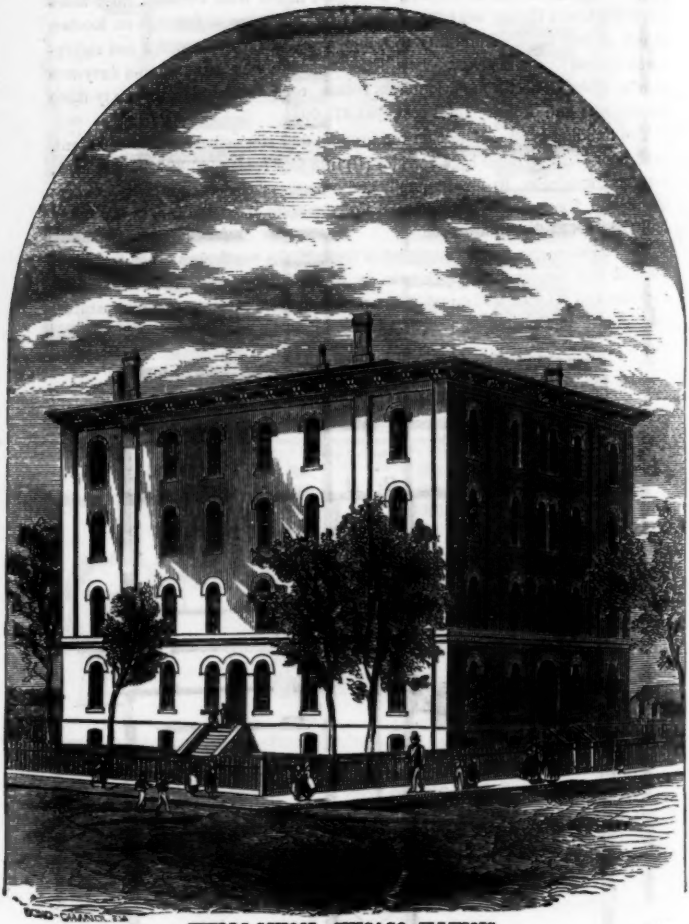
The Wells School building, so called in honor of William H. Wells, the former Superintendent of Schools, is located in the West Division, three miles from the Court House, near the centre of a lot having a frontage on Reuben street of two hundred and fifty feet, and a depth of one hundred and eighty-three feet on Cornelia street. It will accommodate nine hundred and forty-five pupils, distributed through fourteen rooms, each furnished with sixty-three single seats and desks. Total cost, $45,575.00.

The building is 69 × 87 feet on the ground, four stories besides the basement, each floor being divided by a corridor (D) into four rooms (A) 27 × 33 feet each, having a wardrobe (B) for the pupils and a teachers' closet (C) attached, except the fourth floor, which has two rooms of the same character, and an assembly hall (E) 65 × 23 feet in area.

The school-rooms are wainscoted five feet and the wardrobes seven feet high, grained and varnished. Every room is ventilated by large shafts in both the exterior and interior walls, and is warmed by a low pressure steam apparatus, the boiler being located in a separate building in the rear.



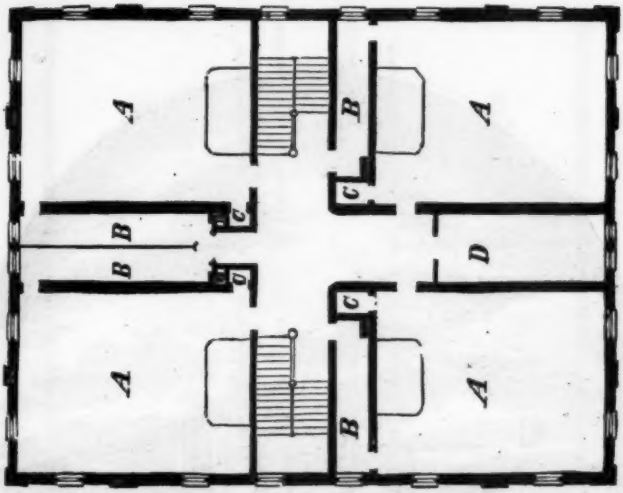
First Floor.



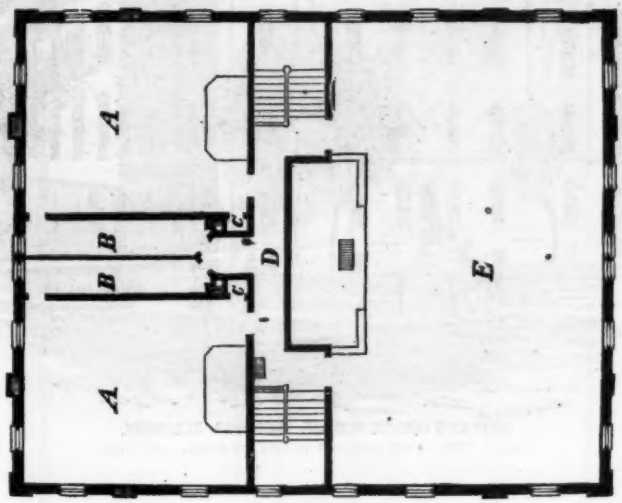
WELLS SCHOOL, CHICAGO, ILLINOIS.

Erected 1866. Cost, (exclusive of lot,) $43,423.) 945 seats.

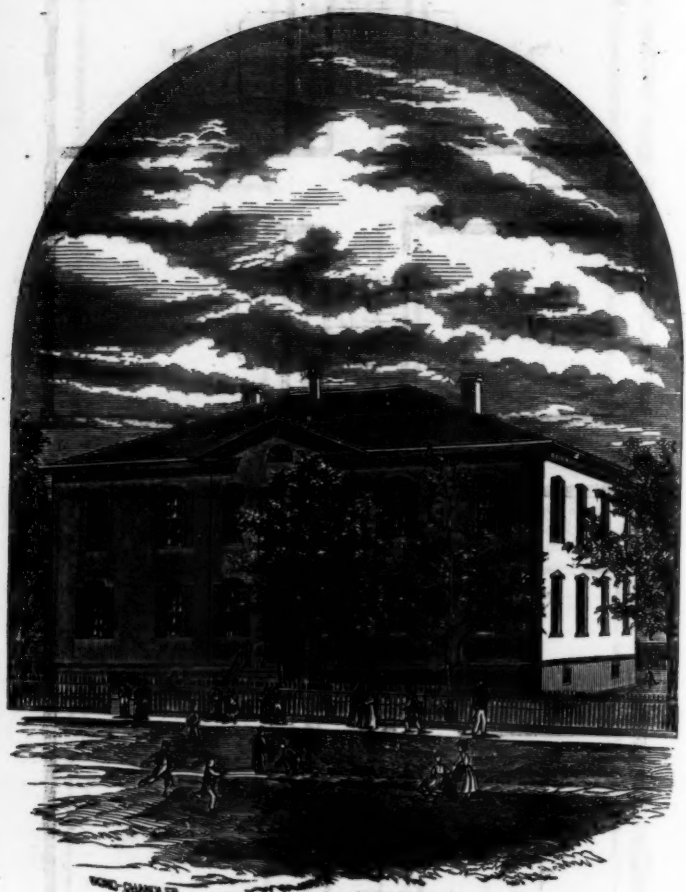
WELLS SCHOOL, CHICAGO.



SECOND AND THIRD FLOORS.



FOURTH FLOOR.

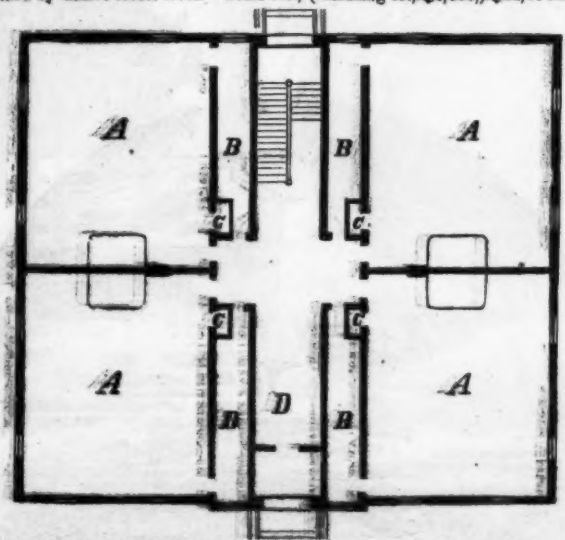


COTTAGE GROVE SCHOOL, CHICAGO, ILLINOIS.

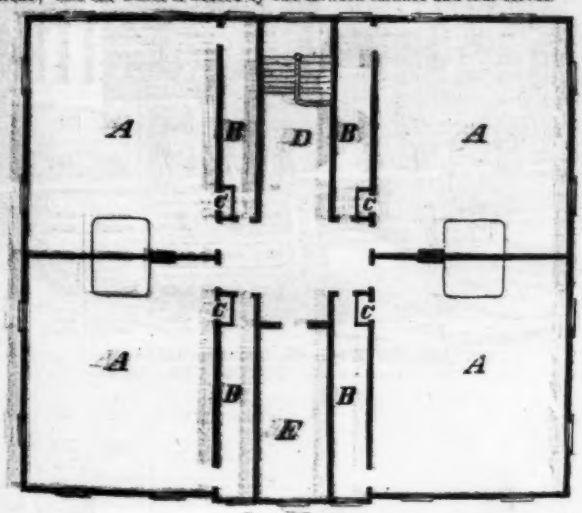
Erected 1867. Cost, (exclusive of lot,) $17,674.92. 448 seats.

PLAN OF COTTAGE GROVE SCHOOL, DOUGLAS PLACE, CHICAGO.

THE Cottage Grove School building, erected in 1866–67, is located on Douglas Place, near Cottage Grove Avenue, in the centre of a lot 200×231 feet, finely shaded by native forest trees. Total cost, (including lot, $6,400,) $24,094.92.



The building is of wood, two stories high, 77×by 68½ feet on the ground, with four school-rooms, (A) each 27×33 feet, with a wardrobe (B) attached, 5×27, and teachers' closet, (C) on each floor—and a reception room (E) in front on the second floor, 10×23 feet. Each room is provided with single seats and desks; and the whole is heated by one Lawson furnace and four stoves.



SECOND FLOOR.

CHICAGO UNIVERSITY.

CHICAGO UNIVERSITY.

PUBLIC HIGH SCHOOL, SPRINGFIELD, ILLINOIS.

PUBLIC HIGH SCHOOL, MARSHALL, MICHIGAN.

PUBLIC HIGH SCHOOL, MARSHALL, MICHIGAN.

PLANS AND DESCRIPTIONS OF UNION SCHOOL HOUSE, YPSILANTI, MICHIGAN.

THIS edifice stands in the center of a beautiful square in the central part of the city of Ypsilanti, one of the most attractive, healthy and flourishing towns in the State of Michigan. The building has a transept of 120 feet and a depth through the transept of 95 feet, and through the end compartments of 68 feet. The first story of the building which is 20 feet high in the clear, contains a large room, 90 by 45 feet, used for public exercises, chapel, &c., four primary school rooms, with necessary clothes rooms, and two main transverse corridors, running entirely through the building, each 12 feet wide. The large room is a clear and uninterrupted space, without column or pillar of any kind to intercept the view.

The second story contains one class room 45 by 41 feet—two other class rooms, each 41 by 22 feet, four recitation rooms, library, apparatus room and necessary clothes room. In this story the main corridor, 8 feet wide, runs longitudinally through the building, lighted at each end by a triplet window.

The third story contains one class room 45 by 41 feet, one do. 35 1-2 by 28 1-2 feet, two do. each 45 by 22 feet, three recitation rooms, suit of rooms for janitor's residence, clothes rooms, corridors, &c., the latter being arranged as in the second story. The second and third stories are each 16 feet high in the clear. The first story is raised 6 feet above the level of lot, leaving a lofty basement story under which will be occupied by heating apparatus, storage and fuel rooms.

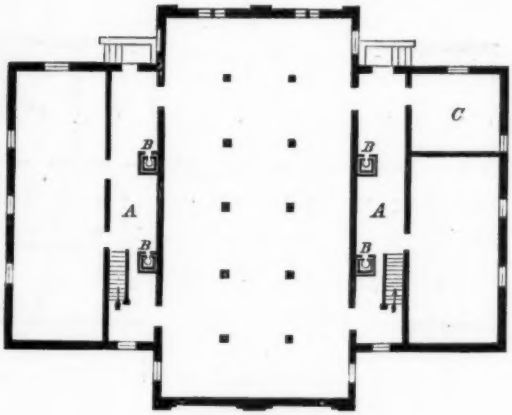
The elevation is designed in the Italian style of architecture, and can be sufficiently understood by the accompanying engraving. The quoins in the corners, the window and door caps and sills, the cornice, the architave mouldings, belt courses, &c., are finished in imitation of brown free stone,—the remainder of the work being of hand pressed brick.

There are several advantages claimed in the plan of this Union School. In the first place the large room or chapel is placed in the first, instead of as is usual, in the third or upper story. This is infinitely more convenient and safe, than it is to require an entire congregation at commencement or other exercises, to climb up to the top of a high building. It is also more desirable, as the infant children can be taken into the room on all occasions, without danger to them, which in ordinary cases, tutors are afraid to do. In this plan it will be seen that the infant children have access to their school room by side doors, independent of the main halls which are used by the older scholars, also a very desirable arrangement. The entire separation of the sexes in the access to, and egress from, the school is secured, and yet by the interior arrangement of the rooms they can unite when required during their studies, and separate again to their respective class rooms without confusion or inconvenience. Constructively also it has several advantages. Requiring strong interior walls, there is ample opportunity for carrying up the warm air and ventilating flues in them, instead of in outside walls, thereby securing more sure and constant action of the air in the flues, both injecting and ejecting, and removing all doubt as to their proper action. The doors to all rooms are made with a swinging panel over the transom, so that in the warm weather, by opening these, and the windows of halls and rooms, a constant change of air is gained. The exterior walls are all hollow and plastered into the brick work. The staircases are wide and easy to ascend, giving ample opportunity to discharge the entire number of scholars in a few seconds of time.

The plans have been originated, matured and carried out, by Messrs. Jordan & Anderson of Detroit, Michigan.

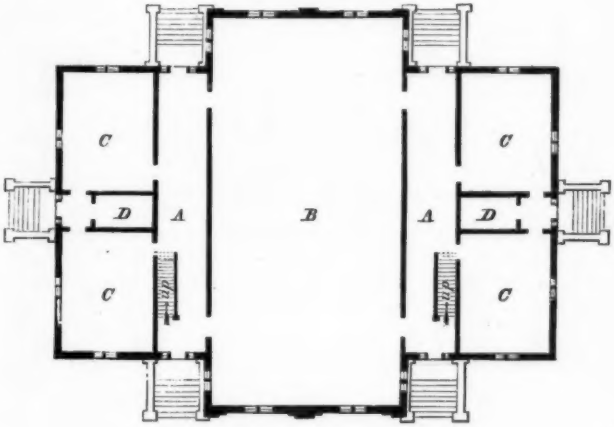
UNION PUBLIC SCHOOL. YPSILANTI, MICHIGAN.

Fig. 2.—Plan of Basement.



A A—Halls.
B B B B—Furnaces.
C—Janitor's Room.

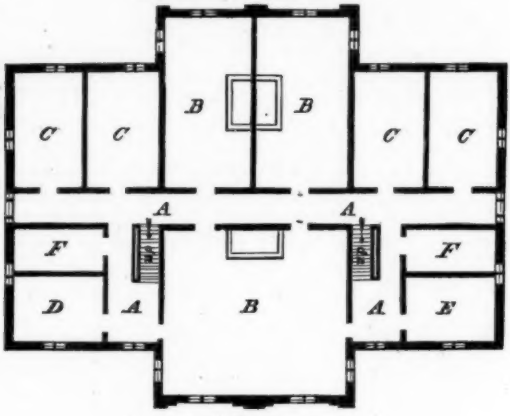
Fig. 3.—Plan of First Story.



A A—Halls.
B—Chapel, or Hall for general exercises.
C C C C—Primary Rooms.
D D—Clothes Rooms.

Scale 40 ft. to 1 inch.

Fig. 4.—Second Story Plan.



A A A A—Halls.
B B B—Class Rooms.
C C C—Recitation Rooms.
D—Library.
E—Apparatus Room.
F—Clothes Rooms.

Fig. 4.—Third Story Plan.

A A A A—Halls.
B B B B—Class Rooms.
C C C—Recitation Rooms.
D D—Tutors' Rooms.
E E—Clothes Rooms.

Scale 40 ft. to 1 inch.

Plans of Union School-house in Ann Arbor, Michigan.

The grounds of the Public High School or Union School in the city of Ann Arbor, Michigan, occupy an entire square—in the center of which (Figure 2) the building stands. That portion which is in front is planted with trees and shrubbery, so dispersed with intervals of green sward and parterres of flowers, by an experienced gardener, as to produce the finest effect. The portion in the rear is divided into two yards, appropriately fitted up for the recreations of either sex.

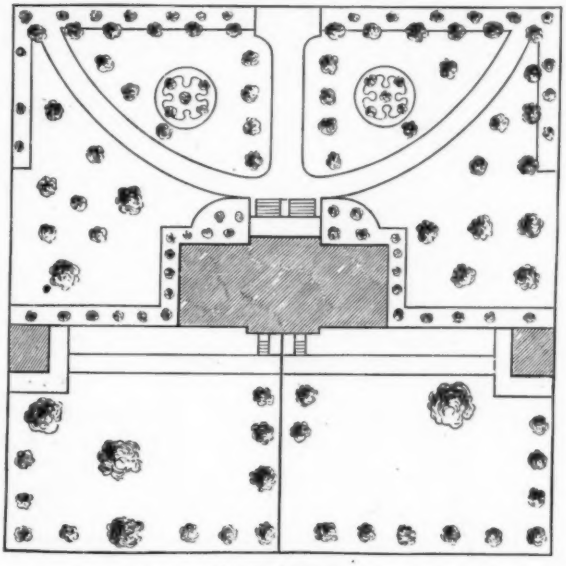
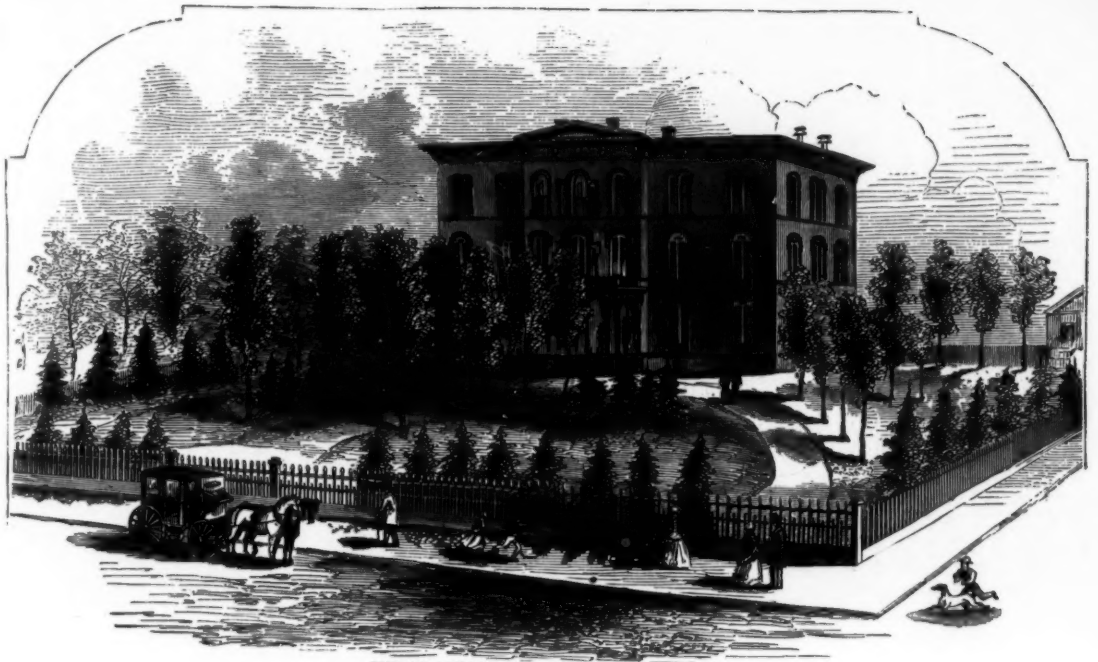


Fig. 2. Grounds.

The building is three stories high, as is shown in Figure 1, besides a basement 9 feet high. The first and second stories are each 12 feet, and the third story, which is finished in one hall, used for chapel and other general exercises of the school, is 16 feet in the clear.

The two wings on the first and second floors are occupied by class-rooms, (A.) each 36 by 37 feet—those on one side for girls and those on the other for boys—each class-room having a large recitation room (B) On the lower floor one of these rooms is occupied by the library, and the other by apparatus. There are appropriate rooms (D. E. C.) for depositing outer garments. The furniture is of the latest and best style for strength and convenience. Ventilation is secured by separate flues, (V.) and the entire building is heated by air, warmed by furnaces in the basement, and introduced at different points (*h*.)

The grounds, the school-house, and the school constitute one of the attractions of Ann Arbor.



PUBLIC SCHOOL IN ANN ARBOR, MICHIGAN.

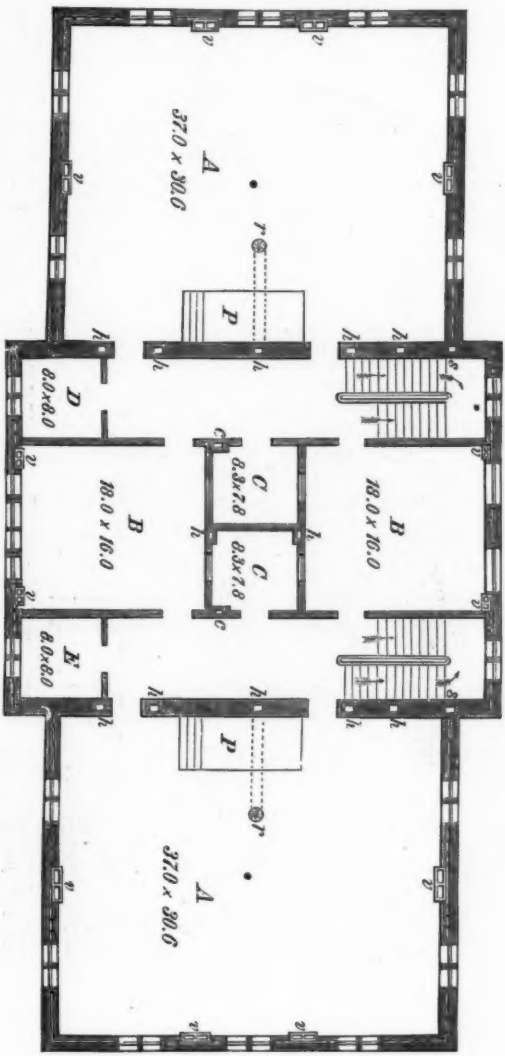
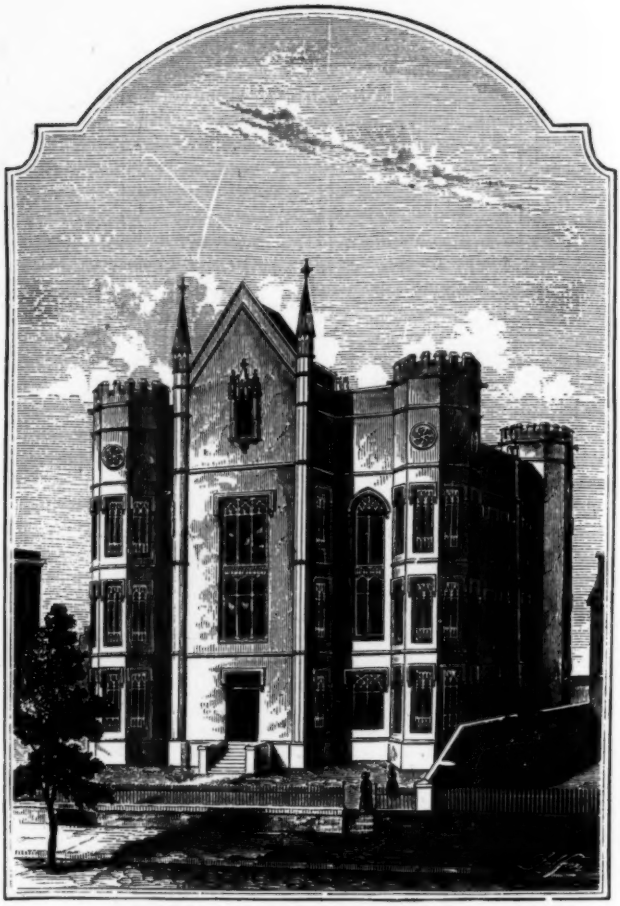


Fig. 3. First and Second Floors.



HUGHE'S CITY HIGH SCHOOL, CINCINNATI

Plans of Hughes' City High School of Cincinnati.

The Hughes City High School is one of two Public High Schools, sustained partly out of two trust estates, known as the "Woodward" and "Hughes" Funds, by the City of Cincinnati, as part of its system of public instruction. This system has grown up to its present extent and usefulness since 1828–9, when Col. Andrew Mack carried through the Legislature of Ohio, a bill for a special act, imposing a tax of $7,000 upon the city, for the erection of suitable buildings in the several wards, and an annual tax of $7,000 in each subsequent year, which, together with the State appropriation, was to be applied to the support of common schools. Under this act, the system was commenced, and in 1834, it was better grounded and greatly extended by an act authorizing the City Council to build substantial school-houses, and to provide for the support of common schools therein at the expense of the city. Accordingly, the city was divided into districts, and in the course of four years nine buildings were erected, at an expense of $96,000—which, in location, size, and arrangement, were greatly in advance of the then generally received notices of school architecture. From year to year the number of houses has been increased, to meet the demands of the growing population, and the style and fixtures greatly improved. The care of the schools is committed to a Board of Trustees and Visitors, one for each ward, elected by the legal voters thereof.

In 1845, the board were authorized to establish schools of different grades, and in 1847, a Central High School was organized under the charge of Prof. H. H. Barney, who has just (1853,) been elected State Superintendent of Common Schools.

In 1850, the Legislature authorized the appointment of a Superintendent of Common Schools, "whose duty it should be to visit and superintend all the common schools of the city, and, under the direction of the board of trustees and visitors of common schools, to establish such course of studies, rules, and regulations as may be deemed best calculated to promote the progress and well being of said schools."

In 1852, the Woodward and Hughes Funds, amounting to $300,000, and yielding an annual income of over $6,000, were united for the purpose of sustaining two High Schools, in different sections of the city—with the same requisites for admission and course of study, and open to both sexes.

For the Hughes City High School a lot on Fifth-street was purchased for $18,000, and a building, of which the following diagrams present the size, and internal accommodations, was completed in 1853, at an expense of $20,000.

The system of Public Instruction in Cincinnati, embraces:

I. District schools—one for each of the twelve districts, into which the city is divided for school purposes. Each school is classified into four sections or grades, and the pupils pass from the lowest to the next highest on examination, which is held twice a year. In 1850, there were 6,740 pupils, under 148 teachers, of whom 124 were females.

II. German English Schools—three in number, are intended for the special accommodations of children born of German parents—and who are taught both the German and English language. In 1850, there were three schools, twenty-four teachers, and twenty-three hundred pupils.

III. Evening Schools. Cincinnati was one of the first cities to provide this class of schools for children who could not attend the day schools, and for adults whose early education had been neglected. In 1850, there were six schools, open five evenings in the week from October to February, with about six hundred pupils.

IV. High Schools—of which there are now (1853) two.

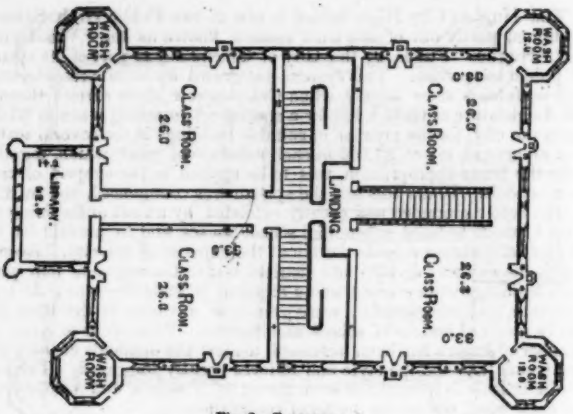


Fig. 2.—Basement.

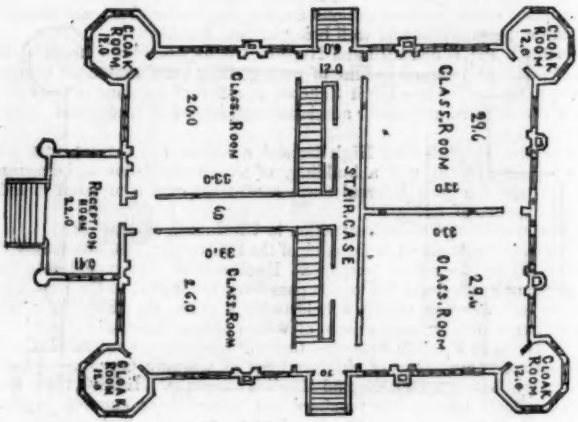


Fig. 3.—First Floor.

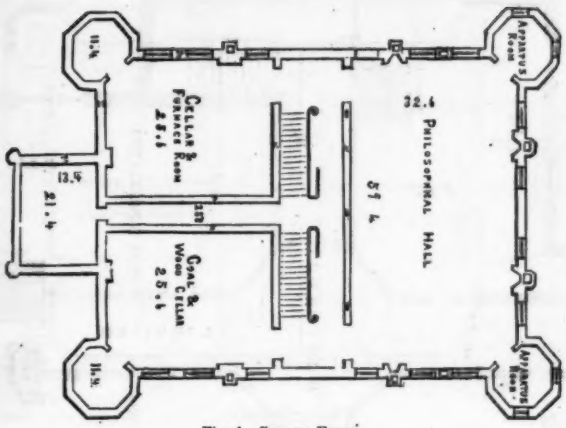


Fig. 4.—Second Floor.

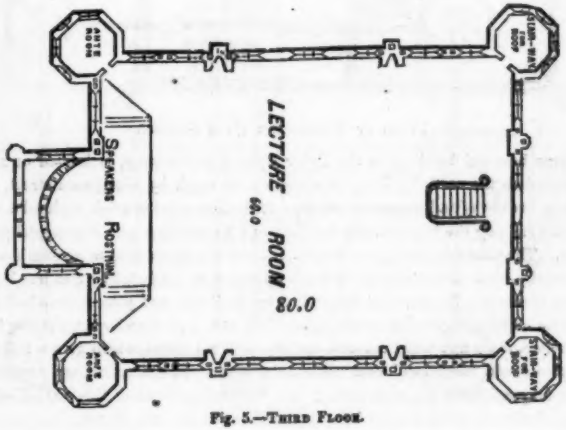
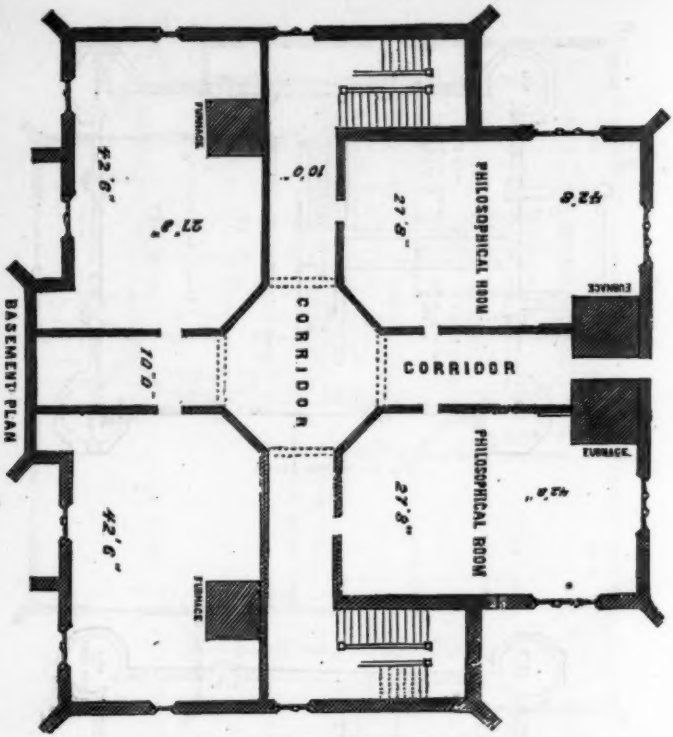


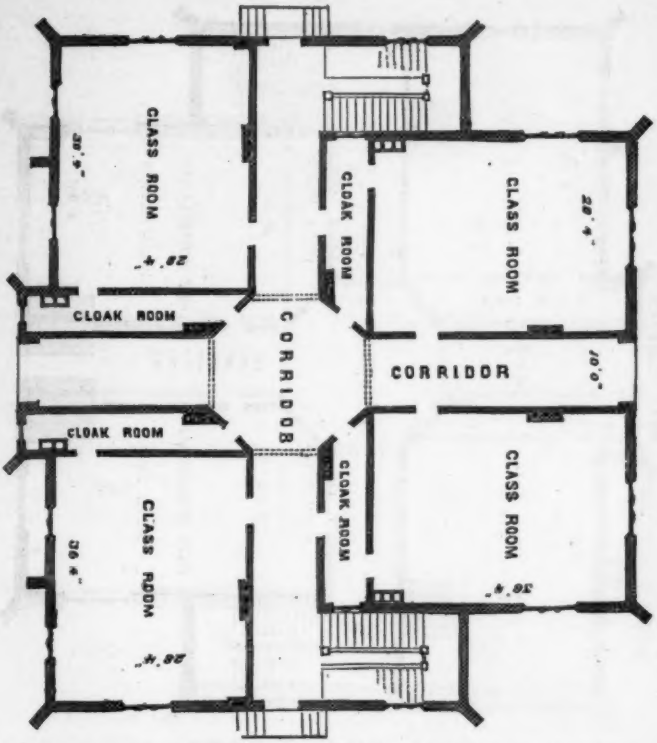
Fig. 5.—Third Floor.



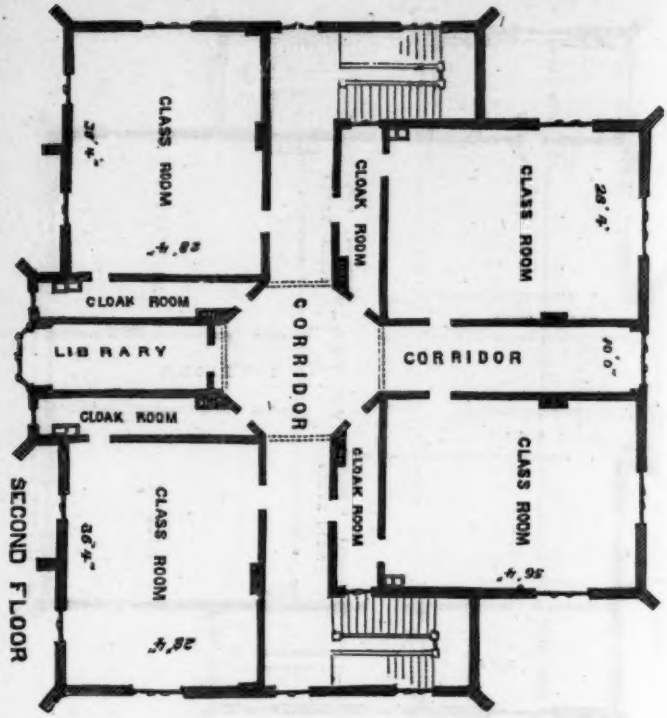
PLANS OF WOODWARD HIGH SCHOOL.

THIS beautiful building, in the Tudor style of architecture, is located on a lot bounded on the north by Franklin street, on the south by Woodward street, between Broadway and Sycamore streets. It is constructed of brick, with solid buttresses running the height of the building and terminating with ornamental pinacles. The windows are of rich tracery, but sufficiently massive to give an idea of strength,—and quite unlike the cobweb effect usually produced by cast iron imitations of stone. The external decorations are very rich, and possess those bold and artistic outlines so peculiar to the style. The roof is of singular but pleasing construction, steep and lofty, covered entirely with cut slates, which give a rich appearance, and fringed with ornamental ridge work. In conception, and execution, it is unquestionably the most correct architectural specimen of this class of collegiate buildings which has yet been produced in our Western States.

The basement, which is lofty and well-lighted, comprises philosophical and apparatus rooms, large and well-regulated chambers for the heating apparatus, fuel, &c.; and the approach to it is by a continuance of the grand staircases, rendering this portion of the building as accessible and well-ventilated and lighted as any other.



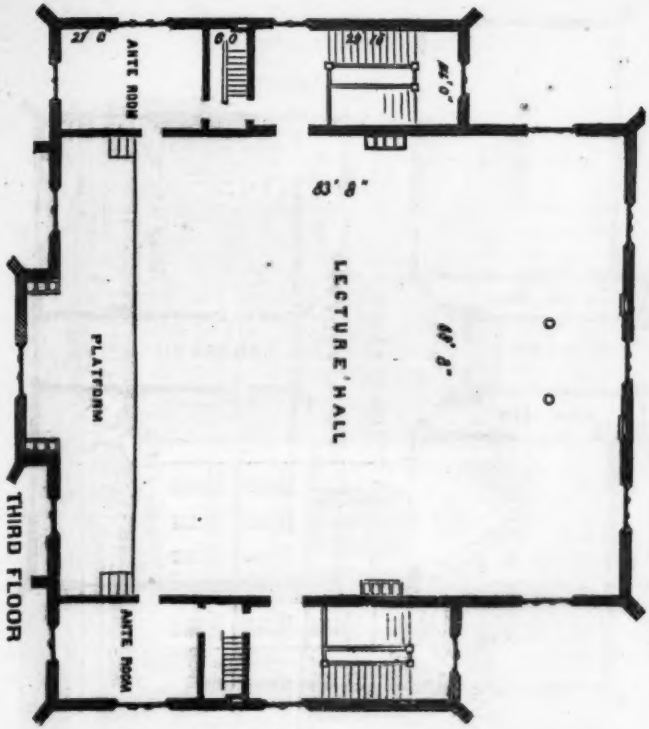
The ground floor has entrances on each of the four sides, leading to spacious corridors, which cross at right angles in the centre of the building,—the intersection being arranged in the form of an octagon, with arches on each side, producing an imposing effect. On this floor are four large class rooms, each 36 feet by 28 feet, well arranged with reference to the position of teacher, and the doors so located that the scholars face any one who enters. Contiguous to each class room is a commodious cloak room, accessible both to the corridors and class rooms. One of the most noticeable and admirably disposed features of the building is the staircases. There are two of these, forming a flank to each side of the building. They extend from the basement to the lecture hall, on third floor, and terminate in two beautiful towers, which add materially to the external effect of the building. These staircases are wide, of very easy ascent, and, in their form of construction, with the arching overhead, present a really noble appearance. But this is their least merit; located as they are, they afford an entrance on each side to the grand lecture hall, and, although contiguous to the latter, do not mar its beauty or comfort by breaking up any portion of its space. Another invaluable result from this treatment, is security in case of fire. Two large staircases so situated, widely apart from each other, and, although attached to, practically isolated from the main body of the



building, present the best safeguard, and render impossible the terrible calamities which have more than once resulted in our schools from the neglect of this precaution.

The second floor is identical in its arrangement with the first.

The third floor is exclusively devoted to the lecture hall, the staircases which flank and give access to it, and two ante-rooms, one on each side, accessible both from stairs and lecture hall. This lecture hall is, without exception, the grandest room of the kind which has yet been seen in this part of the world. Its entire dimensions are 83 feet by 68 feet, irrespective of the galleries, which are ingeniously arranged over the ante-rooms, and in the space gained between the ceiling of the ante-rooms and that of the lecture hall, the height of the latter being 25 feet. The effect of these arched galleries at the end of the room is very fine. At one end of the room is a raised platform, occupying in length the entire width of the room, and in the centre of this end of the hall is a wide and lofty arched recess. The appearance of the hall, with its windows of rich Gothic tracery, the arched galleries, the ceiling formed of oak leaves crossing each other with handsome rosettes at their intersection, and deep-sunk panels of a dark blue color, the

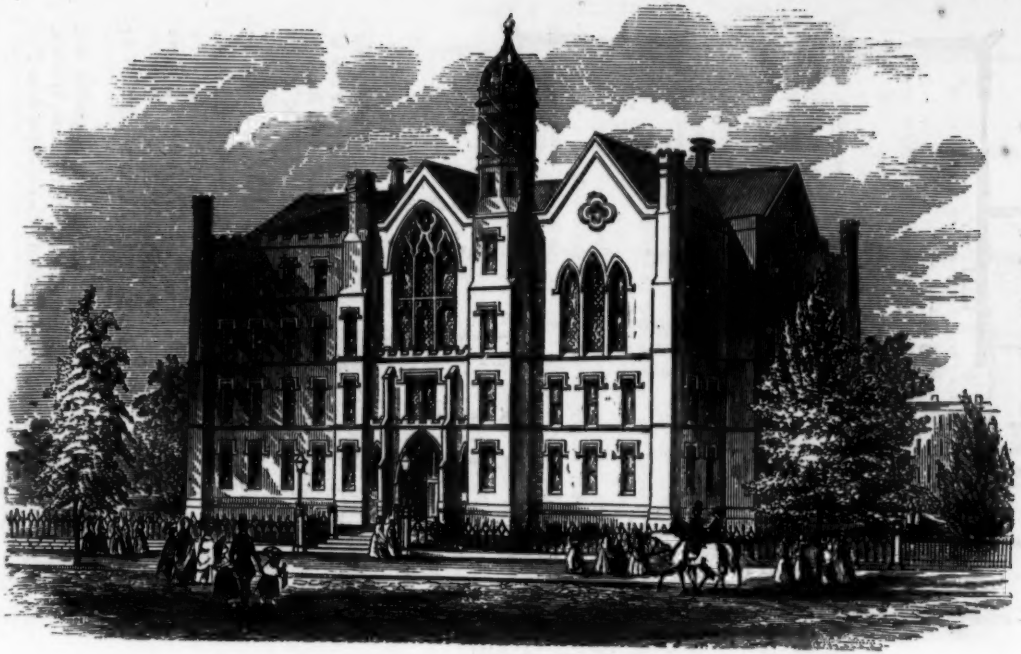


rich wainscotting of the walls, and handsomely devised doorways, present altogether an appearance of unusual beauty. The artistic peculiarities of the Tudor style of Gothic have been faithfully carried into the minutest features of this structure, both internally and externally; and the total absence of any admixture of other styles produces that charming effect of harmony and unity which is the prevailing characteristic of this building.

The enclosure of the area, on the Franklin street or main front, is formed of a rich iron railing, of Gothic design, resting upon a bold plinth of Dayton stone. The piers which flank the enclosure at each end, and the central gate piers, are also of Dayton stone, of beautiful design, and richly carved and ornamented.

The cost of the building was very near $44,000, including four furnaces for warming, gas fixtures, &c.

The entire cost of the structure, including fence, walls, railing, grading, &c., was $53,000. It was designed and superintended by J. R. HAMILTON, architect, and erected by DANIEL LAVERY, contractor, under the foremanship of JOHN TAYLOR,—all of Cincinnati.



Improvements in the Plans and Construction of Public School-houses in Philadelphia.

HOLLINGSWORTH SCHOOL.

LETTER FROM EDWARD SHIPPEN, ESQ., PRESIDENT OF THE BOARD OF CONTROLLERS OF PUBLIC SCHOOLS.

The large, older, and closely built cities of the United States suffer in comparison with their junior sisters in regard to their facilities for the placing of School-edifices. In the new cities there is ample opportunity of obtaining space at moderate cost, and in convenient localities—not so however with the old. School-houses should be fixed at centres of defined school-districts. In the old cities, this is impracticable, as in Philadelphia for instance, at least in the city proper. Consequently there has been built comparatively few School edifices for the public in the last ten years. At length it became essential, in order to supply the demand, that buildings of all conceivable plan, kind, and description, from the rope walk to the stable, from factory to the private residence, should be used for School purposes. The School Controllers eventually took a determined stand, and claimed at the hands of the City Councils that the children of their constituency had a right to be lodged six hours a day in healthy and convenient School-houses, that they had a right to the pure air and sunlight which Providence accords to all mankind free of cost, and that if the mind was worthy of cultivation and preservation, the body was equally so. The Controllers claimed that one million of dollars was needed for building purposes alone, and that so much more was required as would command lots for the new edifices. The claim was heeded, the million dollars accorded, and several hundred thousand dollars more expended in the purchase of lots, in most cases not large enough, but as large as could be had, save at exorbitant cost.

Thus armed and equipped, the Controllers determined that the new Schools should be erected upon the most approved modern models; that they should embrace all points of utility, and should avoid all those which had been tried and had failed. To accomplish this desirable end, their Committee closely examined the edifices of Boston, Providence, Worcester, Baltimore, Chicago, Milwaukee, St. Louis, Columbus, and other cities. In these examinations, much attention was given to details, and it may be fairly presumed that all the modern improvements and appliances have been studied, adopted, or rejected, and that the new structures will have much to commend them to those who seek information upon the subject of School Architecture.

The Report of the Philadelphia School Board of 1867 gives seventeen well executed wood-cuts of elevations and plans now in process of erection. It was wisely decided that among other points should be attentively regarded the following features:

Proper *economy*, not *parsimony*.

That while the School-house should present to the public eye a neat architectural design, all useless ornamentation, internal and external, should be avoided, and most of all that the "confectionery" as well as the millinery of architecture should be dispensed with as useless, costly, and out of taste.

That the School structures should be erected with a view to durability, and the avoidance as far as possible of repair.

That whenever the location permitted, the building should stand alone, for convenience, for light, and for ventilation.

That the best and most economical mode of heating and ventilation should be adopted.

That all buildings should have, when the size and location of lot admitted, light to each room from two exterior sides.

That staircases of easy ascent should be located in different parts of the building, and ample means of ingress and egress should be afforded, so that in case of sudden alarm a whole School might be cleared instantly of its inmates without confusion or danger.

That each class-room should have accommodation for hats and cloaks conveniently located.

That each class-room should be able to dismiss *directly* into the hall or stairways.

That the hardware for School buildings should be suitable for constant and unusual use; and that in all other particulars, regard should be had to utility, economy, convenience, and appearances.

The mode of obtaining plans in Philadelphia for buildings was changed so as to permit those who are most familiar with the wants and requirements of the Schools, to obtain them without being obliged to advertise for competition. The practical result of the old system had proven most unfortunate, for, as a rule, the ablest and most experienced architects were averse to competition, and were unwilling to spend their talent, time, labor, and money upon plans, at the risk of rejection; the effect therefore of the advertising system was to deprive the city of the services of very many architects of acknowledged ability, and to narrow down the competition to a very limited number.

The various Boards of School Directors have been consulted by the Committee on Property, in respect to the wants of their respective Schools, and, as a general rule, it is believed without exception, the plans adopted for new School-houses have met with the approbation of the Directors.

The Committee on Property gained many useful hints and suggestions with respect to School-houses, on their visits to Boston, Cambridge, Baltimore, Milwaukee, Chicago, St. Louis and Columbus; and it is believed that our edifices, when finished, will equal any in the country in their adaptation to School purposes; that they will be a credit and ornament to our city; and that they will, by reason of the care taken in the matters of warming, light, and ventilation, preserve the health of our children, many of whom have in the past been stored in factories, churches, and dwellings rented for educational purposes.

It seems to be the opinion of teachers, as well as of all who have the care and supervision of Schools in cities, that no School edifice is complete unless it contains a large hall, capable of accommodating at one time all the pupils of the School; that every room should be well lighted, and that, when practicable, direct light should come into every room from two sides, and the room should have also whatever of "borrowed light" it can command; that each School-house should be so ordered that every room may have its separate means of ingress and egress; that stairway facilities should be numerous; that each division should have its clothes-room conveniently located; and above all that ventilation, in winter and summer, should be so ordered as to keep the atmos-

phere constantly changing by the expulsion of the foul air, and the continuous introduction of pure air from without, avoiding perceptible currents.

With respect to the hall accommodations above referred to, it is scarcely necessary to say that when space is expressly devoted to that purpose, and to that alone, the cost of the building is correspondingly increased.

On the contrary, if a number of class-rooms can at any time be converted into a large hall or room, the desired end is better attained.

The plans which will be found in the Report explain how this may be accomplished by means of glass partitions hung on pulleys or wheels at the top, and which with a slight impulse may be almost noiselessly rolled into the casements on the sides; one advantage of this principle over a special assembling room, besides the matter of cost, is, that any number of class-rooms in which scholars are assembled may be suddenly converted into a large room, without the vacating of seats, and without the noise or the loss of time caused by moving; and that, instantly after any general exercise, in which a whole School may join, as in singing, or in the opening or closing exercises, the partitions may be closed, the classes all being seated. Each story may be thus arranged.

When public buildings are by law given to the *lowest* bidder upon advertisement, and to be erected on the contract system upon plans and specifications, the door is open wide to fraud upon the public; as a rule, the competition is with very few, and they frequently irresponsible and unreliable builders, who seek to make pecuniary amends for low bids by slighting their work, and furnishing unsuitable material, in the hope of bringing sympathy to their aid, under various pretexts and pleas, when discovery is made or complaint uttered; and too often with success, to the public detriment. Security it is true may be demanded; this, though wise, is not enough, for the sympathy which relieves the contractor also relieves the security; nor is there any way to secure entire justice to the public on the general competitive advertising plan. In Philadelphia, the Committee upon Property of the Controllers of Public Schools have done much to guard the public interests by requiring large and reliable security, by holding the contractor fast by reservations of large, unusual, and ample powers—by requiring incessant watchfulness of the supervising architects—by the appointment of an Inspector of School buildings, whose duty it is to be on constant visitation, watching the progress of each building, and reporting weekly to the Committee. Besides these checks and guards, the Committee itself pay frequent visits.

While due regard seems to be paid to public interests, the Committee in like manner seems to look to fair dealing between the contractor and material man and his sub-contractors. By law, Public buildings are not the subjects of mechanics' lien, and ordinarily it would be possible for an irresponsible contractor to bid low, complete his contract, pocket the price, and by leaving material and labor unpaid for, make large gains himself, and throw the poor laborer and mechanic upon the mercy of a merciless man. To remedy this evil as far as practicable, the Committee has provided for a release of claim by the material man and mechanic before final payment is made; and it has proven by actual experience of great advantage to public and private interests. The form of the building contract is hereto annexed, and is commended to those who have the responsibility of erecting public buildings cast upon them.

HOLLINGSWORTH SCHOOL. Locust Street, west of Broad, Philadelphia.

HOLLINGSWORTH SCHOOL.*

Upon looking over the plans of the many new School buildings in Philadelphia, now in process of erection, one will be impressed at a glance with the Hollingsworth School, in the eighth ward. Having visited this School, the visitor will be struck at once with the completeness and adaptability of the edifice for its purposes, and upon close inspection, he will be satisfied that it is a model in all its detail, well worthy of imitation. This School should be visited in order that its simplicity, its economy and utility may be thoroughly comprehended. It seems to combine all the principles to which reference has been made. I now proceed to give a close description of all its parts, and to comment upon all points which strike us as specially worthy of note.

The Hollingsworth School is named after Thomas G. Hollingsworth, who was connected with the Public Schools of Philadelphia from their institution till his death in advanced years—a fitting tribute to one who was a faithful public servant, and who did his whole duty in his generation.

The cellars are well closed in, and the ceiling joists lathed and plastered. Frequently this important feature in public buildings and private dwellings is disregarded, and consequently the first story is cold in winter, unless heated at an unnecessary expense. A cold floor, though of boards, is not unlike one of stone in winter. Measured coal bins are built in the cellar, by which it can be fairly ascertained whether the coal is correct in quantity. A portion of the front pavement is excavated to enable the deposit of coal directly from the carts. In the cellars are located the steam furnaces, the ventilating stove for summer use, and the various radiating surfaces to generate warm air *directly under* the rooms designed to be heated.

Inside walls throughout the building are of brick; the face work of rubble, neatly jointed and pointed with Portland cement. It is common to use various coloring matters with the cement to mark the contrast between the stone and pointing more decidedly. Whatever effect this may produce to the eye, it is unwise, as all coloring material destroys the adhesivness and cohesiveness, and in time falls out, crumbles, and opens the joints to absorption of moisture. The cement however, uncolored, becomes as hard as the rocks it binds together, and is an enduring protection. The stone used as facing is laid as it comes from the quarries, the flat side outward, and requires no dressing, except when used as quoins and corners. It is readily laid, and, when judgment is used, binds well; and in walls thus built, the spalls are serviceable to fill interstices, so that no portion of the stone is lost. Rubble work as used in this School has proven to be about twenty-five per cent. cheaper than a pressed brick front, and certainly is warmer in winter and cooler in summer.

The areas to cellar windows are paved with brick, and capped with heavy North River flagging, covered with heavy iron bars as gratings. This latter is essential to guard against accidents to small children, who seem to seek dangerous places.

The window and door sills are all of granite or brown stone, and windows

HOLLINGSWORTH SCHOOL. Locust Street, west of Broad, Philadelphia.

* This building is planned largely upon the points and suggestions of Edward Shippen, Esq., President of the Board, after much observation by him of School edifices, and much practical attention for many years to public School-houses, by John C. Sidney, Esq., of Philadelphia, an architect who has given much study to the subject of School Architecture.

and door heads of Leiperville stone, affording a better protection to walls in case of fire than if made of wood.

The iron columns hereafter referred to rest on square stones twelve inches by twelve inches, and four thick, set upon eighteen inch walls.

Wells are emptied into sewer through twelve inch terra cotta pipes, into which all yard and roof water passes for purpose of cleansing.

The importance of height of ceiling can not be over-estimated. Fourteen feet in the clear is not too much, and though the number of steps to each story is increased as the height of ceiling is increased, yet by a judicious arrangement of two flights and platform to each story, that objection ceases to have weight. For children's use the risers should never be more than six and a-half inches, and tread twelve inches, one and one-fourth inches thick nosed.

To prevent the danger to small children from sliding on the stair-rail, a simple preventative is used in this building. A neatly devised screw with conical head projecting about half an inch above the rail, set in at distances of three feet apart, very soon admonish the sliding boys that the pastime is more comfortable in the omission than in the observance of the same.

This building is admirably arranged in the matter of stairways, all judiciously located and capable for any emergency, and most convenient for class-rooms—six in number and all well lighted.

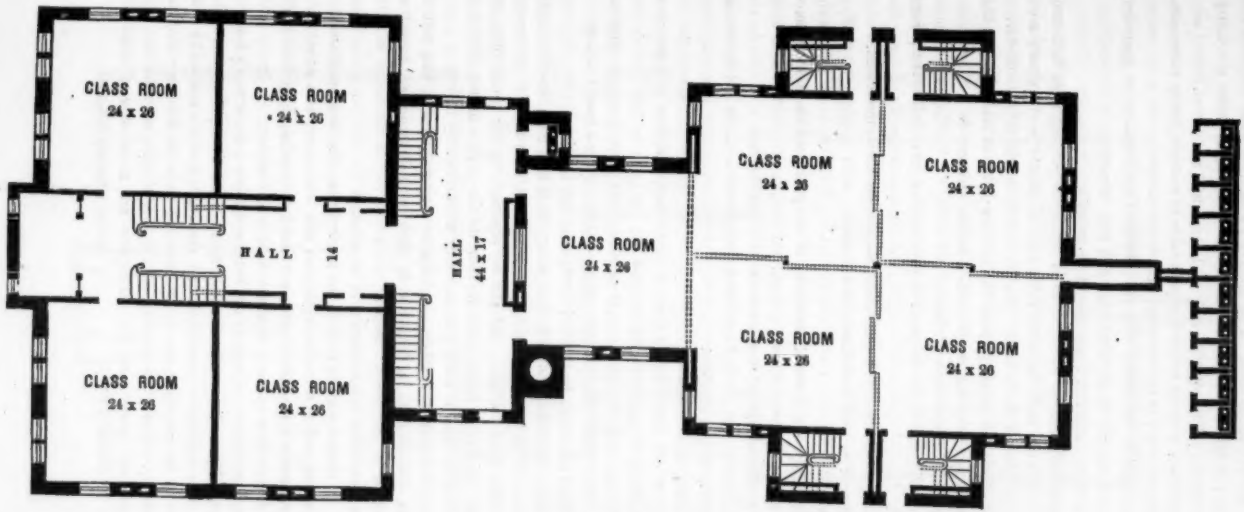
Each class-room is furnished with convenient clothes-rooms, fitted with double hooks. An observer will ordinarily find about one-half of the clothes-hooks broken from ill usage, and therefore it is most essential that they be constructed so as to bear the rough usage of children; so in fact should all the hardware in the School-house be. In this building, the hardware has been selected with special reference to utility and school-boy usage.

The closets are open at the top for drying and ventilating purposes, and the doors of the same for the same reason are kept three inches above the floor.

The casing of window jambs is an unnecessary expense, provided the same are rough floated as is hereafter specified. In fact, the less moulding and woodwork in a School-house, the better. The washboards and architraves should be as simple as possible; mouldings only give receptacles for dust, are of no practical use, and beadings are generally for the same reason unwise, and besides are difficult to keep clean. In doors, however, modest moulding is perhaps desirable for appearance sake. Architraves and washboards look well if simply planed and beveled on both edges; they are easily painted, dusted or scrubbed, and are by no means unseemly.

Wainscoting in class-rooms may well be avoided by the rough plastering referred to. With care on the part of the architect in preparing specifications, a very large amount of material in woodwork and labor may be avoided.

In preparing doors, it should be borne in mind that they are destined for hard usage; and that therefore they should be well made and thick; inside doors not less than two inches. A parlor door may be opened a dozen times a day—a school-room door slammed by each of fifty children ten times a day. The hardware for doors should be well selected, especially where mortice locks are used. Porcelain knobs should never be used, but doors should latch with the old-fashioned substantial thumb latch. The lock need have no knob therefore. A well made fine tumbler dead-lock, with escutcheon, is all that is needed where a thumb latch is used. And we may observe that no School needs more



PLAN OF FIRST FLOOR.

HOLLINGSWORTH SCHOOL. 8TH SECTION. LOCUST ST., ABOVE BROAD.

than one lock for an outside door. This should be on the front and most exposed door, and it alone should have a knob. Other outer doors are better double bolted inside. The mortice lock and latch will not stand School use.

Inside roller blinds without boxes are preferable to outside, being more convenient and less exposed to the weather. Each fold should be cut in the centre except the one next to the frame, and be furnished with bronze or japanned fastenings, and so should be all fastenings and iron trimmings in the building, to be free from rust. Gilt and brass should be avoided.

Wainscoting is only needed where there is incessant passing, as in halls and stairways, provided the walls have the third coat of plaster of sharp pure sand washed clear and floated down hard. And in fact so should all the plastering be done throughout the building, save the ceilings; the effect is pretty, the walls will not change color nor receive pencil marks, and may be readily whitewashed or painted if at any time needed.

All outside walls should be stripped to prevent dampness before the plaster lath is put on.

Yard hydrant should be fitted with screw nozzles for hose attachment.

All glass should be well *bedded* and back-puttied; with bedding, all rattling of glass is avoided.

Before proceeding to a detailed statement of the points which present themselves, it is well to present several general features, which appear to be most striking and worthy of special comment.

1. The distribution of space and excellent arrangement of halls and entrances.
2. The lighting of the building.
3. The ventilating and heating.

It has been wisely concluded to avoid a fourth story building, and though a third story is added to the front, yet the rear has but two; so that the two first stories, containing eighteen rooms, will accommodate nine hundred children, and the third story front two hundred more—eleven hundred in all; and this is as many children as should be thrown together in one building.

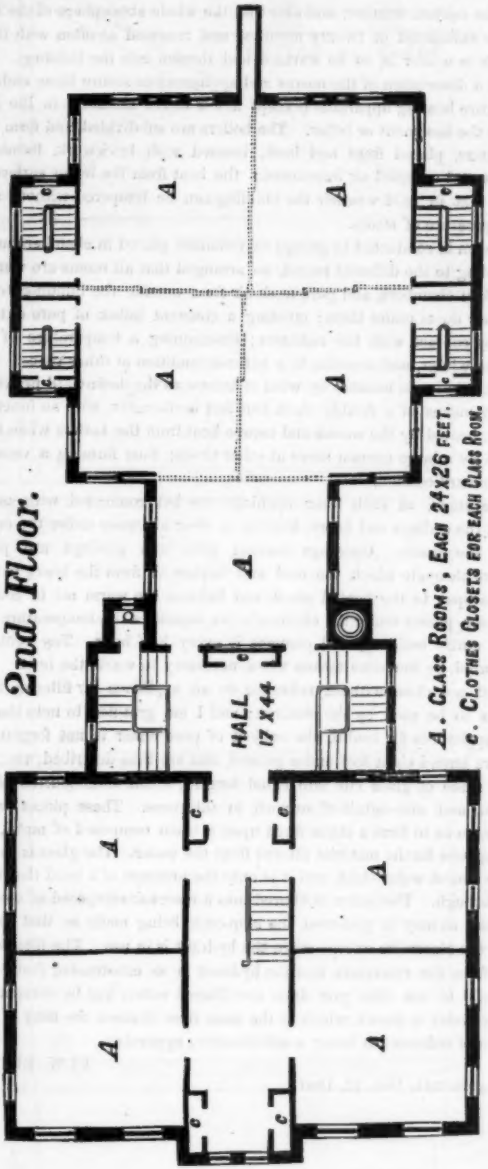
There are nine class-rooms on each floor, so arranged that each has direct light from two sides, while they have also borrowed light from other sides through glass sash. This most desirable end can be obtained in the ordinary square buildings only in corner rooms—say in four rooms—while in the School in question, there is no one of the eighteen rooms without it.

A glance at the plan will at once explain how by means of adding corners or projections, windows can be furnished for each room on two sides, no matter how many rooms in one story. Besides being a service in the matter of light, the plan also aids in the *natural system* of ventilation.

The halls are cornered so as to form the letter T; at the bottom of the T is the main entrance, and at the other ends, the side entrances, and as arranged in the Hollingsworth School, there can be a direct circulation of air from North to South, and from East to West, most serviceable in Summer.

The sliding sash before referred to are hung upon iron rails, securely fastened to the girders. Upon these rails the sash doors, fitted with pulleys, are easily glided into their respective casements, and are guided at the bottom by bolts which run along the floor grooves cut transversely over the flooring; they roll almost noiselessly. The whole arrangement is very simple, and durable.

The heating by steam and the ventilation are under one contract. It


2nd. Floor.
A
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HALL
17 X44
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c
A. Class Rooms, Each 24x26 feet.
c. Clothes Closets for each Class Room.

requires every part of the building to be heated to 70° Fahrenheit, at the same time in the coldest weather, and also that the whole atmosphere of the building should be exhausted in twenty minutes, and renewed as often with the outer air, which in winter is to be warmed and thrown into the building. The following is a description of the means and appliances to secure these ends:—

The entire heating apparatus (except a few direct radiators in the halls) is placed in the basement or cellar. The boilers are subdivided, and form two distinct heaters, placed front and back, incased with brickwork, forming heat chambers, and external air introduced; the heat from the boiler surface is utilized, so that in mild weather the building can be tempered without any perceptible pressure of steam.

The steam is conducted to groups of radiators placed in chambers under the flues leading to the different rooms, so arranged that all rooms are warmed by distinct heat chambers, and pure fresh air from outside the building conducted through air ducts under them; creating a constant influx of pure external air heated by contact with the radiators; maintaining a temperature of seventy degrees in winter, and entering in a natural condition at other times.

The ventilation is natural, by what is known as the downward principle, produced by means of a double stack four feet in diameter, with an inner flue of cast-iron, heated by the smoke and escape heat from the boilers when in operation, and by a large cannon stove at other times; thus forming a vacuum and strong upward column.

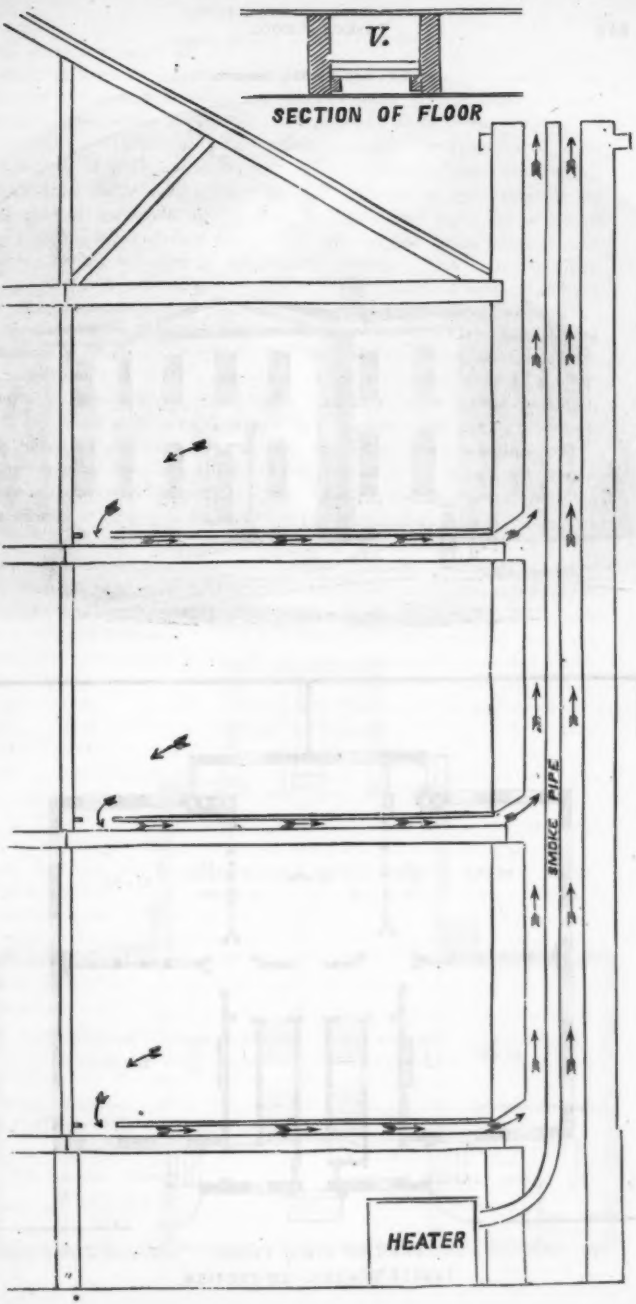
In the stack, at each floor, openings are left connected with air spaces between the ceilings and floors, forming a clear air space under the entire surface of the floors. Openings covered with iron gratings are placed in the floors through which the cool and impure air from the lower part of the rooms escapes to the heated stack, and induces the warm air to come down to the floor, passes under the children's feet, equalizes the temperature throughout the entire building, and changes it every half hour. Top ventilation is also secured by the same means when necessary to waste the heat.

I must not close without reference to an appliance for filtering the water which is to be used by the children; and I am gratified to note that among all the appliances for health, the subject of pure water is not forgotten. The filters are buried eight feet under ground, and are thus described, viz.:

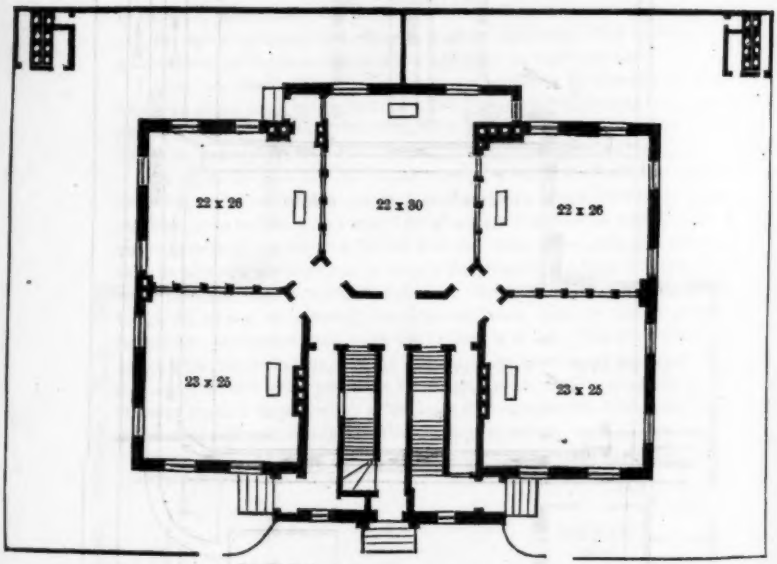
It is made of glass cut into equal lengths, about three-fourths of an inch in width, and one-eighth of an inch in thickness. These pieces are placed together, so as to form a circle fixed upon a basin composed of metal, which is the receptacle for the material filtered from the water. The glass is so arranged as to be almost water-tight, and it is only the pressure of a head that forces the water through. The water is filtered into a reservoir composed of stone jars or iron tanks, as may be preferred, the stop-cock being made so that no pressure is upon the reservoirs except when the hydrant is in use. The filtered water is drawn from the reservoirs, and the hydrant is so constructed that by moving the nozzle to one side, you draw the filtered water, and by reversing it, the ordinary water is drawn, which at the same time cleanses the filter of the accumulation of sediment, it being a self-cleansing apparatus.

EDW. SHIPPEN.

PHILADELPHIA, Dec. 12, 1867.

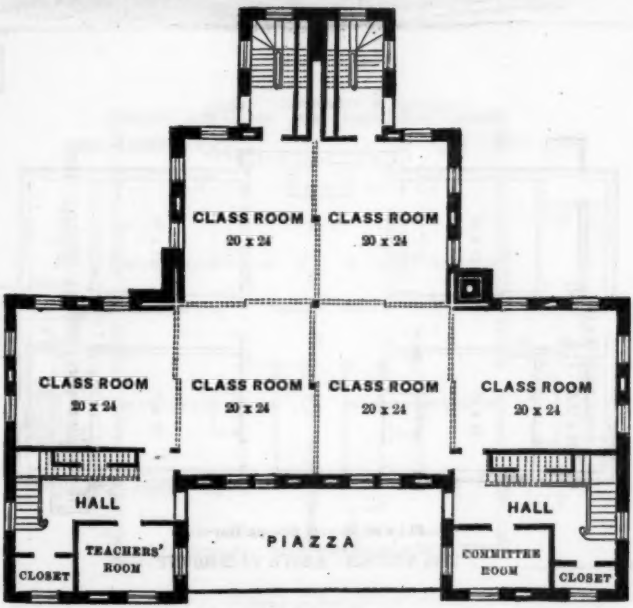

V.
SECTION OF FLOOR
SMOKE PIPE
HEATER

NINTH AND TASKER STREETS.



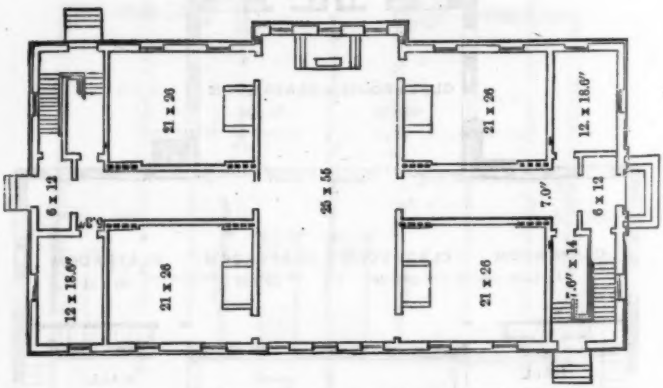
PLAN OF FIRST FLOOR.
TASKER SCHOOL. 2D SECTION.

LUDLOW STREET, BELOW THIRTY-SIXTH.



PLAN OF FIRST FLOOR.

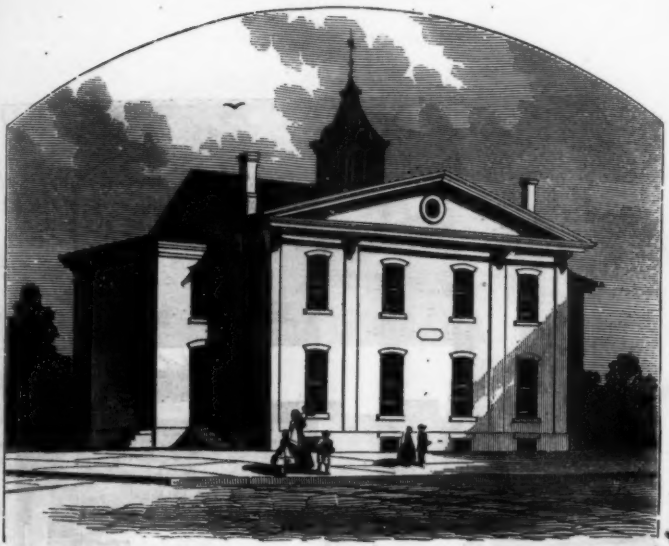
MORRIS CITY, ABOVE FAIRMOUNT.

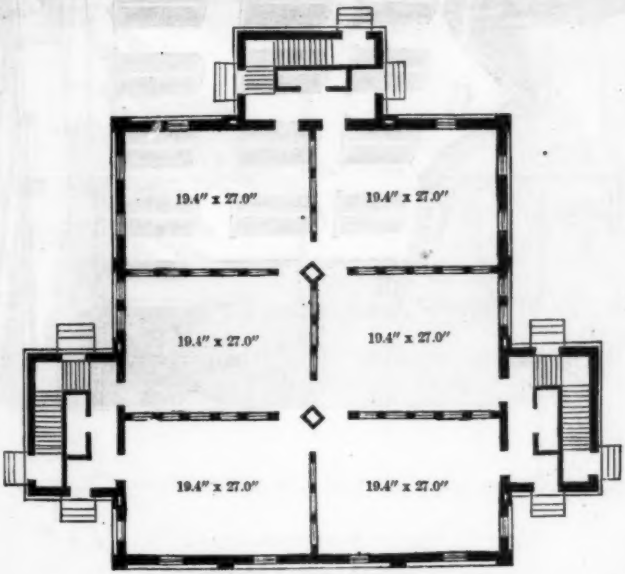


PLAN OF MORRIS SCHOOL HOUSE.

20th SECTION. ABOVE FAIRMOUNT.

HESTONVILLE.



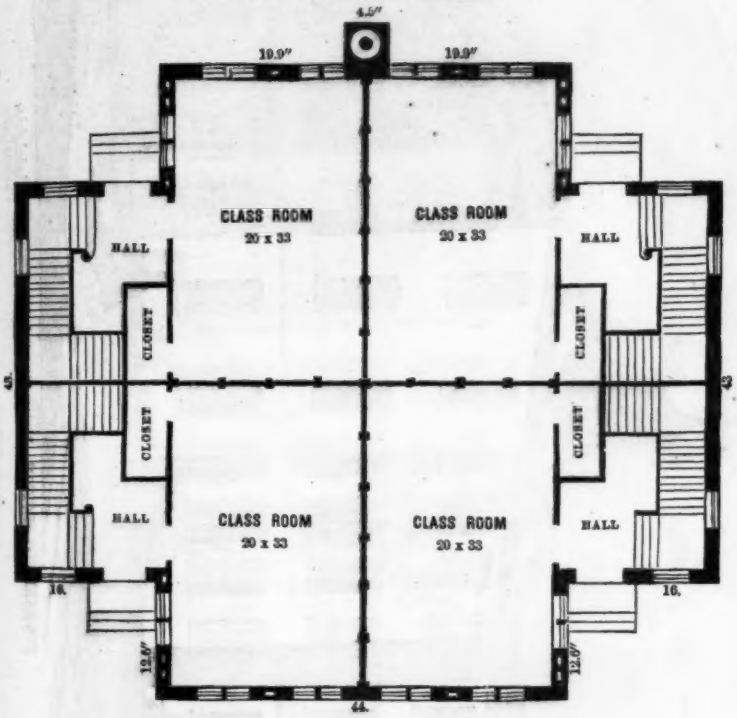


PLAN OF FIRST FLOOR.

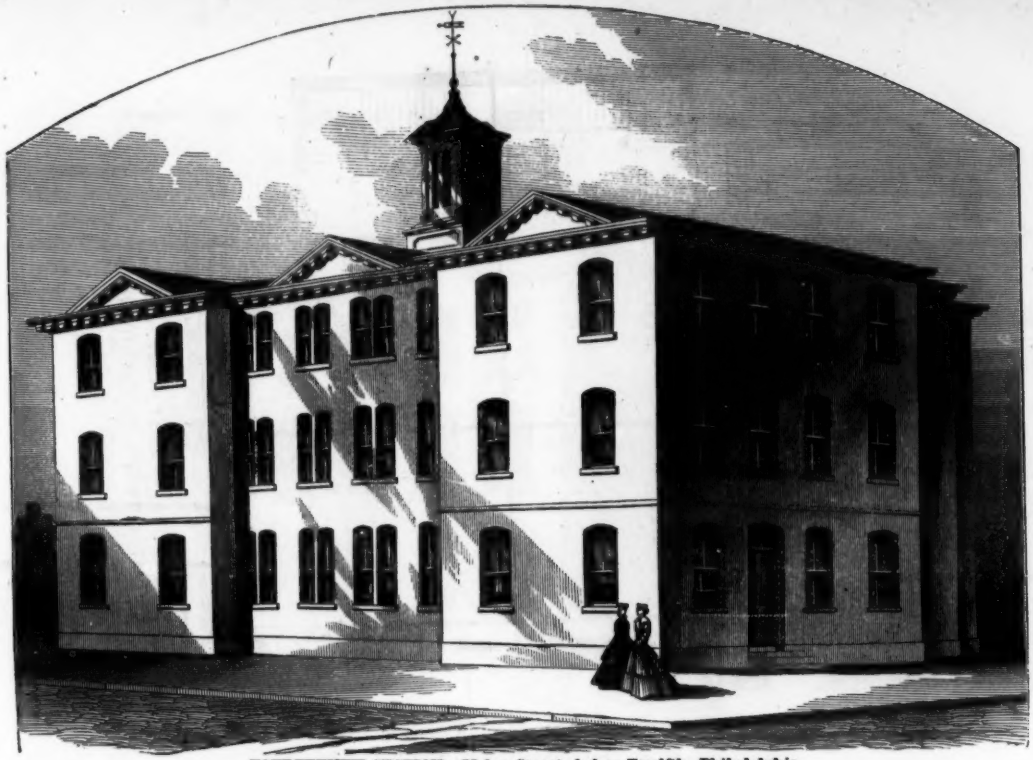
24th SECTION.

FOURTH SECTION. Twelfth Street, above Fitzwater, Philadelphia.

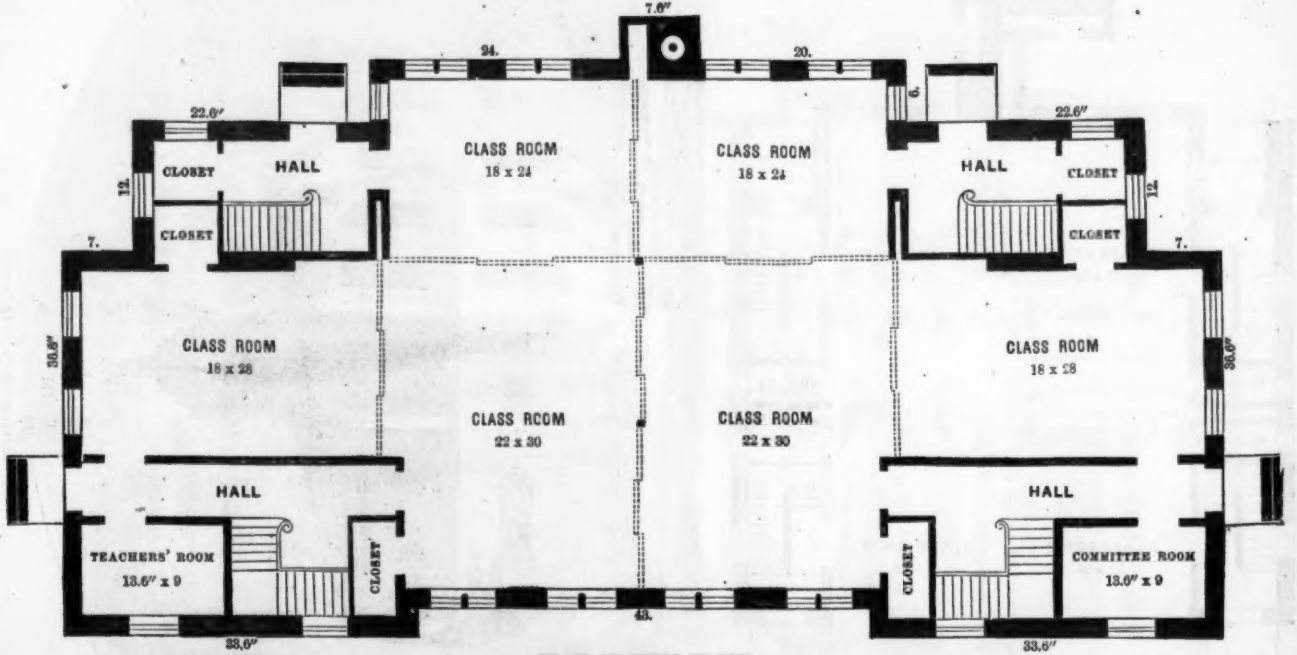
TWELFTH STREET, ABOVE FITZWATER.



PLAN OF FIRST FLOOR.
4TH SECTION. TWELFTH ST., ABOVE FITZWATER.



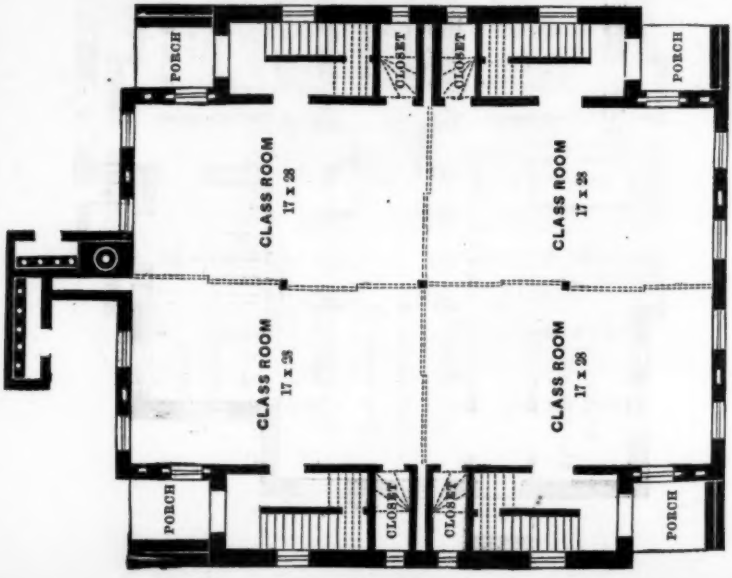
FOURTEENTH SECTION. Melon Street, below Twelfth, Philadelphia.



PLAN OF FIRST FLOOR
14TH SECTION. MELON ST., BELOW TWELFTH.

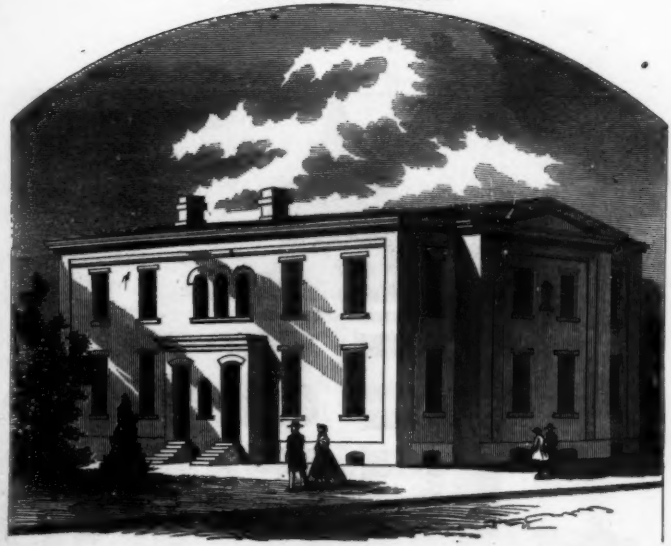
FOURTEENTH SECTION. Melon Street, below Twelfth, Philadelphia.

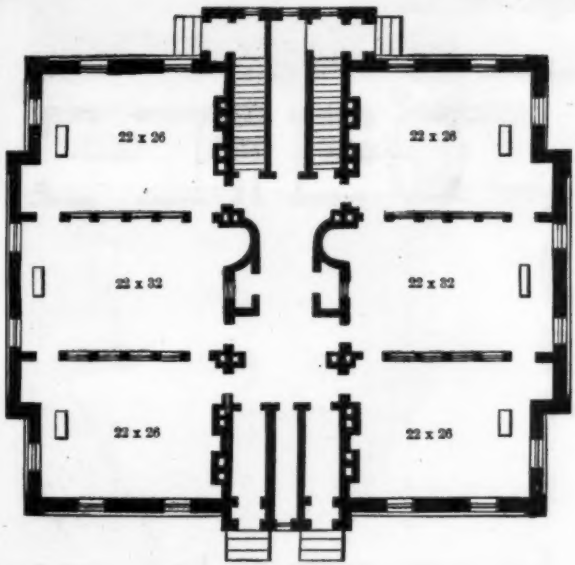
MARIA STREET, BELOW FIFTH.



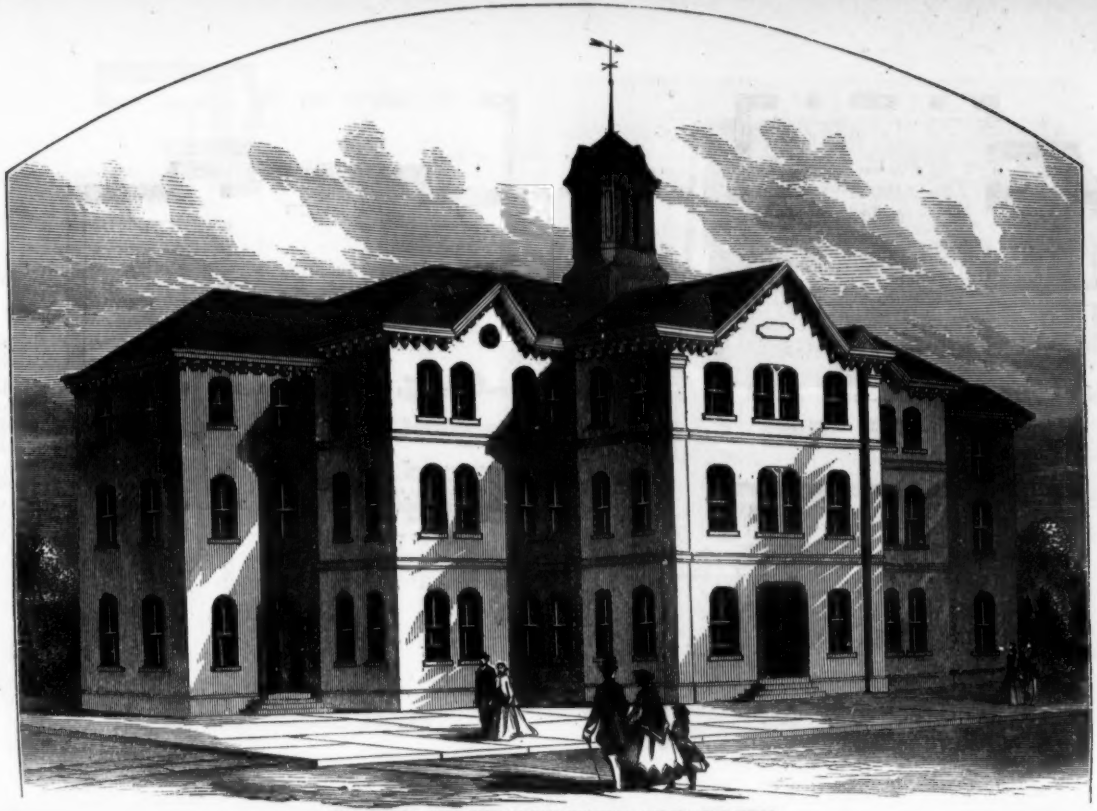
PLAN OF FIRST FLOOR.

SEVENTH AND NORRIS STREETS.

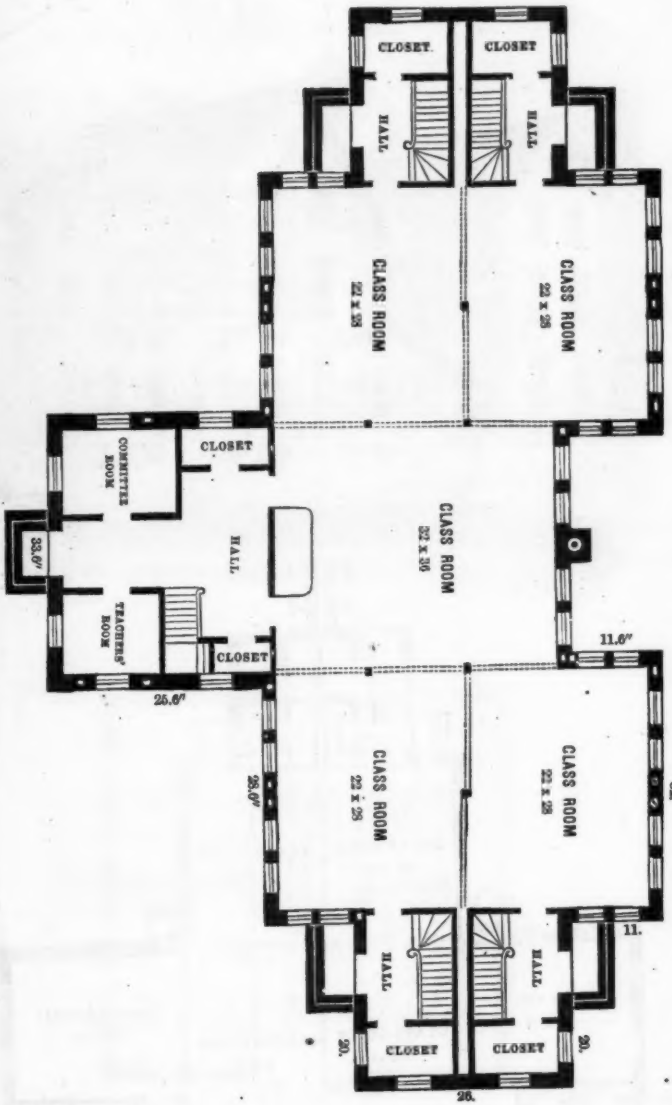




PLAN OF FIRST FLOOR.
RUTLEDGE SCHOOL, 20TH SECTION.



WYOMING AND VENANGO STREETS, PHILADELPHIA.

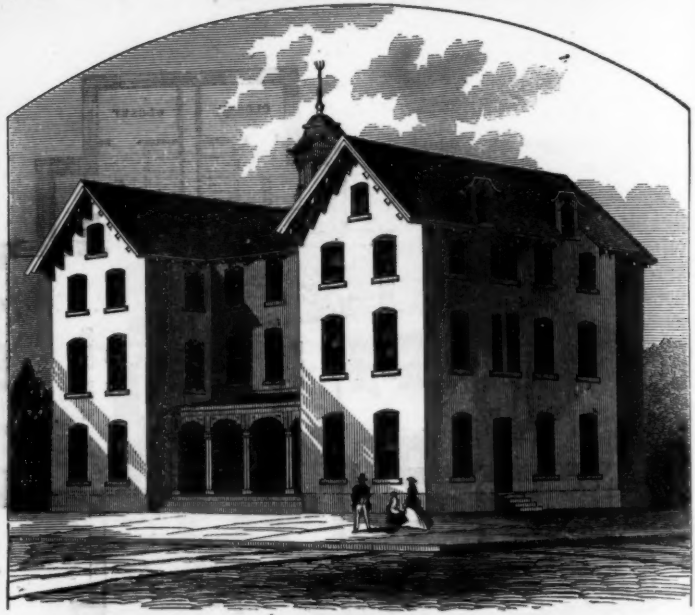


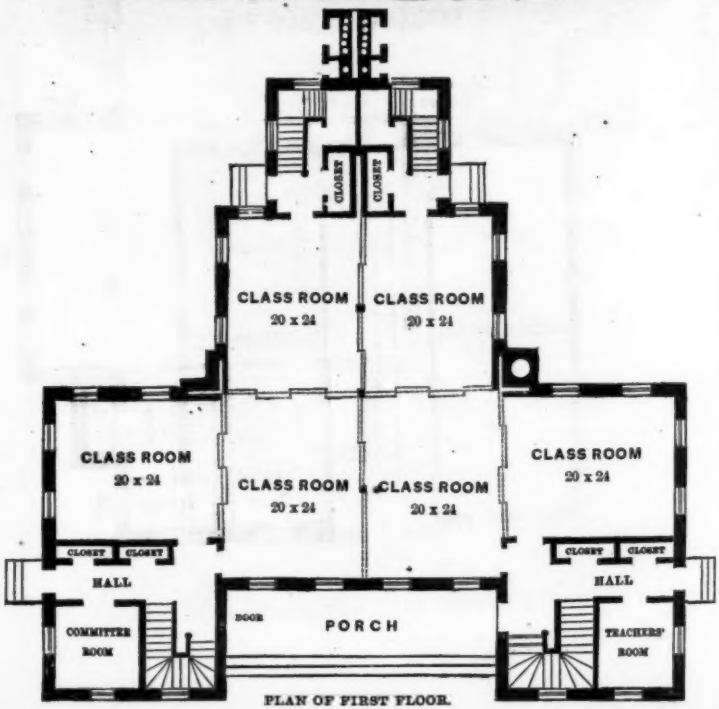
PLAN OF FIRST FLOOR.
24TH SECTION

WYOMING AND VENANGO STREETS, PHILADELPHIA.

A. D. BACHE SCHOOL HOUSE.

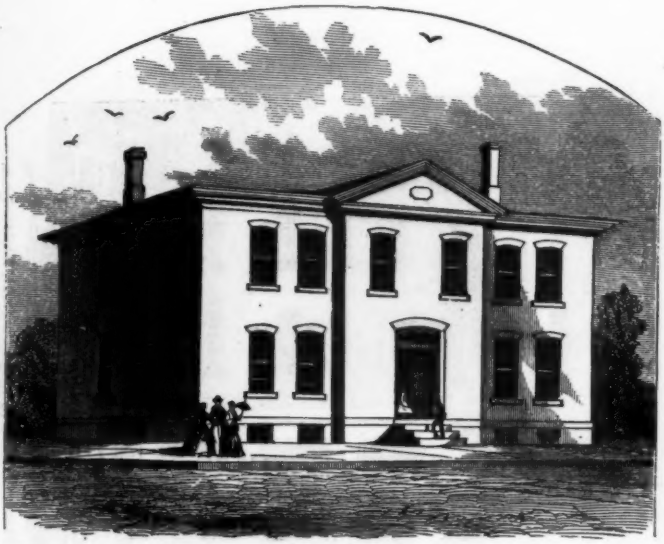
TWENTY-SECOND AND BROWN STREETS.

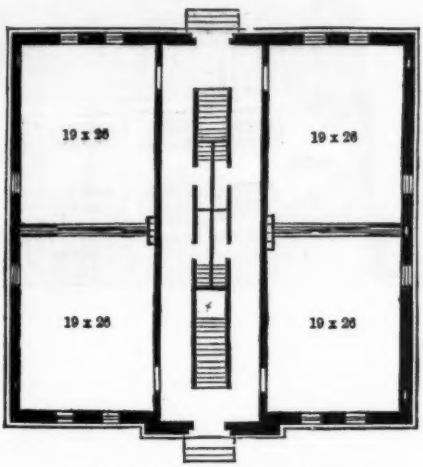




PLAN OF FIRST FLOOR.

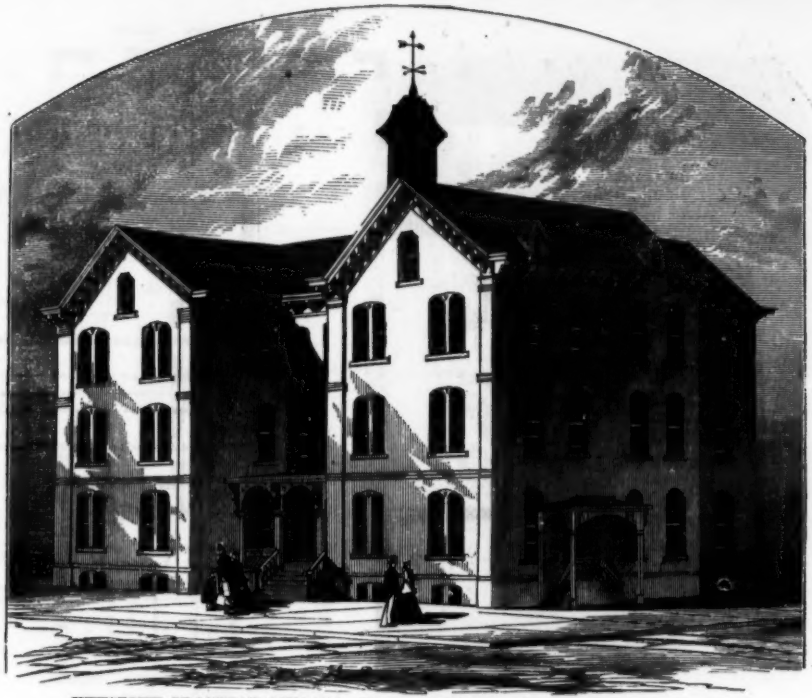
FALLS OF SCHUYLKILL.



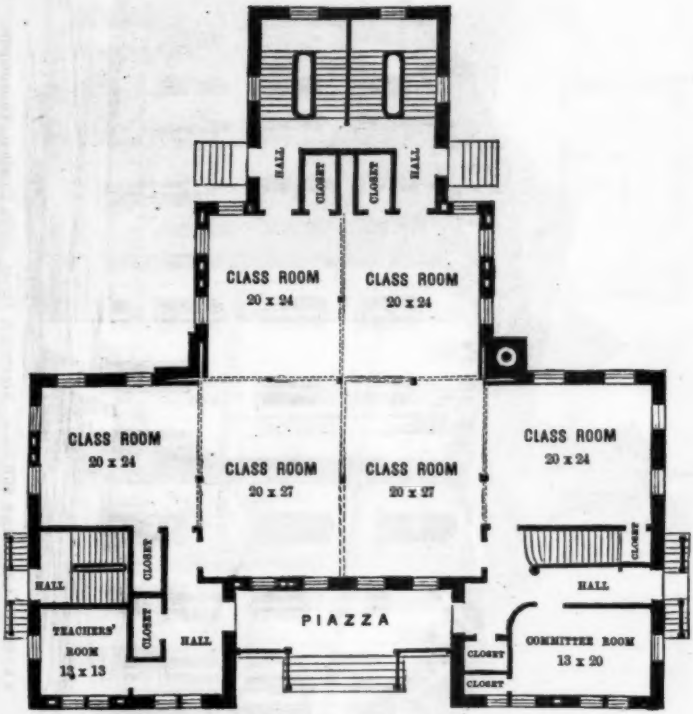


PLAN OF FOREST SCHOOL HOUSE.

21st SECTION. FALLS OF SCHUYLKILL.

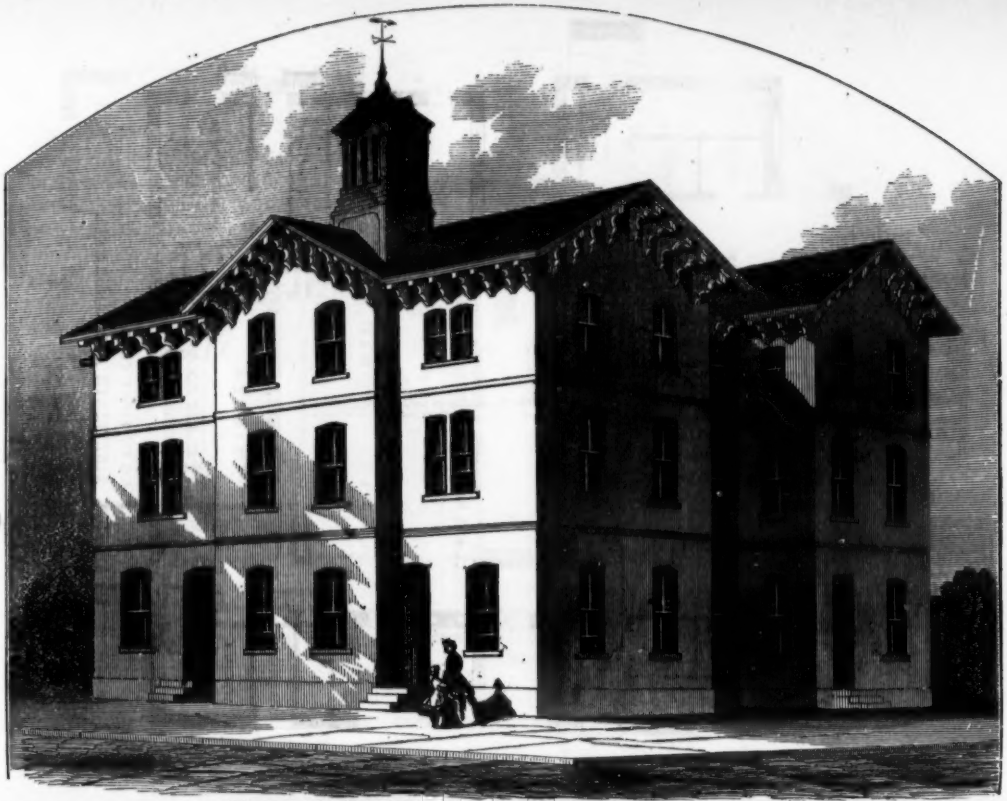


KEYSTONE GRAMMAR SCHOOLS. Nineteenth Street, above Chestnut, Philadelphia.



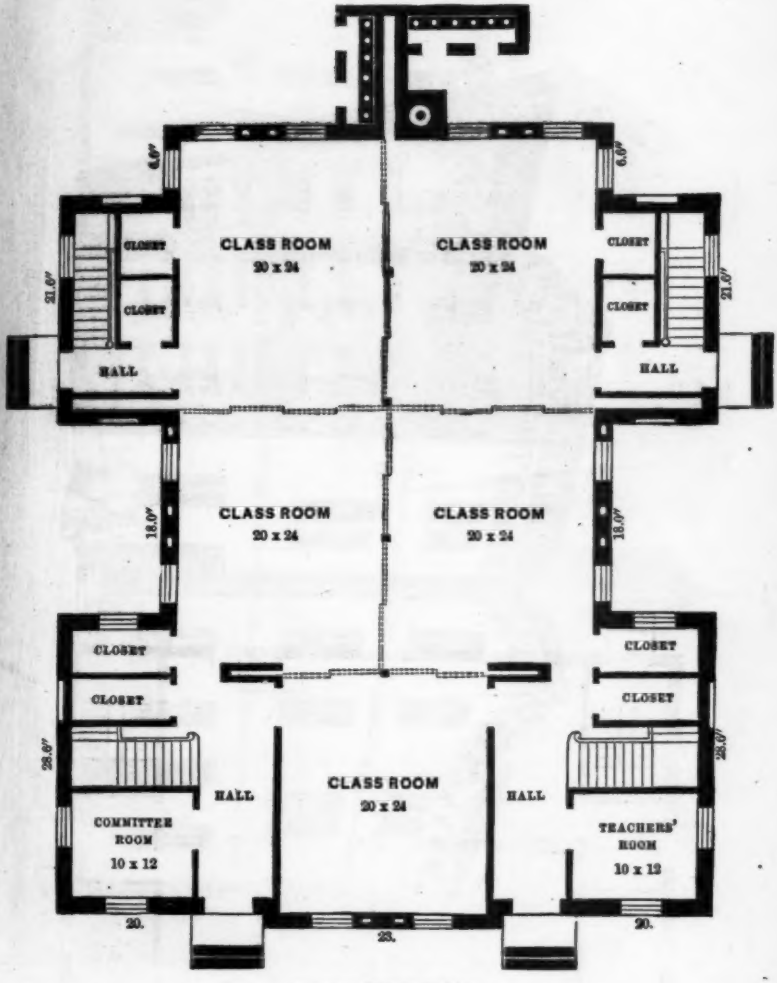
PLAN OF FIRST FLOOR.

9th SECTION. NINETEENTH AND BARKER STS.



FIFTEENTH SECTION. Seventeenth and Wood Streets, Philadelphia.

SEVENTEENTH AND WOOD STREETS.

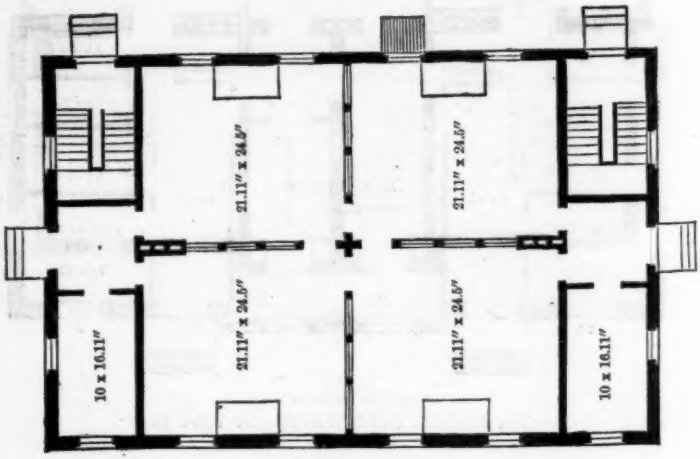


PLAN OF FIRST FLOOR.

15th SECTION. SEVENTEENTH AND WOOD STS.

FIFTEENTH SECTION. Seventeenth and Wood Streets, Philadelphia.

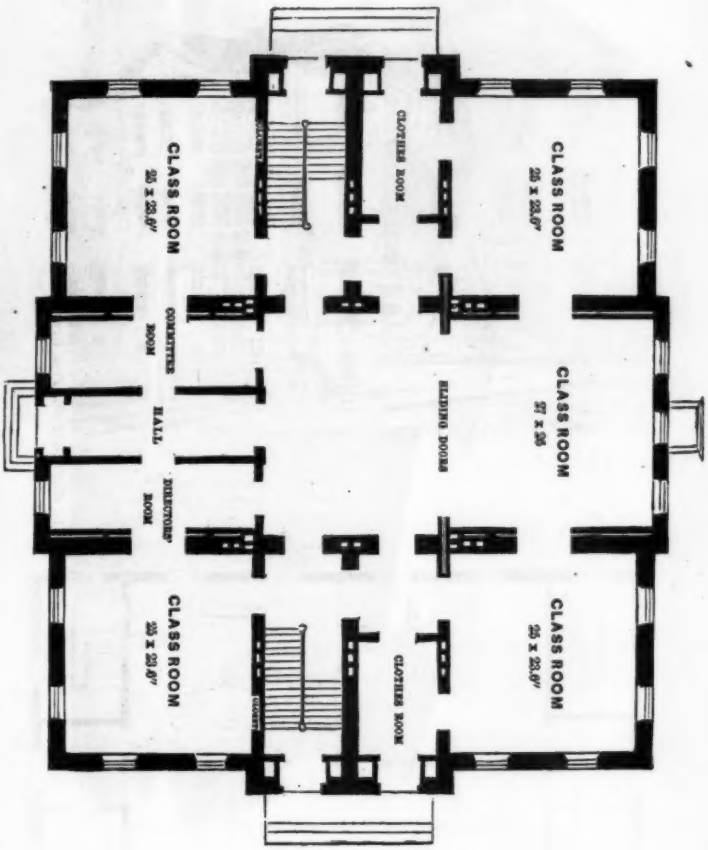
TWENTIETH SECTION.



PLAN OF FIRST FLOOR.

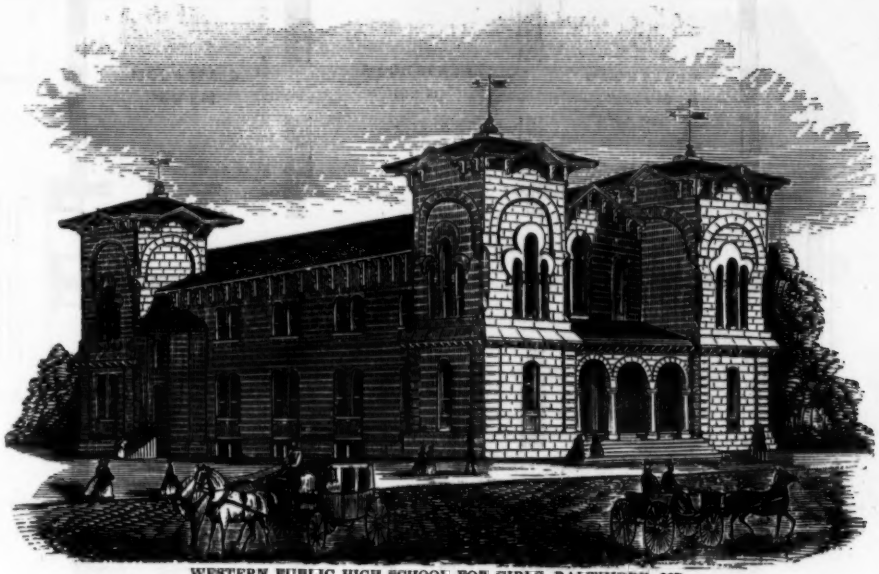
20th SECTION.

7th SECTION. SEVENTEENTH AND FIVE SIX.
PLAN OF FIRST FLOOR.



PLAN OF FIRST FLOOR.

7th SECTION. SEVENTEENTH AND PINE STS.



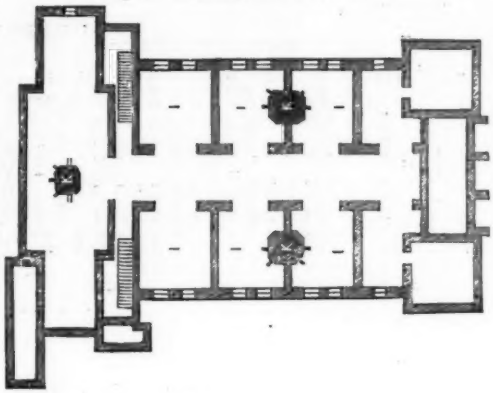
WESTERN PUBLIC HIGH SCHOOL FOR GIRLS, BALTIMORE, MD.

SCHOOL ARCHITECTURE.

Plans and Description of the Western Female Public High School Building, Baltimore, Maryland.

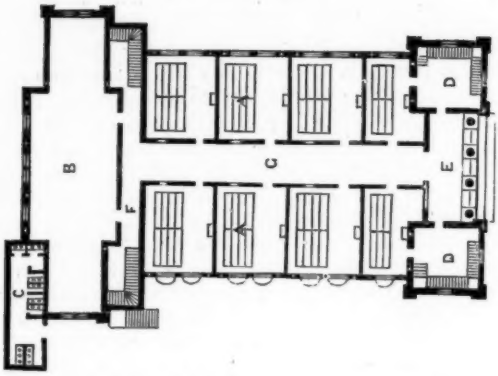
This building is located on Fayette street, about thirty feet west of Paca street. It stands on one of the highest eminences in the city of Baltimore, and has a front of seventy-seven feet, including two towers twenty-two feet square, which project four feet, each side of the main building, and a depth of one hundred and thirty-four feet. In the rear the building is eighty-eight feet, including the towers. It is capable of accommodating five to six hundred girls. The style of Architecture is Italian. There is a tower in each corner for stairways. Besides the stairways the towers will contain several rooms. They project fifteen feet from the facade of the main building, and form a Galilee or enclosed porch in front. The doors and windows are round top. Those of the towers are unequal triplets. Those of the flank are formed into couplets. The lower floor is divided into nine recitation rooms, including the chemical hall, which is twenty-four by eighty feet. The other recitation rooms are twenty-two by twenty-eight feet. The study room, which is in the second story, is one hundred and sixteen feet ten inches in length and sixty-five feet wide in the clear. Its altitude is twenty feet. There are two Female High Schools in Baltimore, the Eastern and the Western. They were organised in 1844. They have been found eminently useful in affording to young ladies the opportunity of receiving instruction in the higher branches of education. Cost of lot, $20,000; of building and furniture, $30,000.

Fig. 2. Basement and Foundation.



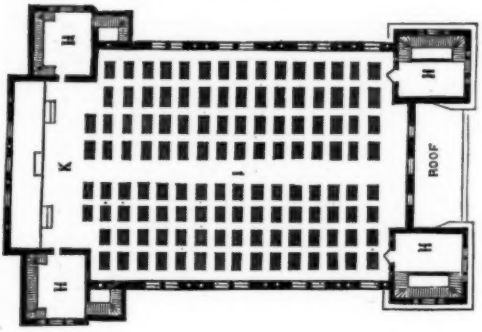
I—
K—Furnaces.

Fig. 3. First Floor.



A—Recitation Rooms.
B—Chemical Lectures and Apparatus.
C—Water Closets.
D—Towers, with Stairways.
E—Arcaded Portico.
F—Passage, with Stairway.
G—Hall.
·—The small dots represent flues, for heated air, and for ventilation. Each ventilating flue is eight inches in diameter and terminates in a smoke flue on each side of the building.

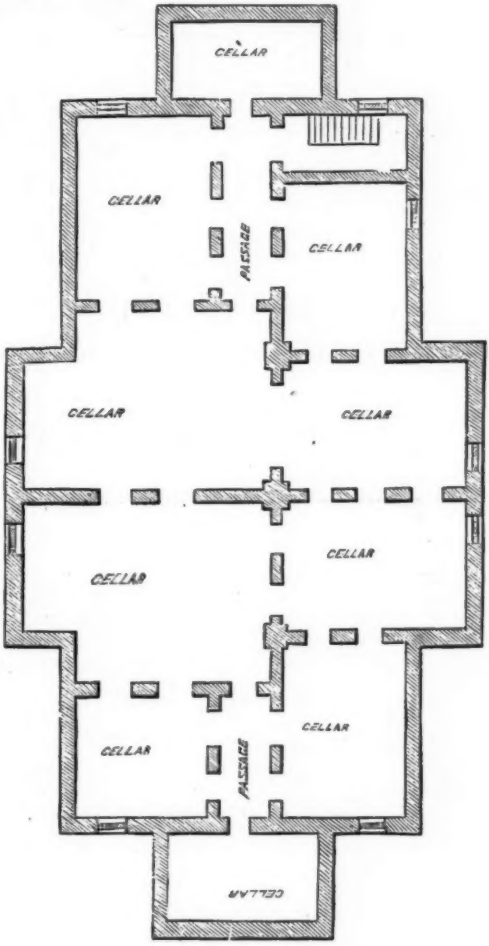
Fig. 4. Second Floor.



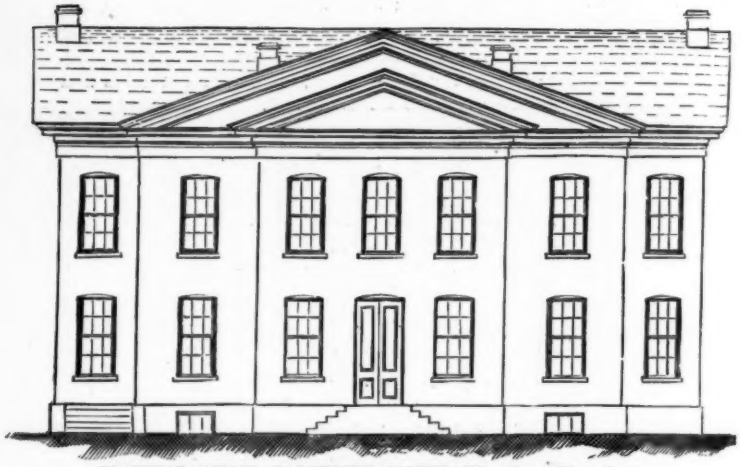
H—Towers.
I—Saloon and Lecture Room—seat 500 girls.
K—Rostrum.

PLANS OF PRIMARY AND GRAMMAR SCHOOL BUILDINGS IN BALTIMORE, MD.

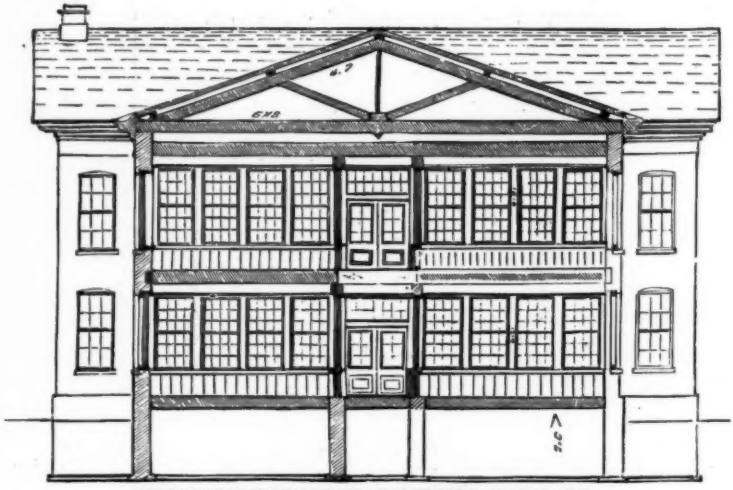
THE following plans were prepared by Mr. J. J. Husband, of the firm of Avery & Husband, Architects, Baltimore, with the assistance of the Superintendent of Public Schools, Rev. J. N. M'Jilton, D. D., under instructions from the Building Committee of the School Board in 1867.



CELLAR—GRAMMAR SCHOOL



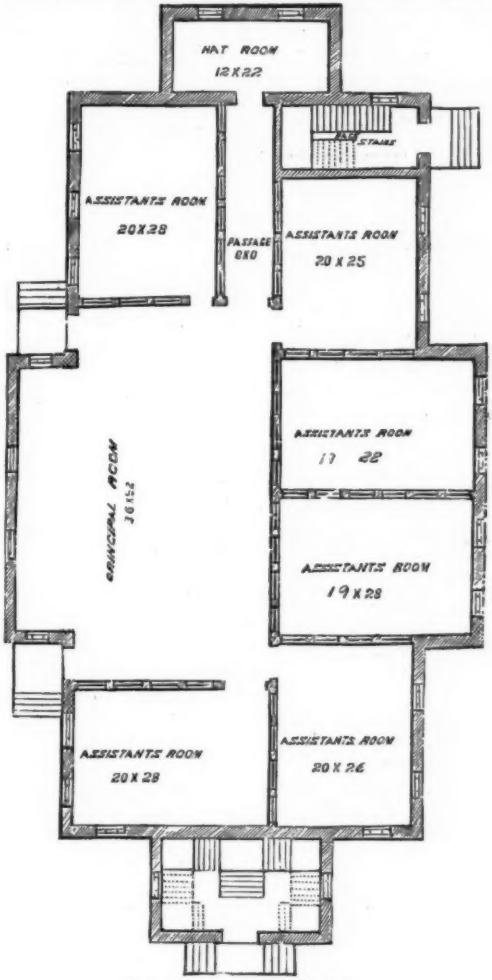
GRAMMAR SCHOOL, BALTIMORE, MARYLAND, (Front Elevation.)



PUBLIC GRAMMAR SCHOOL, BALTIMORE, MARYLAND.
Transverse section, showing sash partitions, and framing of roof.

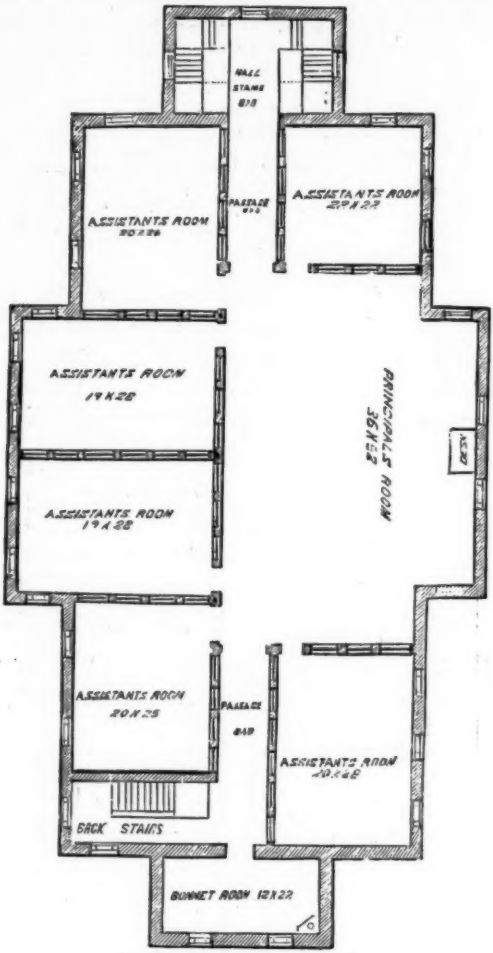
PLAN FOR A GRAMMAR-SCHOOL.

The plan of the Grammar School shows seven school-rooms on each floor, with hat and bonnet rooms, stairways, &c. The Principal's room in each story is 36 × 52 feet, containing an area of 1,872 square feet, and capable of seating two hundred and fifty pupils, without interference with the aisles which lead from the apartment to the rooms of the assistant teachers. The class-rooms of assistant teachers are six in number. They are varied in their dimensions. In each of these rooms seventy or more pupils may be seated. Each floor will



FIRST FLOOR—GRAMMAR SCHOOL.

afford accommodations for six hundred and seventy to seven hundred pupils. The rooms are so arranged that the Principal at his desk, or in any part of his room, can have a view through the sash partitions of all the rooms, and of all the pupils in them. The pupils may be so seated as to face the side wall at which the Principal's desk is placed, and by a slight turn of the head their faces may be directed towards the desk whenever it may be necessary. By

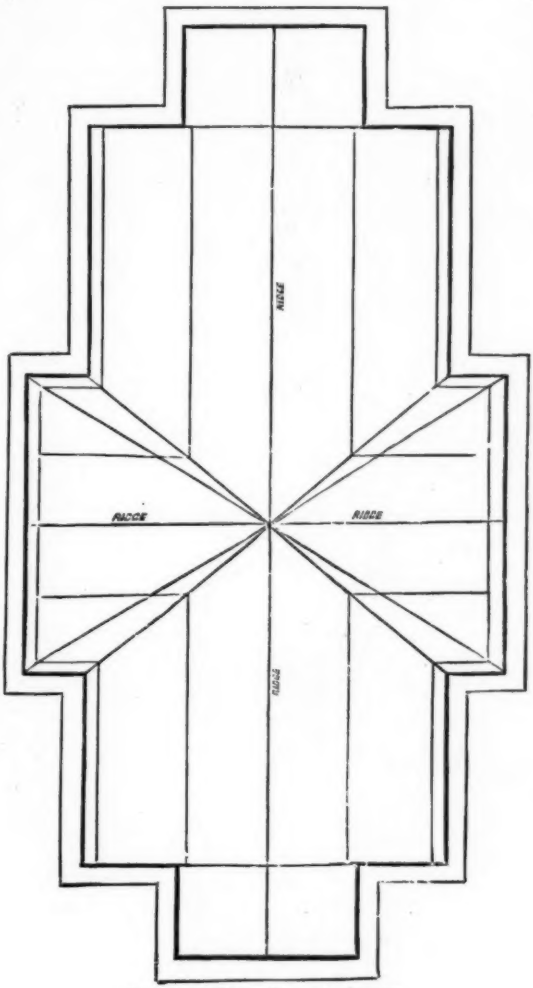


SECOND STORY—GRAMMAR SCHOOL.

throwing up the sash of the partitions, the whole floor may be used as a single room, when addresses are to be delivered to the school, or general orders given.

There are two stairways on the plans—one near the front, the other near the rear wall, by which, whenever it becomes necessary, the pupils may be removed from the building in a few minutes.

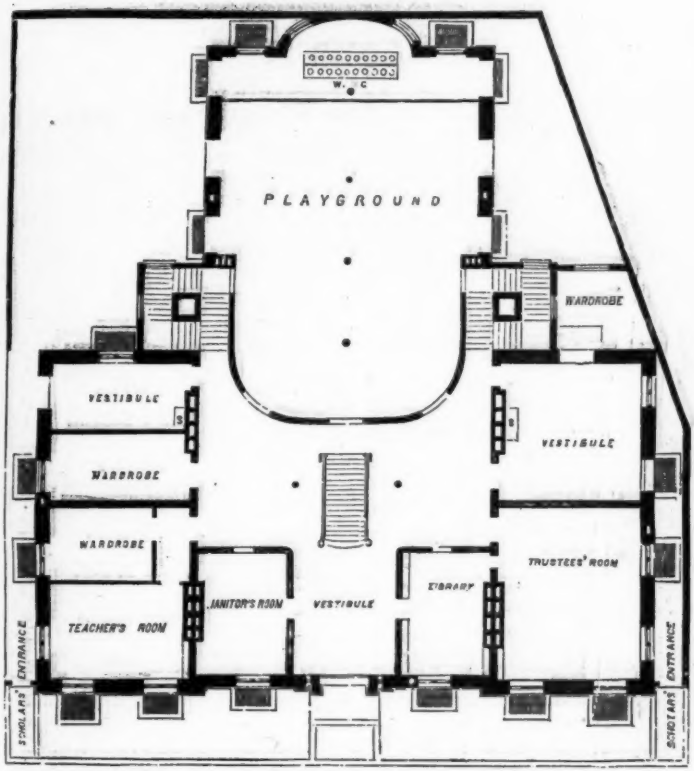
The doors of all the rooms, and those leading from the building, open outwardly.



FRAMING OF ROOF—GRAMMAR SCHOOL.

FRANKLIN PUBLIC SCHOOL, WASHINGTON, D. C.
Erected in 1868. Kluss and Kamerhueber, Architects.

Fig. 2. Ground Floor.



Plans of Grammar School-house, No. 47, New York City.

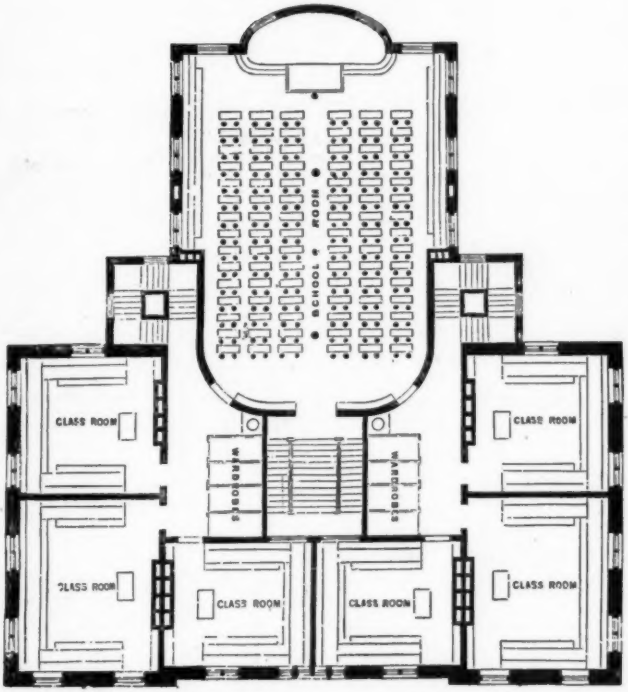
The elevation represents the new School-house erected in Twelfth Street, between Broadway and University Place, for a Grammar School for girls. The building has a front of 94 feet, and is 100 feet deep and 4 stories high. It is built of brick, the basement having a brown stone front, well finished, with an excellent architectural effect.

Figure No. 2, is the ground floor, chiefly occupied as the play-ground for the scholars, extending under nearly the whole building, and protected from the weather by doors and walls. In fine weather the doors being thrown open, ample room is afforded for exercise.

The lettering in the plan will enable the reader to see at once the arrangement of the rooms. At the right is the Library and the rooms for the meetings of the School Officers of the Ward. At the left are rooms for the Teachers, and the Janitor, and Wardrobes for the use of the pupils. The water-closets are at the rear part of the building.

FRANKLIN PUBLIC SCHOOL, WASHINGTON, D. C.
Erected in 1868. Kluss and Kamerhueber, Architects.

Fig. 3. First Floor.



There is a cellar under the whole building, where fuel is stored, and the furnaces are placed. Of these there are five, constructed by Messrs. Culver, Simonds & Co., of New York.

The first story is occupied by the Primary Department, and has six class-rooms, as represented in Fig. 3, beside the large room, where the pupils assemble at the opening and close of the school. Four wardrobes are placed on each side of the stairway, where the outer clothing of the scholars are hung during school hours. The stairways, on each side of the house, afford an egress into the play-ground.

The second story, Fig. 4, is the same as the first, except that two of the class-rooms are supplied with desks for the upper classes.

The third story, represented in Fig. 5, is the same, with the exception that all the class-rooms are furnished with desks. This department is for the highest grade of scholars, and is similar, in all its arrangements with respect to wardrobes, &c., to the other departments.

The whole house is furnished with the School Furniture of Joseph L. Ross, and is very handsomely and conveniently arranged for the accommodation of the pupils.

The building was erected under the supervision of Thomas R. Jackson, architect; the mason-work being performed by Wm. B. Rhoades, and the carpenter's work by Powers & Schoonmaker.

Fig. 4. Second Floor.

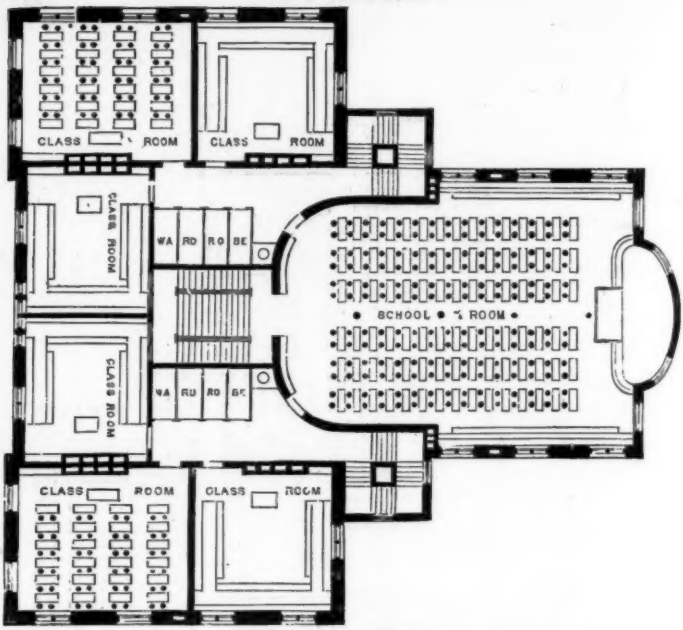
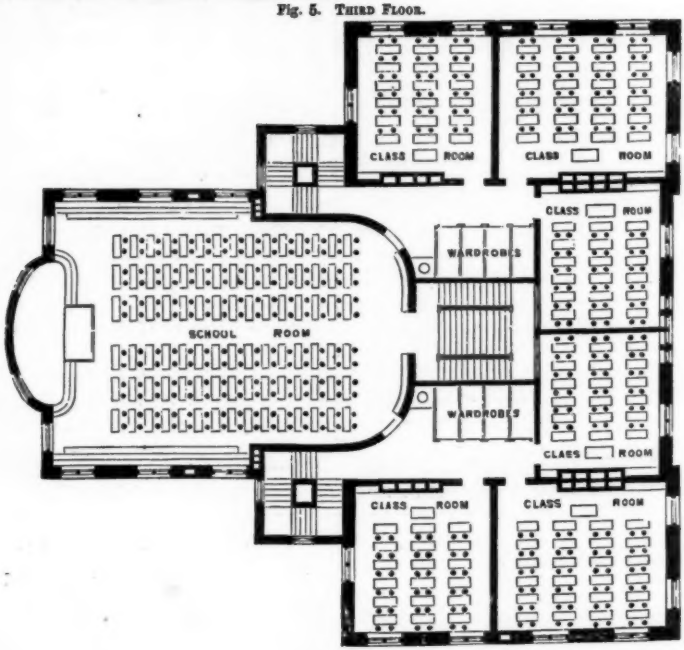


Fig. 5. Third Floor.



Plans of Public School-house Number Twenty.

Public Grammar School No. 20 is located in Chrystie near Delancey street, in the Tenth Ward. The lot on which the building is situated is 100 feet square.

The main building is 50 by 97 feet, with four wings 25 by 28, and 25 by 33, which give it a frontage of 100 feet. The style of architecture of the front is Corinthian.

There is a cellar under four wings and front of the main building. The cellar is eight feet in the clear.

The basement story is ten feet in the clear, and the ceilings of the three remaining stories are fourteen feet in the clear.

The building is heated with Barrows' furnaces.

The rear stairs and platforms are constructed of stone and inclosed with brick walls, thereby rendering the stairs fire-proof.

The whole cost of the building, including the furniture and fitting up, is about $44,000.

Fig. 1.—Play-grounds, Janitor's Apartments, &c.

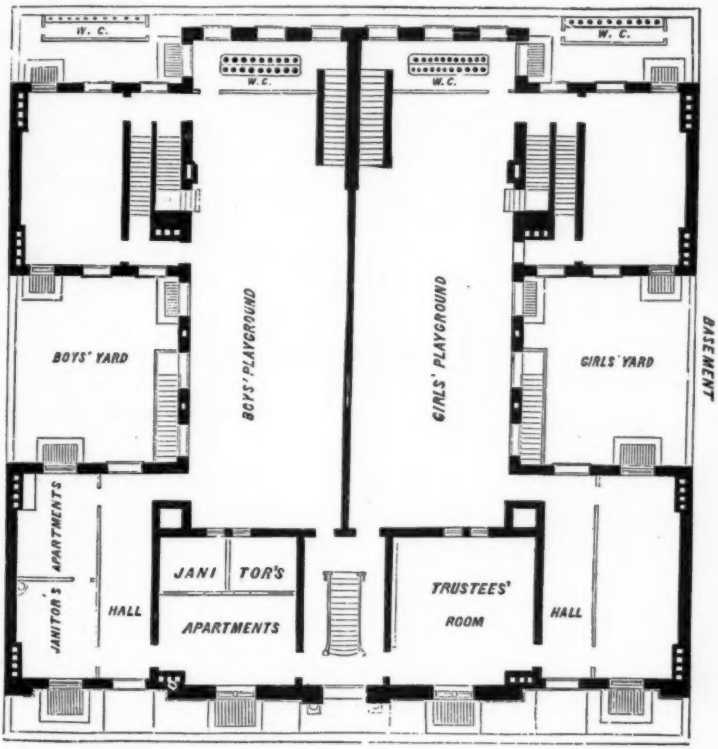


Fig. 2.—Second Floor, Primary Department.

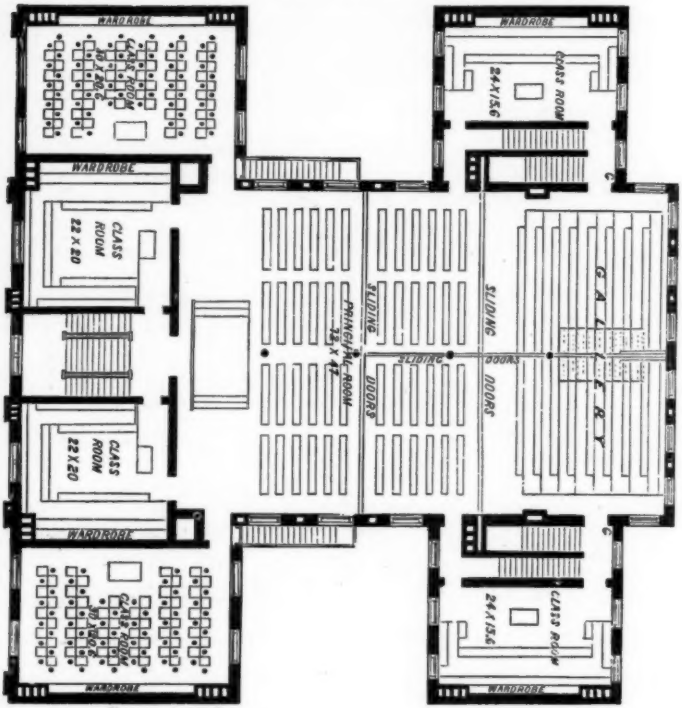
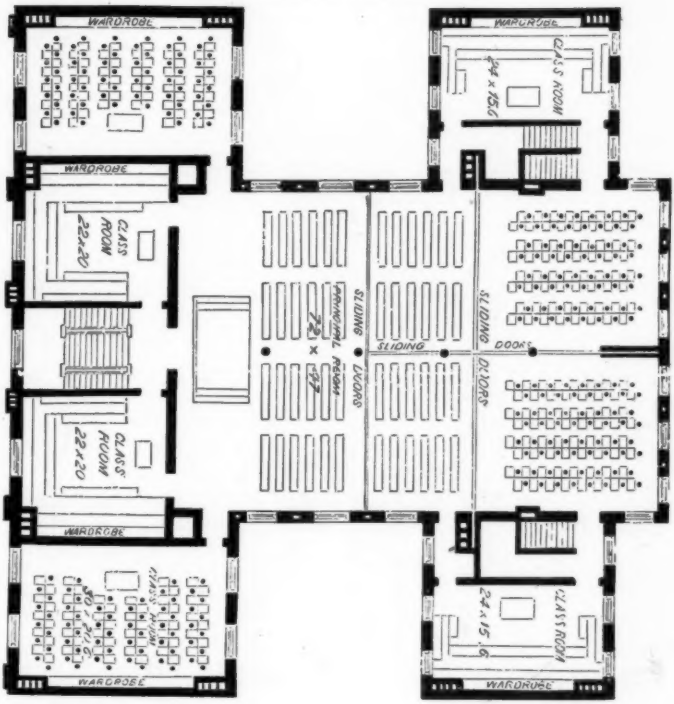
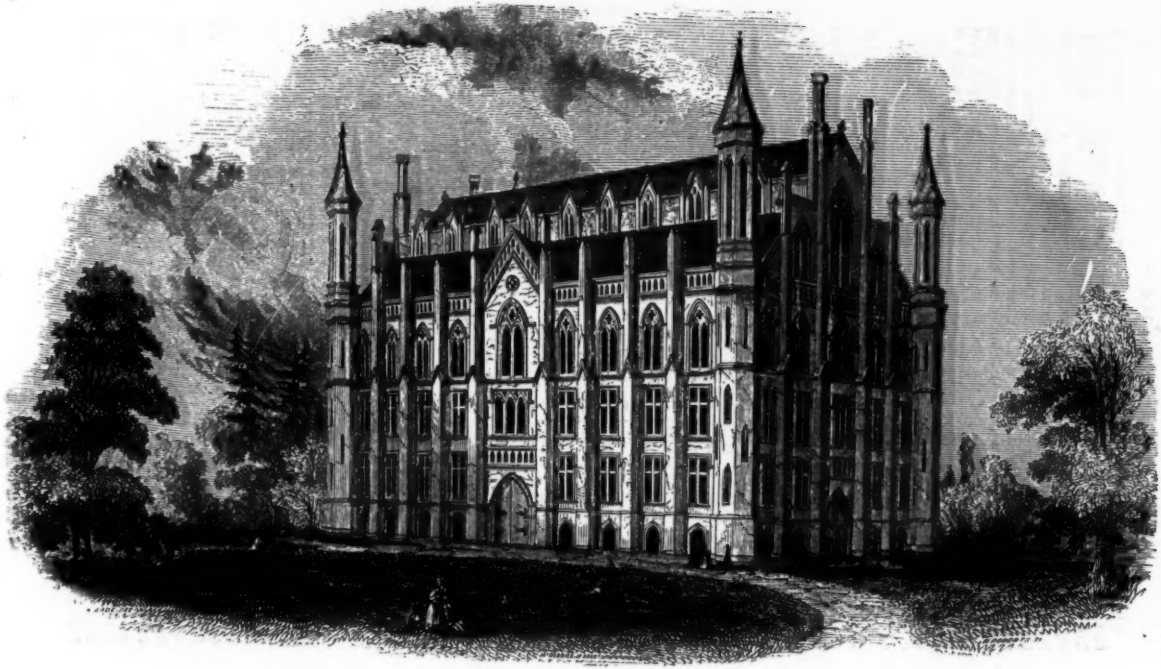


Fig. 3.—Third Floor, Female Department.





Plan and Description of the Free Academy in the City of New York.

The Free Academy is situated on the S. E. corner of Twenty-third street and Lexington avenue, in the upper part of the city, being convenient of access from all the great thoroughfares. The style of architecture, in which the building is erected, is the same as that of the town halls and colleges of the 14th century, in Europe. This style attained its greatest perfection in the Low Countries, and especially in Belgium, which at that period was the great seat of learning, science and the arts, as well as the great centre of the commercial enterprise of Europe. It was the opinion of the architect, therefore, apart from the economy in construction, of the Gothic style, when properly managed, that this style would be peculiarly appropriate for the High School of the city of New York, and was also well adapted to the materials of which it was proposed to construct the building, many of the old halls and colleges being built of brick. The architect, Mr. Renwick, of New York, in a letter to the President of the Board of Education, remarks,

"I am confident that the style I have adopted is, at the same time the strongest, the cheapest, and the one best adapted to the purposes of heat and ventilation, being the only one, except the Norman, in which chimneys and flues become ornamental, and a roof of high pitch, necessary for external beauty, and capable of being intersected by dormer windows, which latter will add to the beauty of the building and to the convenience of lighting and ventilating the great hall, in the roof.

"As you (the Board) have proposed, with perfect correctness, to make the great hall in the Gothic style, for it can be in no other order, placed in such a position immediately beneath the roof, and is capable of being made highly ornamental in such a place, I was of opinion that the exterior of the whole building should accord with it, as, if it were planned in any other style, it would appear inharmonious, and therefore produce an unpleasant effect on the mind by its incongruity. The height of the building, too, the great pitch of the roof, and the numerous chimneys and ventilating flues necessary to render the arrangement perfect, would entirely preclude the adoption of the Grecian, Roman, or modern Italian styles, with any good effect, apart from their being much more expensive, and less beautiful.

"I have entered at length into the reasons which guided me in the adoption of a style for the building, because it might at first sight appear expensive, and therefore improper for such an institution. You will at once perceive the great strength which the buttresses impart to the building, and the consequent reduction in the thickness of the walls. These buttresses will also serve for ventilating flues, which in such a building should be of large size, in order to prevent, as far as possible, any friction from interfering with the passage of the currents of air, an end which can only be attained by large and smooth flues."

The dimensions of the building are as follows: The length of the building, exclusive of all projections, is 125 feet, and the breadth 80 feet. The height, to the eaves, 65 feet, and to the top of the gable, 100 feet. The height of the towers, 110 feet

The building is divided into a basement, three stories, and a great hall under the roof. The basement is nine feet in height, and is arched to afford ground for exercise in bad weather. In it, also, are the janitors' lodgings, the chemical laboratory, and the closets for the hats and clothes of the students. The first, second and third stories are divided into four great rooms by two wide, spacious halls, which are carried through the centre of the building longitudinally and transversely. Two of these rooms, on each floor, are again divided, affording smaller rooms for recitation, &c. Above these stories is the great hall, 125 feet long by 60 feet in breadth, divided by the king and queen posts of the roof, which are made ornamental, into three aisles, the centre one of which is 40 feet in height, and the two side aisles each 20 feet in height. The ceiling of this room is of wood immediately under the roof, of which it forms part, and it is ornamented with carved ribs of wood, in the manner of the old college halls at Oxford and Cambridge. It is lighted by windows at the ends and by dormers in the roof, and when finished, will probably be the largest and finest collegiate hal. in this country.

The mode of warming and ventilating the several apartments of the Free Academy can be easily understood by consulting Figures 2, 3 and 4. Four of Culver's furnaces are set in the basement, as shown in Fig. 3. A large quantity of fresh air from out of doors, after being warmed by these furnaces, is carried up to the several stories by pipes in the division walls, (Fig. 2,) and is admitted into the rooms at a convenient point, as indicated in Figures 5 and 6. The air of each room, as it becomes vitiated by respiration, is discharged by openings near the ceiling into the buttresses, which are constructed hollow and finished smooth, so as to constitute large ventilating flues. Each opening is fitted with one of Culver's Ventilators or Registers, with cords attached, by which the capacity of the opening for the discharge of vitiated air can be enlarged and diminished at the pleasure of the teacher. The practical working of the furnaces and flues for ventilation, secures the object aimed at—a genial and pure atmosphere at all times.

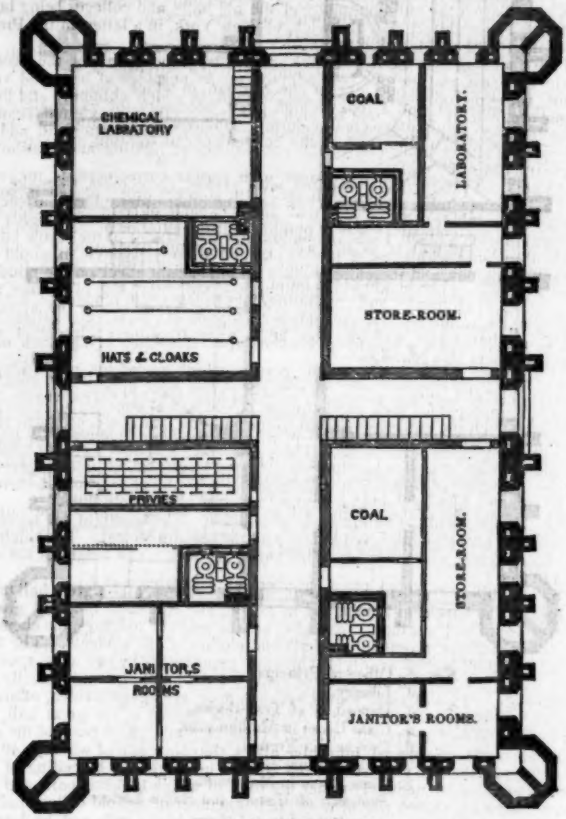
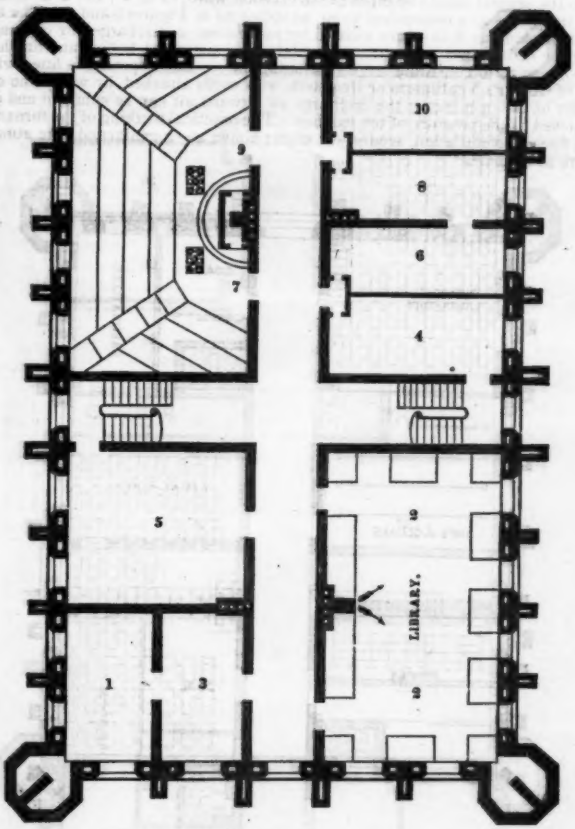


Fig. 3.—Basement Floor.

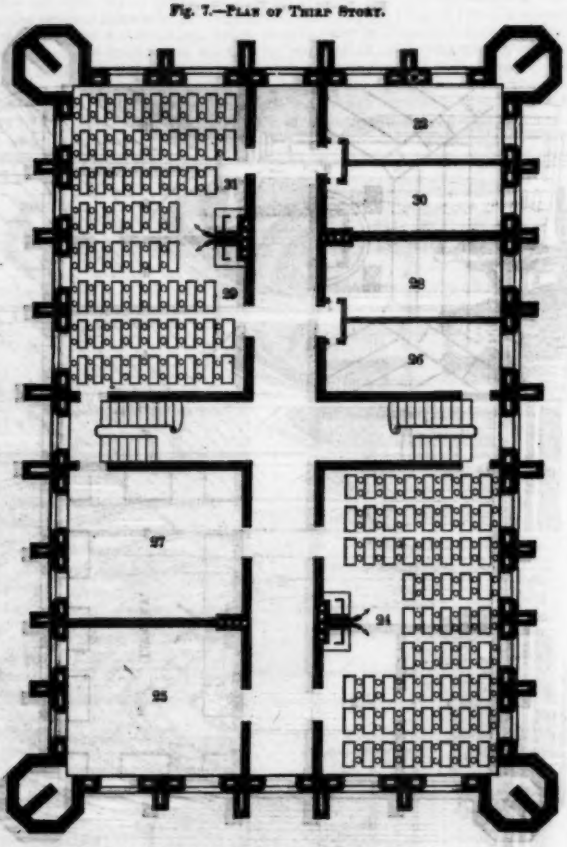
The above cut gives an incorrect view of the exterior of the building, but a good idea of the internal arrangement of the basement story.

Fig. 5.—Plan of First Story.



Nos. 1. Office of Principal.
2. Library.
3. Depository of Text-Books.
4. Class Room in Mathematics.
6. Professor in French.
7 and 9. Lecture Room.
8. Class Room in Mathematics.
10. Professor of History and Belles Letters.

Fig. 7.—Plan of Third Story.



Nos. 24. Study Hall.
25. Professor of Mathematics.
26. Class Room for Tutor of Moral Philosophy.
27. Study Hall.
28. Class Room for Tutor of Rhetoric.
29 and 31. Study Hall.
30. Class Room for Tutor of Rhetoric.
32. Professor of English Literature.

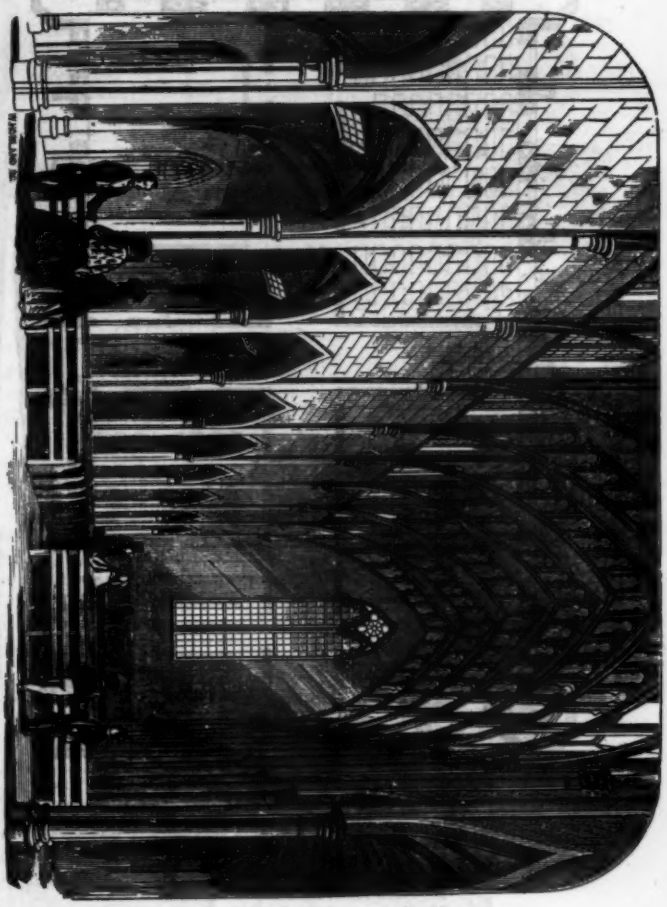


FIG. 2.—INTERIOR OF CHAPEL IN FREE ACADEMY, NEW YORK.

PLANS OF THE NEW YORK NORMAL COLLEGE.

The building designed for the accommodation of the Normal College of the City of New York, was begun in 1871, after drawings and specifications prepared in the office of Superintendent of Buildings and Repairs of the Department of Public Instruction.

The site of the City Normal College is bounded by Fourth Avenue, Lexington avenue, Sixty-eighth and Sixty-ninth streets, being an entire block, the dimensions of which are as follows: two hundred feet and ten inches on each avenue, and four hundred and five feet on each street, and contains over eighty-one thousand square feet of surface, a little more than thirty-two full-sized city lots. The area covered by the building is 26,000 square feet.

The style of the exterior of the buildings is plain Gothic, having octagonal turrets and buttresses at the corners and at certain projecting portions, those at the corners of the main tower terminating in pinnacles and finials.

The outside walls are all faced with Philadelphia pressed front bricks, laid in black mortar; the water-tables and trimmings of first story are of Quincy granite; the "trimmings" above first story, of Dorchester stone; the roofs, of tin; rain-water leaders, of copper; sewer and drain pipes, of cast iron; Croton water for drinking and culinary purposes are conducted through tinned lead pipes; the main stairs are of walnut; two double sets in class-room building are of Georgia pine; and one double set in observatory tower, of Dorchester stone; all floors are of Georgia pine; inside trimmings, doors, etc., of white pine, painted and grained.

The cellar walls are thirty-two inches thick, of stone; the walls of first story twenty-eight inches, of brick; above the first story, the walls are twenty-four inches thick.

The buildings are four stories in height above the cellar; the top of the balustrade being seventy-five feet; the top of observatory tower one hundred and twenty-six feet, and the top of the finials of main tower one hundred and forty-two feet above the street curb at the lowest corner.

The dimensions of the principal building (represented by the top of the letter T), measured at the line of the second-story floor, are as follows: one hundred and twenty-five feet front by seventy-eight feet deep, with a projection on the front of fifty-three by twelve feet for stairs, and an additional projection of twenty-five by eleven feet, forming a part of the principal tower; also a projection on each side, of two by forty feet; projections of buttresses, etc., are not included.

This building contains in the cellar, which is nine feet high, a janitor's kitchen, store-rooms, places for furnaces, fuel, etc.

In the first story, which is twelve and a half feet high, is the calisthenium, fifty-one by seventy-four feet. A library twenty-eight by forty feet; private room, ten by fourteen feet; a store-room; and four rooms for the janitor.

A main hall, fifteen feet wide, extends the entire length of both buildings, which, from out to out of towers, is two hundred and ninety-five feet.

In the second story, which is fourteen feet high, is a suite of rooms for the Commissioners' and President's use, thirteen by fifty-one feet; private room, eight by twelve feet; store-room for College supplies, thirteen by fifty-three feet; and three lecture-rooms, each thirty-six by fifty-one feet; main hall, etc.

In the third story, which will average thirty-three feet in height, is the assembly hall, seventy-four by one hundred and twenty feet, with a gallery on all sides; the gallery connects with the fourth story of the class-room building, the assembly hall including in its height both the third and fourth stories. The hall, including galleries, will comfortably seat two thousand persons; and will be used daily for the opening exercises of the College.

The extension or class-room building, represented by the upright portion of the letter T, is of the following dimensions, measured at the line of the second-story floor, and exclusive of turrets and buttresses: eighty feet wide by one hundred and seventy-seven and a half feet long; with a projection on each side of two by sixty feet, and on the rear of twelve and a half by nineteen feet, this last forming a part of the observatory tower, which, as seen above the roof, measures nineteen feet each way, and is surmounted by a revolving dome for astronomical purposes; the axis of the instrument being one hundred and sixteen feet above the street pavement. This building has a cellar nine feet in height, for fuel, furnaces, etc., and extends under the entire building.

In the first story, which is ten and a quarter feet high, are two lavatories, thirteen by twenty-nine feet, with sixteen basins; two rooms, named *sechoir*, twenty-eight by thirty feet, to be furnished with extra heating apparatus, so that wet clothing and umbrellas may be quickly and thoroughly dried, avoiding the necessity of carrying them to the class-rooms while wet. Two private rooms, twenty-eight by thirty feet, with thirty-six separate closets. Room for promenading, equal to seventy-five by one hundred feet.

Two stairways, fourteen feet wide, at the joining of the two buildings, containing two sets of double stairs, of Georgia pine. One set of double stairs, in observatory tower, of stone, extending from the cellar to dome.

The second, third, and fourth stories, which are each fourteen and a quarter feet high, contain, in each story, ten class-rooms, averaging twenty-eight by thirty feet, and two private rooms, each thirteen and a half by twenty-four feet, with wardrobes, closets, and basin in each;—in all thirty class-rooms, six private or retiring-rooms, and a hall fifteen feet wide, the entire length of the building, in each story.

For ventilating purposes, all the division walls between class-rooms are built with hollow spaces, which may be used as flues to any desired extent; in addition to which there will be nine large ventilators (so called), placed at the ridges of the roofs. The turrets and buttresses are also formed so as to aid in permitting the ingress or egress of air.

The drawings and specifications for the buildings were prepared in the office of the Superintendent of Buildings and Repairs, from designs by Mr. D. J. Stagg, of the Department of Public Instruction, where all similar work has been done for all new schools, and all alterations of schools, since 1857.

The estimated cost, as reported to the Committee at the time of the adoption of the plans, in April, 1871, for completing the buildings, was $350,000.

The appropriation for the erection of the buildings, made on the 14th of June, 1871, amounting to $278,667, includes the Mason's work, Granite, Dorchester stone, and Carpenter's work. The entire cost of building, including site and equipments, up to December, 1873, exceeds $400,000.

MODIFICATIONS IN PLAN FOR 1873.

Since the issuing of the Number for June (National Series No. 30, Entire Series No. 75), and indeed since the printing of the greater portion of the present Number (for October, 1873,) we have found it necessary to modify the plan of publication as announced in the Prefatory Note on page 5, and in the Contents of the Volume on page 8. We have found it impossible to revise and print the entire series of volumes which constitute the American Library of Practical Education, or to make out the General Index, based on the Special Indexes of the twenty-four volumes of this Journal—the Contents of the entire series, and the Indexes, special and General, it was calculated, would occupy the volume (xxiv.) after page 544.

The Indexes, special and general, together with the Contents and Indexes of the separate treatises which have been, or may be made up of chapters first published in the American Journal of Education, will be issued in a Supplementary Volume in 1873. This Volume (XXV) will be issued in parts of the usual number of pages, at $1.25 each, or $4.00 for the year, payable on delivery.

HENRY BARNARD.

Hartford, Oct. 15, 1873.

CONTENTS—NATIONAL SERIES, VOLUME VIII.

PAGE.

Number 31 (*Entire Series No.* 76), *for October* 15, 1873 417–640

I. THE ENGLISH UNIVERSITIES 401–416

1. The College in the English Universities 401

2. The College in the older Continental Universities 402

3. The Domestic Side of University Life 410

II. MILITARY SYSTEMS AND SCHOOLS IN RUSSIA 417

1. Military Schools 418

2. Naval Schools 431

III. LANGUAGE AND LITERATURE OF ANCIENT GREECE IN ENGLAND 433–436

IV. BENEFACTORS OF AMERICAN EDUCATION 433–450

WILLIAM ROBINSON—Robinson Female Seminary, Exeter, N. H. 439

SAMUEL WILLETS—Swarthmore College, Delaware County, Penn 446

EZRA CORNELL—Cornell University, Ithica, N. Y. 447

V. ENDOWMENTS OF AMERICAN COLLEGES 451–452

1. Harvard. 2. Yale 451

VI. SUPERIOR INSTRUCTION—HISTORICALLY CONSIDERED 453–512

1. Higher Education in Greece 553

Schools of Plato, Socrates, Aristotle, Museum of Alexandria 454

2. Higher Education among the Romans 467

Athenæum of Rome—University of Athens 477

3. Christianity and Academic Study 486

Tetradirion of Constantine—Law School at Rome 487

4. Origin and Organization of Faculties 495

VII. THE EARLIEST CHRISTIAN SCHOOLS AND TEACHERS 515–536

1. Catechetical School at Alexandria and Berytus 515

Origin—Subjects and Methods of Teaching 516

2. St. Benedict and His Rule 525

The Benedictine Convents and Schools 533

VIII. MODIFICATION OF PLAN OF PUBLICATION FOR 1873 545–546

Contents of Numbers for October and December 546

IX. SCHOOL ARCHITECTURE 647–656

Plans in Report of U. S. Commissioner for 1867–8 647

Number 32 (*Entire Series No.* 77), *for December* 15, 1873 657–848

I. ELEMENTARY NATIONAL EDUCATION IN GREAT BRITAIN 659–698

1. England—Parliamentary Action in 1870 and 1873 659

2. Ireland—English Policy Respecting Irish Popular Education 679

3. Scotland—Elementary School Act of 1872 693

II. AMERICAN PUBLIC INSTRUCTION 697–724

1. School Legislation of Massachusetts—Colonial and State 697

2. Constitutional Ordinances Respecting Schools and Education since 1867 713

III. REFORMATORY SCHOOLS AND EDUCATION 725–736

Barnard's Reformatory Schools 725

Principles and Results of M. Demetz's System at Mettray 730

IV. EARLY CHRISTIAN SCHOOLS—*Continued* 737–740

Columbanus and Luxeuil—Columba and Iona 737

V. TEACHING ORDERS OF THE CATHOLIC CHURCH 742–744

VI. ANCIENT UNIVERSITY OF PARIS 745–758

Merging and Association of Individual Schools 745

Dominicans and other Religious Orders 775

VII. SUPERIOR INSTRUCTION IN DIFFERENT COUNTRIES 777–832

1. Spain—University of Salamanca—Alcala 777

2. The Netherlands—Louvain 783

3. Scandinavian States—Denmark, Norway, and Sweden 787

4. Great Britain—Scotland—Ireland 791

ANNOUNCEMENT FOR 1874 833

INDEX to Volume VIII., National Series—(XXIV., Entire Series) 835

PARLIAMENTARY ACTION IN 1870.

The objects of the act 'to provide for public elementary education, Aug. 9, 1870,' which applies only to England and Wales, are the supply of elementary schools in districts, which have not a sufficient supply of public school accommodation, the maintenance and regulation of all public elementary schools, and their general supervision by the State.

For these important objects, the 'Education Department,' or, in other words, the Lords of the Committee of the Privy Council on Education, have most extensive powers.

Definition of an Elementary School.

The term 'elementary school' means a school or department of a school at which elementary education is the principal part of the education there given, and does not include any school or department of a school at which the ordinary payments, in respect of the instruction, from each scholar, exceed nine pence a week.

School Districts.

The school districts, as set forth in the First Schedule of the Act, are The Metropolis—Boroughs, except Oxford—the District of the local board of Oxford—and Parishes not included in any of the above-named districts.

Supply of Schools.

It is enacted that there shall be provided for every school district a sufficient amount of accommodation in public elementary schools (as hereinafter defined) available for all the children resident in such district for whose elementary education efficient and suitable provision is not otherwise made, and that where there is an insufficient amount of such accommodation, in the Act referred to as 'public school accommodation,' the deficiency shall be supplied in the manner provided by the Act. That is to say—where the Education Department are satisfied (through returns which they shall cause to be made, and after such inquiry, if any, as they think necessary,) and have given public notice, that there is an insufficient amount of public school accommodation for any school district, and the deficiency is not supplied, the Department shall cause a school board to be formed for the district, and shall send a requisition to the school board so formed, requiring them to take proceedings forthwith for supplying the public school accommodation mentioned in the requisition, and the school board shall supply the same accordingly.

In doing this, the Education Department must take into condsideration every school, whether public elementary or not, and whether actually situated in the school district or not, which, in their opinion, gives, or will, when completed, give, efficient elementary education to, and is, or will, when completed, be suitable for, the children of such district.

It is imperatively enacted that the Education Department shall take proceedings for the supply of schools immediately after the passing of the Act, and the same in future years, after the receipt of returns, sub-

sequent to the first, with respect to any school district, and after such inquiry as they may deem necessary.

Again, where application is made to the Education Department with respect to any school district by the persons who, if there were a school board in that district, would elect the school board, or with respect to any borough, by the council; or where the Education Department are satisfied that the managers of any elementary school in any school district are unable or unwilling any longer to maintain such school, and that, if the school is discontinued, the amount of public school accommodation for such district will be insufficient; the Education Department may, if they think fit, without making the inquiry or publishing the notices required by the Act before the formation of a school board, but after such inquiry, public or other, and such notice, as they think sufficient, cause a school board to be formed for such district, and send a requisition to such school board requiring them to take proceedings forthwith for supplying the public school accommodation mentioned in the requisition.

Here we have, so far, a most effective system for the sufficient supply of public school accommodation to the children of the working classes. The Education Department, through the returns which they are authorized and enjoined to procure, are thoroughly informed as to the supply of elementary schools in all parts of the metropolis, and every borough and parish of England and Wales. These returns may be supplemented by any inquiry the Department may think necessary; and the returns and inquiries will be repeated periodically, as they may be required. Accordingly, proceedings were taken by the Department, immediately on the passing of the Act, to have school boards elected, whose duty it is to supply, maintain, and carry on the requisite additional schools in the most efficient manner, under the inspection and control of the Department, on which it is imperative to see that this is done.

Evidently, with a view to urging the immediate general establishment of schools, where required, it was enacted that no parliamentary grant should be made in aid of building, enlarging, improving, or fitting up any elementary school, except in pursuance of a memorial duly signed, and containing the information required by the Education Department for enabling them to decide on the application, and sent to the Education Department on or before the thirty-first day of December, one thousand eight hundred and seventy.

The effect of this provision will be seen in the following facts:—

In the year 1870, grants were made for building 78, and enlarging or improving 96 schools.

From the commencement of the operations of the Committee of the Council on Education in 1839 to the end of 1870, grants were made for building 5,016, and enlarging or improving 2,319 schools.

In the year 1870, the Committee received no less than 3,230 applications for aid; viz., 1,723 to erect new buildings, 1,479 to enlarge or im-

prove schools, and 28, in which it was doubtful whether the applicants wished to enlarge or rebuild. Of these 3,230 applications, no fewer than 3,111 were received between the 1st of August and 31st of December, and the great majority in the last two months of the year.

It is a significant fact that of these 3,230 applications, less than one-tenth were from Nonconformists and Undenominationalists, and more than nine-tenths were from members of the Church of England and other Denominationalists. This is an additional proof of the great majority of the people being in favor of Denominational Education.

School boards, it will be understood, are constituted for the purpose of establishing and maintaining rate-aided unsectarian schools, to supplement schools previously existing, whether denominational or others, so as to fill up every void, and completely supply the educational necessities of the country.

There are two classes of schools, therefore, now under the supervision of the Education Department of the Privy Council: viz., first, all Church of England, British and Foreign, Catholic, and other voluntary schools, which comply with the conditions which constitute 'Public Elementary Schools,' and, secondly, those which are the special creation of the new Act—School Board Schools—also complying with the same conditions.

Let us now see what these conditions are; and what is the difference between the two classes of schools.

PUBLIC ELEMENTARY SCHOOLS.

It is enacted that every elementary school which is conducted in accordance with the following regulations shall be a public elementary school within the meaning of the Act; and that every public elementary school shall be conducted in accordance with the following regulations (a copy of which regulations shall be conspicuously put up in every such school); namely—

1. It shall not be required as a condition of any child being admitted into or continuing in the school, that he shall attend or abstain from attending any Sunday school, or any place of religious worship, or that he shall attend any religious observance or any instruction in religious subjects in the school or elsewhere, from which observance or instruction he may be withdrawn by his parent, or that he shall, if withdrawn by his parent, attend the school on any day exclusively set apart for religious observance by the religious body to which his parent belongs:

2. The time or times during which any religious observance is practiced or instruction in religious subjects is given at any meeting of the school shall be either at the beginning or at the end, or at the beginning and the end of such meeting, and shall be inserted in a time-table to be approved by the Education Department, and to be kept permanently and conspicuously affixed in every school-room; and any scholar may be withdrawn by his parent from such observance or instruction without forfeiting any of the other benefits of the school:

3. The school shall be open at all times to the inspection of any of Her Majesty's inspectors, so, however, that it shall be no part of the duties of such inspector to inquire into any instruction in religious subjects given at such school, or to examine any scholar therein in religious knowledge or in any religious subject or book:

4. The school shall be conducted in accordance with the conditions required to be fulfilled by an elementary school in order to obtain an annual parliamentary grant.

Parliamentary Grant.

Under the new Act, no parliamentary grant can be made to any elementary school, which is not a 'public elementary school' within the meaning of the Act.

Conditions of the Annual Parliamentary Grant.

The conditions required to be fulfilled by an elementary school, in order to obtain an annual parliamentary grant, are those contained in the minutes of the Education Department in force for the time being, and, among other matters, provide that after March 31, 1871—

(1.) Such grants shall not be made in respect of any instruction in religious subjects:

(2.) Such grant shall not for any year exceed the income of the school for that year which was derived from voluntary contributions, and from school fees, and from any sources other than the parliamentary grant;

but such conditions do not require that the school shall be in connection with a religious denomination, or that religious instruction shall be given in the school, and do not give any preference or advantage to any school on the ground that it is or is not provided by a school board.

The managers of every elementary school are empowed to fulfill the conditions required in pursuance of the Act to be fulfilled in order to obtain a parliamentary grant, notwithstanding any provision contained in any instrument regulating the trusts or management of their school, and to apply such grant accordingly.

The preliminary conditions of the annual grant, set forth in the New Code of Regulations of the Privy Council, under date Feb 7, 1871, are:—

Before any grant is made to a school the Education Department must be satisfied that—

(*a.*) The school is conducted as a public elementary school; and no child is refused admission to the school on other than reasonable grounds.

(*b.*) The school is not carried on with a view to private emolument.

(*c.*) The school premises are healthy, well lighted, drained, and ventilated, properly furnished, supplied with suitable offices, and contain in the principal school-room at least 80 cubical feet of internal space, and in the school-room and class-room at least 8 square feet of area, for each child in average attendance.

(*d.*) The principal teacher is certificated.

Exception:—An evening school may be taught by an assistant teacher fulfilling the conditions of Article 79.

(*e.*) Notice is immediately given to the Department of the date at which the teacher enters on the charge of the school, from which date the grant is computed.

(*f.*) The girls in the school are taught plain needlework and cutting-out as part of the ordinary course of instruction.

(*g.*) The infants, if any, attending the school are instructed suitably to their age, and in a manner not to interfere with the instruction of the older children.

(*h.*) Registers of admission and daily attendance, and accounts of income and expenditure, are accurately kept and duly audited: and all statistical returns and certificates of character (Articles 67, 77, and 80) may be accepted as trustworthy.

(*i.*) Three persons have designated one of their number to sign the receipt for the grant on behalf of the school.

Exception:—The treasurer of a school board signs the receipt for grants to schools provided by the board

Up to the period of the new Act coming into operation, Government gave its annual aid to all elementary schools, in consideration of the religious, as well as secular, instruction imparted therein. *Now*, the Parliamentary grant is given solely in consideration of secular instruction, and no note whatever is taken, by the State, of religious instruction. Under the former system, Her Majesty's inspectors were bound to examine into not only the secular, but the religious, teaching of the great majority of the schools of the country—those of the Church of England—and to report to the Education Department on the quality as well as the quantity of said religious instruction; and as regards the British and other Protestant schools not in connection with the Church of England, the Church of Scotland and other Scottish schools, and Catholic schools, the State gave them credit for imparting religious instruction, but did not take any cognizance of the quantity or quality thereof. In fact, all schools got credit, in the amount of Parliamentary grant allocated to them severally, for religious instruction imparted. Now, under the new system, no cognizance whatever is taken of religious instruction by the Education Department; and it is expressly enacted, as we have just seen, that to public elementary schools 'the parliamentary grant shall not be made in respect of any instruction in religious subjects.'

Furthermore, religious instruction is prohibited, during the ordinary school hours, in all schools under the supervision of the Department; but in the first class of schools—voluntary and denominational—it is permitted (not enjoined) either before or after, or both before and after the ordinary school hours.

That religious instruction would thus be given in extra hours, in voluntary and denominational schools, appears to have been contemplated, as certain, by the framers of the Act, as is evidenced by the following provisions:—

> Where the managers of any public elementary school not provided by a school board desire to have their school inspected or the scholars therein examined, as well in respect of religious as of other subjects, by an inspector other than one of Her Majesty's inspectors, such managers may fix a day or days not exceeding two in any one year for such inspection or examination.
>
> The managers shall, not less than fourteen days before any day so fixed, cause public notice of the day to be given in the school, and notice in writing of such day to be conspicuously affixed in the school.
>
> On any such day any religious observance may be practiced, and any instruction in religious subjects given at any time during the meeting of the school, but any scholar who has been withdrawn by his parent from any religious observance or instruction in religious subjects shall not be required to attend the school on any such day.

Under the new Code of Minutes of the Education Department (1871), four hours a day are fixed as the minimum attendance for instruction in secular subjects; viz., two hours in the morning and two hours in the afternoon. Religious instruction must be outside of these. It, therefore, has become a much more difficult matter than formerly, when instruction in religious subjects might be given at any time. The

difficulty can be met only by great zeal and attention on the part of the managers and teachers. The school-room, no doubt, may be freely used for religious instruction and religious exercises in extra hours, notice thereof being given in the time-table affixed in the school-room. Moreover, in such matters of secular instruction as may occasionally border on religious controversy—history for instance—the State observes complete neutrality, as regards the books to be used. Then, there is no prohibition of texts of Scripture being inscribed on the walls, or a Crucifix, or a statue of the Blessed Virgin being set up in the school-room, as formerly, if the managers please. But the law is imperative that there shall be no instruction whatever in religious subjects, during the ordinary school hours.

But while instruction in religious subjects is permitted, outside the ordinary school hours, in voluntary schools receiving the annual Parliamentary grant, it is altogether prohibited in school-board schools, which also receive the Parliamentary grant, and, furthermore, are built and maintained by public rates, and managed by boards elected by the rate-payers. For, with respect to these latter, it is enacted, that every school provided by a school board shall be conducted under the control and management of such board in accordance with the following regulations:—

(1.) The school shall be a public elementary school, within the meaning of this Act:

(2.) No religious catechism or religious formulary which is distinctive of any particular denomination shall be taught in the school.

Let us now glance at the provisions for the election of school boards, their constitution, management, source of income, and powers and functions, under the Act.

SCHOOL BOARDS.

It is enacted that the school board shall be elected—in a borough by the persons whose names are on the burgess roll of such borough for the time being in force, and in a parish not situate in the metropolis by the rate-payers.

The school board for London is elected, in the city by the same persons and in like manner as common councilmen are elected, and in the other divisions of the metropolis by the same persons and in the same manner as vestrymen, under the Metropolis Management Act, 1855, and the Acts amending the same. The school board for Oxford, nine in number, is elected, six by the rate-payers, and three by the University.

At every election, every voter is entitled to a number of votes equal to the number of the members of the school board to be elected, and may give all such votes to one candidate, or may distribute them among the candidates as he thinks fit.

The Act provides that the number of members of a school board (except the school board of the Metropolis) shall be such number, not less than five nor more than fifteen, as may be determined in the first

instance by the Education Department, and afterwards, from time to time, by a resolution of the school board, approved by the Education Department.

The Education Department have, in accordance with the provisions of the Act, fixed the number of members of the school board for London at forty-nine, the numbers for the several divisions being respectively—Chelsea four, City four, Finsbury six, Greenwich four, Hackney five, Lambeth five, Marylebone seven, Southwark four, Tower Hamlets five, and Westminster five. The Education Department have the power of altering any of these numbers, by way of increase or decrease, hereafter, as the population or rateable value of any of the divisions may vary.

The Recorder of London is named returning officer for the first election of the school board of London; and his ten deputy returning officers are severally named in the orders of the Education Department; viz., the Secondary of the City of London for the City, and vestry clerks of certain parishes for the other nine districts.

The returning officer for the first election of the school board of the district of the local board of Oxford is the chairman of the said local board, or a member thereof appointed by the said local board for the purpose.

The returning officer of a borough, under the Act, is the Mayor or a deputy appointed under his hand.

The returning officer of school boards in parishes not situate within municipal boroughs, or within the Metropolis, is the clerk of the union of which the parish forms part, or the person for the time being discharging the duties of such clerk.

Triennial Election and Retirement of Members.

The school boards are elected for three years. The day for the triennial retirement of members is the day prescribed by some minute or order of the Education Department. Members retiring are re-eligible. Members chosen to fill the office of retiring members come into office on the day for retirement, and hold office for three years only. Casual vacancies are filled up by an election directed by an order of the Education Department.

Disqualification of Members by Non-attendance.

If a member of the school board absents himself during six successive months from all meetings of the board, except from temporary illness, or other cause to be approved by the board, or is punished with imprisonment for any crime, or is adjudged bankrupt, or enters into a composition or arrangement with his creditors, it is enacted that such person shall cease to be a member of the school board, and his office shall thereupon be vacant.

The Act provides that no member of a school board or manager appointed by them shall have any place of profit vested in the school board or in any way share or be concerned in the profits of any bargain or contract with the school board, save any sale of land or loan of

money to a school board, or any bargain or contract made with or work done by a company in which such member holds shares, or the insertion of any advertisement relating to the affairs of any such school board in any newspaper in which such member has a share or interest, provided always that he does not vote with respect to such sale, loan, bargain, contract, work, or insertion.

Constitution of a School Board.

It is provided by the 30th section that the school board shall be a body corporate, by the name of the school board of the district to which they belong, having a perpetual succession and a common seal, with power to acquire and hold land for the purposes of the Act, without any license in mortmain.

Thus, the system is eminently popular in its basis. Every inhabitant of each district, who pays rates, has a vote in the election of the school board. Therefore the school board, generally speaking, must be a fair representation of the district for which it acts. It is to be hoped that the rate-payers are, as a body, anxious for, as, no doubt, their interests are deeply involved in, the education—that is, education in its strict sense—of the masses around them. Consequently, it is but fit that they, through their elected representatives on the school board, should take part in carrying out the system of public elementary school instruction, contemplated by the Act. Besides, as the school fund will, to a considerable extent, be furnished out of the rates which they pay, and, as regards the Parliamentary grant, out of the taxes to which they contribute their proportion, it is considered only fair that they should have a voice in the matter.

The Cumulative Vote.

The clause enabling a voter to give all his votes to one candidate, or to distribute them among the candidates as he thinks fit, is of more consequence than at first sight may appear. For instance, it enables a minority to be at least represented, if they can not be in force, on the board; and this, in itself, is of much value. Let us suppose a district in England, in which the Wesleyans, or Presbyterians, or Catholics are a small minority. The rate-payers of any one of these denominations will naturally, under the circumstances, agree among themselves to give all their votes for one candidate, and thus they will have a representative to press their views and guard their interests; and it is to be hoped that the views of a particular creed, even though a small minority, will receive fair consideration from every board, when those views do not contravene any provision of the Act, or do not run counter to the interests of any other communion. Englishmen are proverbially lovers of fair play, and hence we may anticipate that it will very rarely occur that large majorities on school boards will abuse their power and unnecessarily hurt the conscientious feelings of small minorities of their fellow-subjects.

That this is no mere surmise, but is actually borne out, in point of

fact, will be seen in the following graceful tribute, lately paid by Archbishop Manning to the fairness of the London School Board—

I can not leave this part of the subject without openly declaring that not only has the London School Board in this matter acted with a signal justness and fairness towards our Catholic children, but there never has been a single instance in which they have not immediately transferred to our Catholic schools those Catholic children who had been brought up by their boy-beadles. The one only instance in which that transfer failed was not the fault of the School Board. I wish also to say that the conduct of some 42 unions and boards of guardians throughout the metropolitan district has been, with very rare exceptions indeed—and those exceptions were sometimes comic, and always unimportant—fair, upright, just, and honorable.

Appointment of Managers by School Board.

The school board may, if they think fit, from time to time, delegate any of their powers under the Act, except the power of raising money, and in particular may delegate the control and management of any school provided by them, with or without any conditions or restrictions, to a body of managers appointed by them, consisting of not less than three persons.

The school board may from time to time remove all or any of such managers, and, within the limits allowed by this section, add to or diminish the number of, or otherwise alter the constitution or powers of any body of managers formed by it.

Managers so appointed may resign, on giving written notice to the school board.

Rules to be observed by School Managers.

The following are the rules, to be observed, respecting the proceedings of bodies of managers appointed by a school board:—

The managers may elect a chairman of their meetings. If no such chairman is elected, or if the chairman elected is not present at the time appointed for holding the same, the members present must choose one of their number to be chairman of such meeting. The managers may meet and adjourn as they think proper. The quorum of the managers must consist of such number of members as may be prescribed by the school board that appointed them, or, if no number be prescribed, of three members. Every question at a meeting must be determined by a majority of votes of the members present and voting on that question, and in case of an equal division of votes the chairman has a second or casting vote.

The proceedings of the managers are not invalidated by any vacancy or vacancies of their number.

Managers of existing schools may transfer same to School Board.

The managers of any elementary school in the district of a school board may, in manner provided by the Act, make an arrangement with the school board for transferring their school to such board, and the school board may assent to such arrangement—this of course with the consent of the Education Department, and, if there are annual subscribers to such school, with the consent of a majority, not being less than two-thirds in number, of those of the annual subscribers who are present at a meeting duly summoned for the purpose, and vote on the question.

Every school so transferred will, to such extent and during such times as the school board have under such arrangement any control over the school, be deemed to be a school provided by the school board. Therefore, under the 14th section of the Act, no religious catechism or religious formulary which is distinctive of any particular denomination can be taught in such school.

United School Districts.

Where the Education Department are of opinion that it would be expedient to form a school district larger than a borough or a parish, or any school district formed under the Act, they may, except in the metropolis, by order made after such inquiry and notice as hereinafter mentioned, form a united school district, by uniting any two or more adjoining school districts, and, upon such union, cause a school board to be formed for such united school district.

A united school district is, for all the purposes of the Act, deemed to be a school district, and is throughout the Act deemed to be substituted for the school districts out of which it is constituted, and the school board of the united school district is the school board appointed under this Act, and the local rate and rating authority for the united districts are in each of the constituent districts thereof the same as if each constituent district did not form a part of the united school district.

Expenses of a School Board—The School Fund.

It is enacted that the expenses of a school board shall be paid out of a fund called the school fund; that there shall be carried to the school fund all moneys received as fees from scholars, or out of moneys provided by Parliament, or raised by way of loan, or in any manner whatever received by the school board; and that any deficiency shall be raised by the school board as follows:—

Deficiency of School Fund to be Raised out of Local Rates.

It is provided that any sum required to meet any deficiency in the school fund, whether for satisfying past or future liabilities, shall be paid by the rating authority out of the local rate.

The school board are empowered to serve their precept on the rating authority, requiring such authority to pay the amount specified therein to the treasurer of the school board out of the local rate, and the rating authority are bound to pay the same accordingly, and the amount so paid is to be carried to the school fund.

If the rating authority have no moneys in their hands in respect of the local rate, they are bound, or, if they have paid the amount, then, for the purpose of reimbursing themselves, they are permitted, notwithstanding any limit under any Act of Parliament or otherwise, to levy the said rate or any contributions thereto, or any increase of the said rate or contributions; and, for that purpose, they are given the same powers of levying a rate and requiring contributions as they have for the purpose of defraying expenses to which the local rate is ordinarily applicable.

In case of default by the rating authority in paying the amount specified by the school board, the school board are empowered to appoint an officer or officers for the purpose, and the persons so appointed have all the powers of making and levying a rate, that belong to the rating authority, in the matter.

Thus, it will be seen, the school boards have the most ample powers, under the Act, for raising out of the local rates all moneys they may require to supply any deficiency in the school fund.

We shall now see that, besides their power of raising the necessary funds, they are empowered in the fullest manner not only to provide

schools and school requisites, but also to establish free schools in poor places, remit school fees in particular cases of poverty, and to build, maintain, and contribute to industrial schools—in a word, to supply in the most ample manner the educational wants of their respective districts.

Powers for Providing Schools and School Requisites.

Every school board is empowered, under the Act, to provide, whether in obedience to any requisition or not, by building or otherwise, school-houses properly fitted up, and to improve, enlarge, and fit up any school-house provided by them, and to supply school apparatus and every thing necessary for the efficiency of the schools, and also to take on lease any land, and any right over land for such purpose.

There is also a provision for the compulsory purchase of sites by school boards.

Power of School Boards to Establish Free Schools.

It is provided that if a school board satisfy the Education Department that, on the ground of the poverty of the inhabitants of any place in their district, it is expedient for the interests of education to provide a school at which no fees shall be required from the scholars, the board may, subject to such rules and conditions as the Education Department may prescribe, provide such school, and may admit scholars to such school without requiring any fee.

Contributions by School Boards to Industrial Schools.

It is enacted that a school board shall have the same powers of contributing money in the case of an industrial school as are given to a prison authority by Section 12 of 'The Industrial Schools Act, 1866;' and that upon the election of a school board in a borough, the council of that borough shall cease to have power to contribute under that section.

Industrial Schools.

A school board may, with the consent of the Education Department, establish, build, and maintain a certified industrial school within the meaning of the Industrial Schools Act, 1866, and shall for that purpose have the same powers as they have for the purpose of providing sufficient school accommodation for their district: Provided that the school board, as far as regards any such industrial school, shall be subject to the jurisdiction of one of Her Majesty's Principal Secretaries of State in the same manner as the managers of any other industrial school are subject, and such school shall be subject to the provisions of the said Act, and not of this Act.

The London school board has already moved in this matter of industrial schools. A report thereon has been recently laid before the board. It states that 30 certified industrial schools had agreed to receive children sent by the board. Of the children already sent to these schools, 154 were Protestants, of whom 135 were boys and 19 girls; and 77 Catholics, 59 boys and 18 girls—altogether 231 children. For

the immediate provision of 250 vacancies, and their subsequent continuance, the Board would be required to pay a sum of 2,400*l.* to the schools, when the alterations and enlargement were completed.

Fees of Children.

Notwithstanding the strong opposition of the League to the principle of school fees, it has been adopted in the new Act, as will be seen in the following provision:

Every child attending a school provided by any school board shall pay such weekly fee as may be prescribed by the school board, with the consent of the Education Department; but the school board may, from time to time, for a renewable period not exceeding six months, remit the whole or any part of such fee, in the case of any child, when they are of opinion that the parent of such child is unable from poverty to pay the same, but such remission shall not be deemed to be parochial relief given to such parent.

These school pence, as we have seen, annually produced, under the old system, a sum of over 600,000*l.*, or one-third of the total income of the elementary schools in Great Britain. In the year ending August 31, 1871—the first year of the new Act—they yielded 648,122*l.* 15*s.* 8*d.*

Payment of Fees by School Boards in Case of Poverty.

By a strange inconsistency, the League, whilst it advocates free schools for all, is strongly opposed to the 25th clause, which permits a school board to pay the school fees of any child unable from poverty to pay the same. The clause runs as follows:

The school board may, if they think fit, from time to time, for a renewable period not exceeding six months, pay the whole or any part of the school fees payable at any public elementary school by any child, resident in their district, whose parent is in their opinion unable from poverty to pay the same; but no such payment shall be made or refused on condition of the child attending any public elementary school other than such as may be selected by the parent; and such payment shall not be deemed to be parochial relief given to such parent.

The main objection of the secularist party to this clause appears to be that it gives aid, at the expense of the rate-payers, to denominational education. Surely it is the interest of the community at large that its poorest members should be educated; and it would be tyranny and injustice to compel a poor man, because he can not pay school fees, to send his child to a school other than such as he may select. Besides, it must not be overlooked that the great majority of the rate-payers are denominationalists.

The attempt made in April, 1872, to have this clause repealed, was rejected by a majority of 201, in the House of Commons, the numbers being 316 to 115.

COMPULSORY ATTENDANCE OF CHILDREN AT SCHOOL.

The principle of compulsory attendance has been adopted in the new Act.

The section runs thus:—

Every school board may from time to time, with the approval of the Education Department, make by-laws for all or any of the following purposes:

1. Requiring the parents of children of such age, not less than five years nor more than thirteen years, as may be fixed by the by-laws, to cause such children (unless there is some reasonable excuse) to attend school:

2. Determining the time during which children are so to attend school; provided that no such by-law shall prevent the withdrawal of any child from any religious observance or instruction in religious subjects, or shall require any child to attend school on any day exclusively set apart for religious observance by the religious body to which his parent belongs, or shall be contrary to any thing contained in any Act for regulating the education of children employed in labor:
3. Providing for the remission or payment of the whole or any part of the fees of any child where the parent satisfies the school board that he is unable from poverty to pay the same:
4. Imposing penalties for the breach of any by-laws:
5. Revoking or altering any by-law previously made.

It is enacted that any by-law under this section requiring a child between ten and thirteen years of age to attend school shall provide for the total or partial exemption of such child from the obligation to attend school if one of Her Majesty's inspectors certifies that such child has reached a standard of education specified in such by-law.

The following are set forth as reasonable excuses; namely, that the child is under efficient instruction in some other manner; that the child has been prevented from attending school by sickness or any unavoidable cause; and that there is no public elementary school open which the child can attend within such distance, not exceeding three miles measured according to the nearest road from the residence of such child, as the by-laws may prescribe.

Any proceeding to enforce any by-law may be taken, and any penalty for the breach of any by-law may be recovered, in a summary manner; but it is provided that no penalty imposed for the breach of any by-law shall exceed such sum as with the costs will amount to five shillings for each offense.

Officers to Enforce By-laws.

Every school board is empowered, if they think fit, to appoint an officer or officers to enforce any by-laws under the Act, with reference to the attendance of children at school, and to bring children, who are liable, under the Industrial Schools Act, 1866, to be sent to a certified industrial school, before two justices, in order to their being so sent, and any expenses thus incurred may be paid out of the school fund

Under this Act the Elementary Schools of England are increasing both in numbers and efficiency, and are fast developing into a system of National Report on Education.

Changes in the Act of 1870.

By the new Elementary Education (England) Act, 1873, some important changes are made in the 'principal Act' of 1870, which are thus noticed in *The Schoolmaster.*

The relief extended by the guardians of the poor to the parent of a child between five and thirteen years of age, shall be conditioned upon the instruction of the child in reading, writing, and arithmetic, subject to reasonable excuses. To the parent is given full freedom to chose the particular public elementary school which his child shall attend. In November, 1872, the Lords of Committee adopted the ballot for all Board elections in municipal boroughs, but hitherto in parishes the method of open and cumulative voting has prevailed. Elections to fill casual vacancies (owing to continued absence, death, resigna-

tion, disqualification, &c.) are now to be held only on the day in the year prescribed for the election of members, except where an order is issued to fill up at once vacancies on a Board whose numbers are reduced to less than a quorum. In addition to the existing disqualification from exercising any franchise for six years, on conviction of corrupt practices at a School Board election, it is further enacted that the offender shall be ineligible to serve on a School Board, or to hold any municipal office for a like period. A wider limit is given to the circumstances upon which School Boards can borrow money on the security of the school fund and local rate. These now include not only the providing or enlarging of school-houses, but the paying off any debt charged on a school-house provided by a board, or on any land acquired by them through gift, transfer, purchase, or otherwise, and the payment for works of improvement or fitting up a school-house, which, by reason of the permanent nature of such works, the department may deem desirable to spread over a term of years. Gifts for educational purposes may be accepted by School Boards, and they may also act as trustees on behalf of any educational endowment or charity, so long as the undenominational principles of section 14 of the principal Act are maintained in their integrity, and provided that no money is expended out of the local rate in aid of any but elementary education. The department is endowed with new powers to cause School Boards to be formed for united districts without the preliminary inquiry and publication of notices hitherto requisite, where a resolution for union has been recorded by each of the component districts; and provision is made for the subdivision, under certain circumstances, of the formerly inviolable civil parish, the Local Government Board consenting. To this Board also are delegated powers, with the approval of the department, for the auditing of School Board accounts in those instances where an annual, rather than half-yearly, audit is ordered. Fresh arrangements are also made for the publishing, by advertisement and placard, of notices and other matters of which the publication is demanded by either Act. Not less than one ordinary meeting is to be held in each month, but to Boards who meet ordinarily more than once a month power is given to vote, by a majority of two-thirds, not to meet in August and September, or one of these months. Power is conferred for the first time upon the Boards who have framed by-laws under section 74 of the former Act, to collect returns from the managers of any public elementary school in their district, and thus obtain reasonable information with respect to the attendance of the children within their jurisdiction. The course of proceedings before a magistrate or justice of the peace, in prosecutions for non-attendance at school, will meet the representations that were made in all quarters on the part of those Boards—and they were important ones—who have found themselves fettered in their action by many practical obstacles which presented themselves. Recourse is to be had to the 'Summary Jurisdiction Act' (11 and 12 Vict., c. 43); the defendant is allowed to prove his excuse, though it be not anticipated by the informant, and any justice may summon, under a penalty not exceeding 20s., a child who is liable to any by-law requiring attendance at school, to be produced before a court of summary jurisdiction. Here a certificate under the hand of the principal teacher of a public elementary school, or of one of Her Majesty's inspectors, will be admissible as evidence. It is further ruled that on the defendant shall lie the burden of proof of a child's age, as also the proof of stated efficiency with regard to any school not being public elementary (for of these the efficiency is guaranteed by Government) which the child is attending, the court having regard to the child's age, and to the standards of education (in the code) drawn up by the department. It is for the defendant to show that the child has actually been at school, as alleged, in compliance with the by-law, wherever the Board, by reason of the default of the managers or the proprietors of the elementary schools, fail to ascertain this fact for themselves. This section of the new Act will prove a valuable ally to the cause of compulsory education, removing as it does most of the difficulties with which School Boards, in taking up that power, have had to contend. The Act concludes with certain protection clauses to cover what has been done under the principal Act before this one became law. The two will henceforth be known as the Elementary Education Acts, 1870 and 1873.

ENGLISH POLICY RESPECTING IRISH POPULAR EDUCATION.

[The following summary of the policy of the English government respecting primary education in Ireland, with special reference to the children of the Catholic population—who constitute near nine-tenths of the aggregate population of the Island, is abridged from chapters in *Terra Incognita*, by John Nicholas Murray.]

By the statute law of England, down to near the close of the last century, the Irish Catholic was prohibited the possession of landed property, denied all political and municipal privileges, and jealously excluded from every avenue of social advancement. It was only by sufferance he worshiped God, in hidden places, according to the faith of his fathers; and by sufferance he was able stealthily to educate his children in that faith. Not only was his religion banned by law, down to 1782 he was bound, under pain of fine and imprisonment, to appear before two justices of the peace and testify on oath 'where and when he heard the Popish Mass celebrated, and also the names of the persons celebrating and present at it' (8th of Anne, c. 3, sec. 21, A. D. 1709). Up to the same period Catholics, or as they were termed in the several statutes, Papists, were forbidden to teach school, either publicly or in private houses, except to the children of the family, under a penalty of twenty pounds fine and three months imprisonment. This law passed in 1695, was not repealed till 1782 (21st and 22d of George III., c. 62). They were also prohibited sending their children to foreign countries to be educated, under the disability to sue in law of equity, or to be guardian, executor, or administrator, or to take a legacy, or deed of gift, or to bear office (William III., c. 4, 1695).

The poor naturally suffered most from this ill-judged legislation. The rich might themselves teach their children, or they might have teachers to attend them in their own homes. But the poor had no such advantages; and if their children attended the parochial or public schools, they were exposed to open and cruel assaults on the faith held sacred by their parents. These schools were maintained by large parliamentary and royal grants, and considerable endowments, and administered with commendable zeal by the Protestant clergy, but without accomplishing their avowed object.

Parish Schools Act.

In the year 1537, the Irish Parliament passed a Parish Schools Act,* similar to that of England. By this Act, it was provided that every one taking orders should have an oath administered to him (by the archbishop, or bishop, or other authority conferring the order of priesthood, deacon, or sub-deacon), that he would endeavor to learn the English language, and 'move, endoctrine and teach all other being under his order, rule and governance to accomplish and performe the same,' and 'bid the beades in the English tongue, and preach the word of God in

* 28th Henry VIII., chap. 15. Irish Statutes, vol, i. p. 125.

English, if he can preach,' and also would keep or cause to be kept within his parish, 'a schole for to learne English, if any children of his paroch come to him for to learne the same, taking for the keeping of the said schole, such convenient stipend or salarie, as in the said land is accustomably used to be taken.'

For conferring orders, without administering this oath, 'archbishops, bishops, suffragans, or others' were liable to a fine of 3*l.* 6*s.* 8*d.*; one-half to go to the king, and one-half to the person or persons suing for the same.

The non-observance of the oath was punishable by a fine of 6*s.* 8*d.* for the first offense; of 20*s.* for the second; and by deprivation of the dignity, benefice, office, or promotion spiritual, for the third.

In many an instance, the incumbents appear to have taken very little trouble about these parish schools. Possibly they felt that if schools were opened they would not be availed of by those for whose use they were intended. In most cases, where the experiment was tried, the parish clerks were appointed schoolmasters, and to them was made over the very small 'stipend or salarie accustomably used to be taken.'

In 1539, the report of a commission for the suppression of abbeys, caused a recommendation to be made that six of the religious houses should be preserved, for the reason that—'In them young men and children, both gentlemen children and other, both of mankind and womankind, be brought up in virtue, learning, and in the English tongue and behavior, to the great charge of the said houses; that is to say, the womenkind of the whole Englishry of this land, for the one part, in the said nunnery; and the mankind in the other said houses.' It is scarcely necessary to add that this recommendation was unheeded, and the houses were suppressed.

The suppression of religious houses, which in several parts of the country had, for centuries, effected so much for the education of rich and poor, created a great want of schools, which the Government, through many successive reigns, vainly endeavored to supply.

Six years after the passing of the Parish Schools Act, we find the Lord Deputy, Sir Anthony St. Leger, proposing to the King that Christ's Church should be converted into a free school, 'whereof there is a great lack in this land, having never a one within the same.' As Henry had introduced the Reformation into Ireland immediately before the passing of this Act, it followed, as a matter of course, that all children frequenting the parish schools were educated in the Protestant faith. This circumstance alone would account for the complete failure of the Act.

Diocesan Free School.

Thirty-three years later, was passed Queen Elizabeth's Act for the erection of Diocesan Free Schools in Ireland. By this statute, it was ordered that a free school should be established in every diocese. The master was to be of English birth. The archbishops of Armagh and Dublin, and the bishops of Meath and Kildare, were to appoint the

masters, each in his own diocese; and the Lord Deputy was to appoint in all the other dioceses. The school-house was to be built in the principal shire town, at the cost of the whole diocese. The overseers were to be the ordinaries of the diocese, the vicars general, and the sheriff of the shire. The Lord Deputy, with the advice of the majority of the council, was to appoint the schoolmaster's salary—one-third of the same to be paid by the ordinary, and the remaining two-thirds by the clergy of the diocese.

We learn from the several reports of the Royal Commissions on Education in Ireland, that these Diocesan schools were never a successful institution. In 1789–91, the thirty-four dioceses had only twenty diocesan schoolmasters; and even of these some were sinecurists, as they had no school-houses in which to teach. In 1809, there were only thirteen schools, with 380 scholars. Of the eighteen schools reported on in 1827, six were vacant, being without masters; two were without scholars; four numbered less than eleven boys; and in six only was there a good attendance. The commissioners pronounce it 'extremely doubtful whether any attempt to establish permanent school-houses will be found ultimately successful. It has been seen that every endeavor hitherto made for that purpose, from the reign of Elizabeth, has failed, and that, in fact, there never were so few either of schools or scholars as at the present moment.'

In 1858, the Endowed School Commission reported that fifteen Diocesan schools only were numbered by the thirty-four dioceses. Of these twelve were in actual operation—three existing only in name. Of the twelve, only eight had suitable school-houses; and of six only could they report favorably, as to the state of instruction. In the twelve schools there was schoolroom accommodation for 604, and dormitories for 183 pupils. The number on the rolls was 304, and the average attendance 240. Those on the rolls were divided thus, as to religious denominations—Protestants 232, Roman Catholics 38, Presbyterians 22, others 12. There were only 25 free pupils. The charges to boarders varied from 30*l.* a year up to 47*l.* 5*s.*; and to day scholars, from 1*l.* up to 10*l.* 10*s.* The annual value of school premises was 653*l.* 6*s.* 8*d.*; and the net annual income from land, 1,388*l.* 16*s.* 3*d.*, and from trust funds 29*l.* 4*s.* 9*d.* The annual salaries of masters amounted to 1,675*l.* 1*s.* 4d. There were moreover, in four places, endowments not in operation, with an annual income from land of 286*l.* 3*s.* The right of free admission being unlimited, had been practically nullified.

The Commission of 1858 made several judicious recommendations, the principal of which are that the patronage, inspection, and government of the diocesan schools should be vested in the proposed Board of Commissioners of Endowed Schools; that a minimum number of free places should be fixed, not less than one-half of which should be awarded by examination amongst the sons of inhabitants of the district to which the school belongs; that the Commissioners should have power to remove

masters for inefficiency as well as misconduct; and that the practice should cease of appointing clergymen of the United Church as masters, which appears to interfere with the success of the schools as non-exclusive endowments.'

Royal Free Schools.

Next in rotation are the Royal Free Schools, in the first instance planned by King James I., as part of his scheme of the plantation of Ulster, and endowed by him and his son Charles I. The endowments are nine in number. Of these, seven are in operation, and six are grammar schools. The grammar schools are Armagh, Dungannon, Raphoe, Enniskillen, and Cavan, all founded by charter of King Charles I., dated December 15, 1627, and endowed with the several school lands in the counties of Armagh, Tyrone, Donegal, Fermanagh, and Cavan, granted to the Archbishop of Armagh, 'to hold to the sole use of the masters of the free schools in those counties respectively,' and Banagher founded and similarly endowed by charter from the King, under date September 19, 1629. The charter of Caryafort, an English school, also in operation, bears date August 23 in the same year. The endowments not in operation are those at Clogher and Londonderry. Several successive commissions of inquiry point attention to 'gross abuses' in these Royal Free Schools. The Commissioners of 1791, referring to the lease of the Dungannon school estate, observed that the transaction appeared to them 'unfair on the part of the schoolmaster, calculated to acquire a property in the school lands for his representatives, in prejudice to the charity. The valuation was a suspicious, and, in the event, appears to have been a fraudulent, transaction, by which the fine was lessened, which should have been 2,114*l.* 10*s.* 11*d.*, instead of 1,285*l.*; and the further consequence was, transferring to the representatives of the present master a greater annual sum than his successor (who was to do the duty) was to receive.' And they could 'not help taking notice that if the master had paid a proper fine, estimated according to the rent which ought to have been reserved, the school lands would have been exonerated from the expenditure hereinafter mentioned in building the school-house. Still worse was the case of the Cavan school, an account of the dealings in the patronage of which, from the year 1755, is given by the Commissioners of 1791, as follows:—

The Rev. James Cottingham, D.D., was appointed by the King's letters patent in the year 1755, to be master of this free school, in the room of the Rev. James Moore, to whom Dr. Cottingham gave 2,000*l* for his resignation, with the knowledge, as he stated to us, of Primate Stone, then a Lord Justice. Dr. Cottingham let the lands to a friend in trust for himself, reserving 90*l.* yearly to the schoolmaster for the time being, and sold the school to the Rev. Mark Kerr, who was appointed by patent to succeed him, for 500*l.* Kerr resigned in favor of White, his usher, for 1,000*l.* White died in four years, and Dr. Cottingham procured himself to be again appointed schoolmaster, merely, as he acknowledged, from an apprehension that the lease above-mentioned, which he had made to the prejudice of the charity, might be broken, if any other person should be appointed schoolmaster, and with an avowed intention of not keeping the school himself. This traffic in great charitable

foundations, which might be rendered so highly useful to the community, is too shameful to need any comment.

The Commissioners reported no less unfavorably of three other Royal Schools in 1791. The master at Banagher school had not a single scholar, though he held his appointment during the King's pleasure from 1777 to the time of their report. Somewhat similar were the cases of Carysfort and Raphoe. The Commissioners recommended that Government should institute proceedings against the masters of these three schools, unless the Lord Lieutenant should remove those of them, the tenure of whose appointments was during the pleasure of the Crown. Of Armagh Royal School, an honorable exception, they reported most favorably. As to free pupils, the Commissioners reported that in 1791, they found that of the six schools in operation two had none free; two, only five each; one, twelve; and one, sixteen; making in all thirty-eight free pupils out of two hundred and eleven.

In conclusion they stated that the schools on Royal foundation had not answered the intentions of the founders, and that the benefits derived from them had been 'totally inadequate to the expectations that might have been justly formed from their large endowments; those schools being free schools, and the number of free scholars only thirty-eight, each boy (and they are only day scholars) costs the public annually above 100*l*. As to the intention of the founders that the Royal Free Schools should be non-exclusive, the Committee on Foundation Schools reported, in 1838, that

> Though the course pursued in the instance of diocesan schools, of appointing masters from the Church of England, and generally clergymen, prevailed also in the case of the Royal schools, it does not rest on any law. The Lord Lieutenant, as in the case of the diocesan, has the appointment solely in his own hands, unshackled by any limitation of a religious exclusive character. The assistants also are usually Protestants, but chosen from the laity. The Royal schools have at all times been considered open to all religious persuasions.

At present, these schools, which are now under the control of the Commissioners of Education of Endowed Schools, show considerable improvement; but they fall very far short of what they were intended to accomplish by their founders.

In the first place, although professedly *Free* Schools and largely endowed for this purpose, they numbered only 47 free pupils on a roll of 311, in 1858. 'The whole number of free pupils now, in the six schools,' observe the Commissioners of that year, 'is forty-seven, deriving a benefit of about 10*l*. each, or 470*l*. in all, out of endowments of about 6,000*l*. a year.'

Secondly: they continue to be almost exclusively reserved for one religious denomination—the pupils on the rolls in 1858 being, Established Church 285, Presbyterians 19, Roman Catholics 3, and others 4; total 311. 'We are of opinion that the Royal schools are, by their constitution, essentially non-exclusive,' say the Commissioners, 'they are not intended for pupils of only one religious persuasion, and the master has no power to compel all the pupils to receive religious instruction in

his own tenets. The Royal Schools therefore belong to the class of those which we recommend should be placed under the proposed Board of Commissioners of Endowed Schools. The right of free admission, being unlimited, is practically defeated; and we recommend that a minimum number of free places should be fixed by statute, with power to the proposed Board, on the appointment of a new master, to increase the number.

The six Royal Free Grammar Schools of Ireland, one in Leinster, Banagher, and five in Ulster, Armagh, Cavan, Raphoe, Enniskillen and Dungannon, possess estates containing 21,334 acres, and yielding a net annual income of 5,747*l.* The estimated annual value of the school premises is 1,083*l.* The masters' salaries amount to 1,600*l.*, and those of assistants to 900*l.* There is a scholarship of 80*l.* at Enniskillen; and there are college exhibitions amounting to 1,175*l.*; viz., Armagh 250*l.*, Cavan 125*l.*, Enniskillen 400*l.*, and Dungannon 400*l.* The surplus income (if collected) available for repayment of advances, for repairs, and for assistance to other schools, is 1,992*l.*

The annual charges range from 3*l.* 3*s.* up to 10*l.* 10*s.* for day scholars; and from 20*l.* up to 60*l.* for boarders.

Schools of Erasmus Smith.

Next in rotation of date are the Schools of Erasmus Smith. These schools were founded by Mr. Smith, an alderman of London, under the Protectorate and in the reign of Charles II., out of estates, which he received at the time of the settlement of Ireland. His first intention was to found five grammar schools; but, in order to secure a more liberal maintenance upon the schoolmasters, and also to make some provision for clothing poor children in the grammar schools, and binding them as apprentices under Protestant masters, by the charter of 1669, he founded only three schools, Drogheda, Galway, and Tipperary.

In the course of time the income of this foundation largely increased, with the greatly enhanced value of land; and, in 1723, the Governors of the schools obtained a private Act of Parliament authorizing them to apply the surplus to charitable purposes. This Act ratified the application of the surplus to exhibitions in Trinity College, which the Governors, from an early period, had granted to poor scholars; and it also enabled them ultimately to establish the English schools.

There are four Grammar schools, and 140 English schools in connection with this foundation. In the four Grammar, and 117 of the English schools, the masters' salaries are paid out of the funds of the charity. In 23 English schools the only endowment is the site and schoolhouse vested in the Governors.

The average attendance of pupils in all the grammar schools, in 1855–56, was 116; and the number of pupils on the roll, 160. Of these, 128 were of the Established Church, 23 Roman Catholics, and 1 a Presbyterian. Of the 160 on the roll, only 30 were free pupils. There is schoolroom accommodation for 627, and dormitory for 170. The

annual charges range from 1*l.* 10*s.* up to 10*l.* 10*s.* for day scholars, and from 31*l.* 10*s.* up to 42*l.* for boarders.

The exhibitions are:—

School.	*Exhibitions at Trinity College, Dublin.*
Drogheda . . .	10 at from 25*l.* to 50*l.* each; and 25 at 8*l.* per annum each, with free chambers, tenable seven years.
Ennis College .	10 at from 25*l.* to 40*l.*, tenable five years; 25 of 8*l.* annual value each, with free chambers, tenable seven years.
Galway . . .	5 of 50*l.* and 5 of 25*l.*, annual value, with free chambers, tenable five years.
Tipperary . . .	35 Exhibitions at Trinity College, Dublin.

The Grammar schools are reported on, as to state of instruction, in 1858, as follows:—Drogheda, 'generally satisfactory, but limited;' Ennis, 'very satisfactory;' Tipperary, 'unsatisfactory;' Galway, 'not satisfactory.'

The average attendance for the same year in all the English schools was 4,241. The number of pupils on the roll was 7,010. Of these, 4,293 were ascertained to be members of the Established Church, 875 Roman Catholics, 1,420 Presbyterians, and 47 of other religious denominations.

These English schools are simple elementary schools. In those reported on, the great majority are free pupils.

The net annual income of Erasmus Smith's fund, applicable to schools, is estimated by the Commissioners at 7,462*l.* The inspector of estates reports that the letting value of the estates may be set down as 9,516*l.*; and, deducting 15 per cent. for cost of collection and taxes, this leaves a net income from land of 8,089*l.* The amount of stock held by the governors is 2,431*l.*, giving, at 3 per cent., an annual income of 73*l.*, making the entire net income of the governors 8,162*l.* There are two trusts not connected with schools—one of about 600*l.* a year, for certain Fellows and Professors of Trinity College, and one of 100*l.* a year, for Christ's Hospital, London. Deducting these, we have the net annual income applicable to schools at 7,462*l.*

Erasmus Smith's schools are essentially Protestant. Such was evidently the intention of the founder. In a letter to the governors, dated London, June 6, 1682, he says:—'My end in founding the three schools was, to propagate the Protestant faith, according to the Scriptures, avoiding all superstition, as the Charter, and the bye-lawes, and the rules established do direct. Therefore, it is the command of His Majesty to catechise the children out of Primate Usher's catechism, and expound the same unto them, which I humbly desire may be observed upon the penalty of forfeiting theire (the masters') places. At this time, thirteen years after their foundation, these schools had made but little way against the 'popish schools;' for Mr. Smith continues in the same letter—

My Lords, my design is not to reflect upon any, only I give my judgment why those schools are so consumptive, which was, and is, and will be (if not prevented), the many Popish schools, theire neighbors, which, as succors, doe

starve the tree. If parents will exclude their children because prayers, catechism, and exposition is commanded, I can not help it, for to remove that barre is to make them seminaries of Popery. I beseech you to command him that shall be presented and approved by your honors to observe them that decline those duties, and expel them, which will obleege [me], my Lords and Gentlemen.

For the same reason, many of the schools are 'consumptive' in our day also. Thus we read that—

Mr. Crawford states that the inefficiency of several of the schools in the south of Ireland arises from the exclusively Protestant character of the trust not being satisfactory to the Roman Catholic population. Thus, he says:—'The masters of these schools are required to be of the Established Church, and all the pupils are required to read in school hours the Holy Scriptures. In many of the places where these schools exist in the south of Ireland the population of the district is, in a large degree, Roman Catholic; and schools in which the teachers are exclusively Protestant, and in which the Holy Scriptures are read under such teachers, are regarded with suspicion by the Roman Catholic clergy, who generally exercise their influence to keep the children of their flocks, who are more than infants, from attending the school. The effect of this has been, in several cases, that after a large expenditure in erecting and establishing the school, the Governors have been obliged to abandon the school and the value of the house to the landlords.'

Mr. Abraham, whose district lay in the centre and west of Ireland, where the population is chiefly Roman Catholic, classes the Erasmus Smith English schools with the Church Education Society's schools, and states that they appeared to him miserably inefficient. He ascribes their inefficiency, amongst other causes, to the incompetency of the teachers, the defects of the system, and the inferiority of the school-books.

Charter Schools.

We next come to the Charter Schools, which were established, under George II., in 1733, for the education and industrial training of 'the children of the popish and other poor natives,' who were to be supported at the public cost. The children were all to be brought up Protestants. These schools were warmly supported by the clergy of the Establishment, and, for many years, received large parliamentary grants. In addition to these grants they were aided by considerable subscriptions, donations, and bequests. The founders, who were all Protestants, were constituted, at their own request, a corporate body, styled the Incorporated Society. The chief object of this society was proselytism, as we learn from the Lord Primate, Boulter, who writes as follows to the Bishop of London, from Dublin, under date of May 5, 1730:—

The great number of papists in this kingdom, and the obstinacy with which they adhere to their own religion, occasions our trying what may be done with their children to bring them over to our church; and the good success the corporation established in *Scotland* for the instruction of the ignorant and barbarous part of that nation has met with, encourages us to hope if we were incorporated for that purpose here, that we might likewise have some success in our attempts to teach the *English* tongue, and the principles of the Christian religion; and several gentlemen here have promised subscriptions for maintaining schools for that purpose, if we were once formed into a corporate body. This has set the principal nobility, gentry, and clergy here on presenting an address to His Majesty to erect such persons as he pleases into a corporation here for that purpose. . . . And one of the most likely methods we can think of is, if possible, instructing and converting the young generation; for, instead of converting those that are adult, we are daily losing many of our meaner people, who go off to popery.

The Incorporated Society were given by the legislature the most extensive and arbitrary powers. Thus they could appoint persons in all parts of Ireland to take up children, begging or led by vagrant beggars, and between the ages of five and fifteen years, and, under the warrant of a local magistrate, send them to a charter school. These children, no matter what the creed of their parents, would be brought up Protestants; and the Society was empowered to bind them out at a proper age to Protestants as servants, until they reached twenty-one, or as apprentices, till twenty-four.

Under the same Act, children received at a Charter School, with the consent of their parents, were thenceforward considered children of the public, and could be bound out by the Incorporated Society to Protestant masters or mistresses, 'notwithstanding any claim of right to such child or children made, or to be made, by the father, or mother, or any person whatsoever.'

In 1775, the members of the Incorporated Society, in their zeal for proselytism, passed a resolution not to admit any but Catholic children into their schools, although in their charter it is stated that the schools were established for the education of 'the children of popish and *other* poor natives.' This resolution was a cause of great irritation to the Catholics, against whose faith it was leveled. It was rescinded in 1808.

We are indebted for an interesting account of these Charter Schools to an English Protestant gentleman, who spent some time in Ireland, in the beginning of this century, collecting materials for a most valuable work on the statistics and political condition of the country. He tells us that they were detested by the Catholic population, in whose mouths the words constantly were, 'Have not they (the Protestants) robbed the necessitous poor of their children, to bring them up in *their own religion*?'

Respecting what these children are taught (continues Mr. Wakefield), I speak only from my own observation. It has been represented to the Board of Education, that 'a Protestant catechism,' which till very lately was in general use in these schools, is now discontinued; but I find it in more schools than one, and brought away with me a copy from the charter school at Abraakan in the county of Meath. This was on the 29th of July, 1808, and I was in company with the bishop of the diocese at the time. It is drawn up in the usual manner of question and answer; and I here subjoin a specimen.

Q. Is the church of Rome a sound and uncorrupt church?

A. No: it is extremely corrupt, in doctrine, worship, and practice.

Q. What do you think of the frequent crossings, upon which the papists lay so great a stress in their divine offices, and for security against sickness and all accidents?

A. They are vain and superstitious. The worship of the crucifix, or figure of Christ upon the cross is idolatrous; and the adoring and praying to the cross itself, is, of all the corruptions of popish worship, the most gross and intolerable.

I am persuaded that it is impossible for any but a member of the church of Rome, to judge of the feelings of a parent of that sect, who knows that his child is brought up to abhor and condemn every rite which he has been taught to venerate.

But there was another ingredient in the bitter cup, which we must not overlook. For many years, it but too frequently happened that the

pupils thus taught had been forcibly taken from their parents, who themselves preferred leading lives of poverty and suffering, in the profession of the faith of their fathers, to the golden bribe of comparative affluence for which, at any moment, they might have bartered their religion. Thus, heroically enduring privation and persecution, for conscience, sake, placing their eternal far above their temporal interests, what must have been their anguish at beholding their children kidnapped, under the sanction of an Act of Parliament, and forcibly educated in what they regarded as an erroneous and alien creed?

The exasperation of the people was not the less that the grossest misrepresentation of Catholic doctrine was insinuated into the minds of the children of Catholic parents in these schools. For instance, with reference to the extract from the Society's catechism, just quoted, as to 'the worship of the crucifix,' and 'the adoring and praying to the cross itself,' the following is the Catholic doctrine, as set forth in the general catechism *then* used, and still in use, for the instruction of all the Catholic children of the country:—

Q. Is it proper to show any mark of respect to the crucifix, and to the pictures of Christ and His saints?

A. Yes; because they relate to Christ and His saints—being representations and memorials of them.—Acts, xix. 12; Matt, ix.

Q. Why do Catholics honor the relics of the saints?

A. Catholics honor the relics of the saints, because their bodies had been the temples of the Holy Ghost—and at the last day will be honored and glorified for ever in heaven.

Q. May we then pray to the crucifix, or to the images and relics of the saints?

A. By no means; for they have neither life, nor sense, nor power to hear or help us.

Q. Why then do we pray before the crucifix, and before the images and relics of the saints?

A. We pray before them—because they enliven our devotion, by exciting pious affections and desires—and by reminding us of Christ and His saints—they also encourage us to imitate their virtues and good works.—Exod., xxv. 18; John, iii. 14.

The average annual expenditure of the Incorporated Society, at that time, 1808, was 30,157*l.*, on which 2,098 children were educated, at an average annual cost of 14*l.* 8*s.* 2*d.* each child.

It was then pronounced a failure by the Board of Education, who reported as follows:—

The institution appears to have fallen short of attaining the purposes for which it was established, and to have failed of one great object that was intended and expected from it, the conversion of the lower orders of the inhabitants of Ireland from the errors of popery. The utter inadequacy of the institution, in point of magnitude and extent, for that object is sufficient to account for this failure, independently of the operation of other causes. The number of popish children in all schools at any time, has probably never amounted to 1,600; and this must have borne so small a proportion to the whole number to be educated, as to have had no sensible influence on the great mass of the population, even allowing that all who were educated in these schools continued in the Protestant persuasion. This, however, is certainly not the fact; and though it is impossible to ascertain the number of those who have returned to the popish persuasion, there is reason to believe that it has not been inconsiderable.

Such a state of affairs necessarily led to the withdrawal of the parliamentary grant. In 1855–56, the number of pupils on the roll of day scholars in the Incorporated Society's schools was 420, of whom 249 were members of the Established Church; 49 Roman Catholics; and 81 Presbyterians. Of boarders, the same year, the number on the roll was 451. Of these, 445 were members of the Established Church; 5 Roman Catholics; and 1 a Dissenter. The number of free pupils on the rolls were, 214 day scholars, and 216 boarders, or about one-half of the entire. Of those not on the foundation, day scholars paid, annually, from 4*s.* 4*d.* up to 4*l.*; and the boarders, from 14*l.* to 24*l.*

The estates of the Incorporated Society fall under two heads; those attached to particular schools, and those applicable to the general purposes of the Society. The former consist of 12,927 acres, and produce a net income of 2,988*l.* a year. The general estates of the Society consist of 4,303 acres, and yield a net income of 2,147*l.* The Society has moreover 98,230*l.* stock in the English and Irish funds, producing, with about 9*l.* from another trust fund, an income of 2,955*l.* Thus, the total net annual income of the Incorporated Society, applicable to educational purposes, amounts to 8,179*l.*

The Incorporated Society is now an exclusively Protestant institution. It numbers twenty-one boarding and day schools, in which are 600 day scholars and 400 boarders. Of these, more than one-half are free scholars on the foundation.

As long as it was an engine of proselytism, the Society was a failure. Now that it is exclusively devoted to the education of Protestants, it works much better, especially in the boarding schools, and the state of instruction is reported as satisfactory.

The following remarks of the Royal Commissioners, on this point, are deserving of attention:—

> The history of the Incorporated Society's schools discloses a remarkable change in the application of the funds of the charity; the persons intended to be benefited being no longer of the same religion as that chiefly contemplated by the charter, nor receiving the industrial instruction prescribed by it. So long as the charity was an institution in which persons of one religion provided for the education of others of a different religion from their own, the charity failed; but, since it was changed into an institution for the education of Protestants selected from Protestant schools, and entirely brought up by Protestants, the boarding institutions, which form the characteristic feature of the Society's operations, have been attended with a remarkable amount of success.

Royal Hibernian Schools.

In 1769 a charter was granted, by George III., to the Royal Hibernian School in Dublin for the children of soldiers in Ireland. This charter was granted in compliance with the prayer of a petition from some of the leading nobility and gentry, who stated their object to be to save the children of deceased or absent soldiers from 'Popery, beggary, and idleness.'

In 1775 was founded the Hibernian Marine School, for maintaining,

educating, and apprenticing the orphans and children of decayed seamen of the Royal Navy and the merchant service.

It is deserving of notice (observe the Royal Commissioners of Inquiry on Endowed Schools) that most of the endowments from 1733 to 1781, some of which were on a very extensive scale, follow the leading principle of the Protestant charter schools, their object being to bring over to the Protestant religion the children of the poor, and to preserve them in the same by apprenticing them to Protestants, or by giving portions to such of them as intermarried with members of that persuasion.

In the session of 1781–2 was passed 'an Act to allow persons professing the Popish Religion to teach school' in Ireland. In 1786, the Irish Parliament directed its special attention to the subject of education; and conformably with resolutions adopted by the House, and an Act passed in 1788, the Lord Lieutenant appointed Commissioners to receive evidence, obtain returns, and report fully on the whole question.

These Commissioners reported—

'That charter schools, parish, royal, and diocesan schools, have not answered the intentions of the founders; that parish and diocesan schools, with very few exceptions, have been of little use to the public; and that the benefits derived from schools of Royal foundation have been totally inadequate to the expectations that might have been justly formed from their large endowments—that in many of the charter schools, the clothing, cleanliness, food, health, and education of the children have been shamefully neglected; and that this great national charity has not yet produced those salutary effects which the public expected from the institution; and that from these four different classes of schools, if properly conducted, the most extensive national benefits might be derived.'

They stated as their decided opinion 'that there should be no distinction made in any of these schools between the scholars of different religious persuasions, without meaning, however, to interfere with the peculiar constitution of the charter schools, or with the intentions of the founders of any other schools, expressed by their wills, or other instruments directing such foundations;' and that, as regards the English Parochial schools, 'the children of Roman Catholics and Protestants should be admitted indiscriminately into the schools, and that the clergy of each persuasion should attend for the purpose of instructing the children belonging to their respective communions in the principles of religion; a mode practiced, as we are informed, with great success, in the school of St. Andrews, Dublin, and of St. Peter, Drogheda.'

In conclusion, they strongly recommended the establishment of a Board of Control, 'with the power of directing, from time to time, the plans of education to be pursued in schools of public and private foundation,' with ample powers of insuring that their directions should be carried out, and that the general management of the schools should be closely looked after.

This suggestion was carried into effect in 1813, when the Chief Secretary, Sir Robert Peel, introduced an Act by which the care of Endowed Schools in Ireland was, with some exceptions, intrusted to the new Board, called the

Commissioners of Education in Ireland.

The schools exempted from their jurisdiction were the schools of Erasmus Smith, and the Protestant Charter Schools, both of which are under Boards established by Royal Charter; schools of private foundation, under the control of visitors appointed by Charter or Act of

Parliament; the parish schools under the Act of Henry VIII.; and all schools of private foundation for the education of members of any other religious denomination than the Established Church. The Board took charge of the Diocesan Free Schools, the Royal Free Schools, and some of the schools of private foundation. This Board, which is invested with ample powers, is quite distinct from the Board of National Education. It consists of a number of *ex officio* Commissioners, and Commissioners appointed by Government.*

Irish Society's Schools.

The Honorable the Irish Society's Schools are unimportant, as to extent, but they possess historical interest. The corporation of London having taken a large share in the Plantation of Ulster, under James I., the Irish Society was incorporated on March 29, 1613, as 'the Society of the Governor and Assistants in London of the New Plantation in Ulster, within the realm of Ireland,' and received its first charter on June 28, the same year. A Royal Commission having found that the Society had failed to carry out some of the conditions of the Articles of Plantation, this charter was canceled in 1634. Parliament having pronounced the sentence unlawful and unjust in 1641, the charter was renewed under Charles II., on April 10, 1662. The Society received a grant of nearly the whole county of Londonderry. Under the trusts of its charter, pronounced by Lord Chancellor Cottenham to be 'continuing,' the Irish Society is bound 'still to take care of that which is closely and intimately connected with religion, and is a part of it—the education of the inhabitants of the district;' the education to be in connection with the Protestant religion. The Society has accordingly, from the commencement, always devoted a portion of its revenue to the support of schools. In the year ending February 12, 1856, it expended 1,351*l.* in salaries to schoolmasters, 150*l.* in exhibitions, and 333*l.* 12*s.* in the repairs of Londonderry Free School. Its expenditure that year was spread over upwards of ninety schools, and of this number fifty-seven received grants not exceeding 5*l.* a year.

The Irish Society does not exercise any supervision whatever over the schools to which it makes grants. Indeed these grants generally are but very trifling additions to the incomes of the several schools. In many cases, the grants are made to 'inefficient and useless schools, which either did not deserve, or did not secure any sufficient local assistance,' and 'some of the grants are made to schools held in miserable hovels, in which discipline, cleanliness, and order are impossible.'

* Members for 1872:—

Commissioners by Acts 53 *George III. c.* 107; 3 *George IV. c.* 79.—The Lord Primate, The Lord Chancellor, The Archbishop of Dublin, The Lord Chief Justice of the Court of Queen's Bench, The Provost of Trinity College, The Chief Sec. to the Lord Lieutenant, The Member for the University for the time being.

Commissioners Appointed by Government.—Bishop of Meath, Bishop of Limerick, Right Hon. John David Fitzgerald, William Brooke, M. C., Rev. John G. Grey Porter, Rev. Lowry E. Berkeley, Rev. W. B. Kirkpatrick, D. D.

Secretary.—William Cotter Kyle, Esq., 8 Clare street, Dublin.

Schools of Association for Discountenancing Vice.

The Association for Discountenancing Vice was founded in 1792, and was incorporated by Act of Parliament in 1800. One of the objects of the association was the founding of schools; and, out of funds received from private individuals and annual Parliamentary grants, it contributed largely towards the building of school-houses. This aid for building was given only on condition of a portion of land being obtained on a permanent grant, and vested in the minister and church-wardens; the minister to have the appointment of the master and the regulation of the course of instruction; and children of the Established Church to be taught the Church catechism. We learn from the Commissioners of 1825, that, although the schools were founded principally for the education of children of the Established Church, they were open to children of all religious denominations, provided they conformed to the rules, one of which required that all should read the Scriptures. The association also contributed teachers' salaries.

In 1825, there were 226 schools in connection with this body, of which 167 were connected with it alone, and 59 with one or more other societies. The attendance at all these schools exceeded 12,600, about 9,000 belonging to the former class of schools. The society received annual grants from Parliament down to 1827. On the withdrawal of the grants, it discontinued assisting schools. Most of the schools endowed by it are still in operation.

The Lord Lieutenant's school building fund may next be briefly noticed. In 1829, the Lord Lieutenant was empowered to issue out of the Consolidated Fund sums of money in aid of subscriptions and voluntary grants for the establishment of schools, chiefly where the sites were granted in perpetuity. This fund was managed by three unpaid Commissioners. The mode of its administration led to the belief that it was not intended to give Catholics control over the schools, or any voice in their management. Consequently the system did not enjoy the confidence of the great majority of the nation. The grants from this fund, which in 1819 exceeded 3,000*l.*, rose to nearly 11,000*l.* in 1824. The Commissioners of Education Inquiry of 1825 having condemned the system under which these grants were made, they were discontinued in 1826.

There are a large number of grammar and other schools of private endowment, which are under the control of the Board of Education, constituted in 1813. Into the particulars of these it is unnecessary, and it would be tedious to enter.

Kildare Place Society Schools.

The next important educational experiment we have to notice is that of 'the Society for promoting the Education of the Poor,' better known as the Kildare Place Society, established in 1811. This Society, composed of persons of various religious denominations, professed that in

the appointment of teachers and admission of scholars it should be uninfluenced by religious distinctions, and that in its schools no attempt should be made to interfere with or disturb the peculiar religious tenets of any sect or description of Christians. All catechisms and controversial tracts were to be excluded from its schools.

This scheme of popular education, unleavened by proselytism, was well received by the Catholic clergy, and was approved of by Parliament. The Society received a Parliamentary grant of 6,980*l.* in the session of 1814–15, which gradually increased until it reached 25,000*l.* in 1827, and 30,000*l.* in subsequent years. The number of schools in connection with the Society increased from 8 in 1817, to 1,490 in 1825; and the number of pupils in the same time increased from 557 in 1817, to 100,000 in 1825. On the whole, the Kildare Place Society worked well, as long as it adhered to its original principles. But when it departed from those principles, and enforced in all schools 'the reading of the Holy Scriptures without note or comment, thereby contravening the principles of the Roman Catholic Church, to which the bulk of the pupils must necessarily belong,' it proved a failure; the attendance of Catholic children gradually fell off from its schools; and the Parliamentary grant was withdrawn in 1832.

Another important body, if we take into account the number of children attending its schools, is the

Church Education Society.

The Church Education Society for Ireland was established in 1839. The objects of the Society are 'to assist schools at present existing in the country, and to establish new schools, on an improved system, for the purpose of affording to the children of the Church instruction in the Holy Scriptures, and in the catechism, and other formularies of the Church, under the direction of the Bishops and parochial clergy, and under the tuition of teachers who are members of the United Church of England and Ireland.' The Holy Scriptures in the authorized version must be daily taught to every pupil. The main object of the Society is the raising of annual funds for the maintenance of schools, and not their permanent endowment. Although it is a voluntary association, and not necessarily connected with permanent endowments, the schools were visited by the Assistant Commissioners of the Endowed Schools Commission of 1858, who report on them most unfavorably. 'Their efficiency is impaired by want of adequate means.' 'The male teachers are almost invariably the parish clerks of their respective districts, and the female teachers their wives. They are usually very illiterate.' 'The school-books are of an inferior description, being, in fact, the old stock of the Kildare Place Society, out of date, and behind the time.

Equally unfavorable is the report given of these schools by the Commissioners of Inquiry on Primary Education in 1870. The teachers 'have had no training for their work, except such as may be given in the central school in Kildare street. . . . The consequence is that their

school business is conducted in the most unmethodical way—the classification of the children, the time-table, the manner in which the school rolls are kept, even the arrangement of the rooms—in all these points the parochial schools contrast very unfavorably with the national schools.' Again, 'the picture previously presented of the inefficiency of Scriptural schools renders any detailed report of the capabilities of their teaching necessary.'

The number of pupils in the Church Education Society's Schools on June 25, 1868, was 31,491, or 6·973 per cent. of the total number of children attending the primary schools of Ireland. The number of schools at present in connection with the Society is 1,202. The number of children on the rolls is 52,166; viz., 44,662 Protestant Episcopalians, 3,747 Protestant Dissenters, and 3,757 Catholics. One of the principal reasons why these schools are maintained at such disadvantage—with inadequate means and inferior teachers—is, that many of the Protestant Episcopalians entertain conscientious objection to the system of the National Board of Education.

Schools of the Christian Brothers.

The institute of the Christian Brothers may next be briefly described. This will be best done in the words of the Assistant Commissioner:—

I come next to a very different class of schools, those, namely, of the Christian Brothers. As the Church Education Society is exclusively and essentially Protestant, so the institute of the Christian Brothers is exclusively and essentially Roman Catholic. It was first established in Ireland in 1802, by a merchant of the town of Waterford. This gentleman, a Mr. Rice, having retired from business, determined to devote his time and his wealth to some religious and useful purpose. After deliberation, he resolved on founding the institute of the Christian Brothers, for the gratuitous education of boys, according to the principles of the Roman Catholic religion.

The teachers themselves are members of the order, and are specially trained and set apart for their work. The headquarters of the institute are in Dublin, where it has a normal or training institution, and large and flourishing model schools. By the kindness of Mr. Grace, the head of this establishment, I was able to see all the internal arrangements, and found them complete and admirable even to the minutest details. The novice who wishes to enter the order has to spend two years in the training school, learning his profession. He is afterwards sent to one of the branch establishments in Dublin itself it may be, or the provinces. Here he lives a community life with one, two, or more Brothers, as the case may be, and according as the circumstances of the school may require, or can support a larger or smaller staff of teachers. He does not, however, at once become a life member of the institute, but has to spend a long probation of eleven years. During that term he is at liberty to leave the society, or to attach himself to any other towards which he feels himself drawn. At the close of his probation, having now learned and practiced all that is required of him, he is finally admitted, after examination, as a life member of the institute.

Although not an ecclesiastical corporation, the institute is after the strictest sort a religious society. . . . They wear a particular dress, and are bound by vows of celibacy. Teaching, however, is their profession, and through it they seek to promote the interests of their Church and their own welfare. They entertain ennobled and lofty ideas of the vocation to which they have been called. It is the highest exercise of Christian charity. They who give their lives to it are engaged in employments of which the holiest men might be emulous.

The Christian Brothers' Schools are favorably noticed by the Royal Commissioners of Irish Education Inquiry of 1825; and, in a special manner, by the Endowed Schools Commissioners of 1858. Their system is thus accurately described by the latter:—

The knowledge communicated in these schools embraces not only reading, writing, arithmetic, grammar, geography, and book-keeping, but also an acquaintance with such branches of mathematical science as are suited to the tastes and talents of the pupils, and to the stations in life they are destined to occupy. Geometry, mensuration, drawing, and mechanics become special objects of attention. As to the manner of communicating knowledge, the most approved methods have been carefully reduced to practice. But it is to the communication of religious knowledge that this institution is chiefly devoted. To this object the members direct their main energies. The teachers are all under a religious obligation; they are in the first instance carefully selected and trained, and they are placed under a strict system of organization and discipline.

A visit to any of their schools will best enable us to appreciate the devoted zeal and efficiency of the Brothers, and the great amount of good they accomplish. Indeed, one of the most interesting objects that can be shown to a stranger in some of the cities or towns of Ireland is the Christian Brothers' School. The success of the pupils in after-life is proverbial. As tradesmen, shop assistants, junior clerks, and other *employés*, the boys educated in the Christian Schools are eagerly sought for. Some of them have risen to high positions. Not many years since, one of them who, by his ability and integrity, had honorably won for himself a high commercial status, filled the office of Lord Mayor of Dublin. And it is an interesting fact, that at the annual charity sermon in aid of the Christain Schools in Cork, it is not unusual to have a donation of ten pounds or twenty pounds, anonymously sent in, marked, 'from a former pupil.'

The Endowed Schools Commissioners of 1858, conclude their notice of these schools in the following terms:—

The entire amount of endowments belonging to the Christian Brothers' schools is very moderate. Several of them were inspected by our Assistant Commissioners, and are returned in the tables of schools and endowments. In their general reports, some of our Assistant Commissioners notice the state of instruction in these schools.

Thus, Mr. Crawford says:—'The most efficient schools, in my opinion, are those managed by the community of Christian Brothers; and I attribute this efficiency to the excellence of their system, the training of the teachers, and their zeal in the cause of education.'

Mr. Pennefather says:—'In the school under the management of the community of the Christian Brothers, which I was directed to visit, I found the teaching efficient, and the masters zealously devoted to their work.'

Dr. M'Blain says:—'I was much impressed with the general aspect presented by these schools, and particularly with their discipline and order, combined with the cheerfulness and docility of the people. The boys educated in the Christian Brothers' schools have in general attained an unusual degree of proficiency in the different branches of learning in which they are instructed.

'The superiority of these schools is doubtless, in a great measure, to be ascribed to the extraordinary personal influence exerted by the teachers over the pupils—an influence based on the distinction that these teachers have devoted their lives to the cause of education, for no private or personal gain or reward, but solely in the discharge of a sacred and self-imposed duty.

In addition to this cause, the Christian Brothers who teach in the schools appear to have been remarkably well trained for the business of instruction; not merely that they are themselves good scholars, but that they have acquired a great aptitude in the art of teaching, and no ordinary skill in devising the most efficient method for the organization and discipline of their school.'

With respect to the schools under the care of the Christian Brothers we received no complaints. Our Assistant Commissioners have expressed most favorable opinions as to these schools, in which we entirely concur.

In the educational census, taken by the Royal Commissioners of Inquiry on Primary Education, the number of boys attending the schools of the Christian Brothers in Ireland on June 25, 1868, was found to be 20,026, or 4·434 per cent. of all the children attending the primary schools of the country. The Christian Brothers compile and publish their own school-books, which are fully equal to those published by the National Board. These books 'are used also exclusively in the convent schools not connected with the Board. They are much more difficult than the National series, the Third Book being as advanced as the Fourth of the latter class, and they are fuller of interesting matter of all kinds, and combine nationality and Catholicity in considerable proportions. They are, of course, more expensive than the National books, but are nevertheless bought by the scholars, who, owing to their price, take much care of them, and make them last longer.' We shall see further on, how, from conscientious motives, at an early period, the Brothers withdrew from connection with the National Board.

Besides the Christian Brothers, there are the Presentation Monks, and other similar congregations of religious men, devotedly laboring in the work of educating the poor.

The following are the statistics in brief of the school endowments in operation in Ireland:—

Number of Endowments,	976
Total acreage of the lands belonging to these,	75,600 acres.
Estimated annual value of the school premises,	14,615*l.*
Net annual income derived from land,	37,564*l.*
Net annual income arising from trust-funds,	16,391*l.*

These make an aggregate income of 68,570*l.* per annum. The number of schools supported by these endowments is 1,321. To these must be added the National schools, which have no permanent endowments other than sites vested in the Commissioners of National Education, or in trustees for them. They are 1,507 in number, and the annual value of the school premises is 7,892*l.*

Thus, it will be seen, the total number of endowed schools in operation in Ireland is 2,828, with permanent endowments amounting in the aggregate to 76,463*l.*

I have gone thus largely into the subject of the Endowed Schools, because, although many of them are now devoted to intermediate education, they were nearly all intended by their founders for the poorer classes, and therefore must be taken into account in any review of the history of primary education in Ireland.

In the constitution and rules of nearly all the public educational institutions of the country, up to the close of the first quarter of this century, we find the same leaven of hostility to the national faith and disregard of the feelings of the people. Therefore the endowments, and large grants, whether Royal, Parliamentary, or individual, were of very little avail to the great bulk of the population.

And yet, there never was a people more anxious for instruction. Unwilling to pay the price demanded for participation in the advantages of the endowed and State-supported establishments—the renunciation of the faith of their fathers—they made, out of their slender means, the best provision they could for the education of their children. Many private schools were established—first stealthily, in fear and trembling, and subsequently openly, as the Penal Laws were gradually relaxed. In the rural districts, hedge schools abounded, as described by Arthur Young and other travelers; and, in these, the wretched stipend of the devoted and often classically learned teacher was made up, not of school pence, for they had none, but of sods of turf, and handfuls of potatoes, contributed by his ragged pupils.

From the Report of a Parliamentary Commission of Inquiry, ranging from 1824 to 1827, we learn that in the year 1824 the number of children whose parents were paying for their education in Ireland was 400,348, viz., 319,288 Catholics, and 81,060 Protestants, being a proportion of four to one. The population then was 7,150,000.

In making their report, the Commissioners recommended a totally new system of popular education, based on the principal that 'in a country where mutual divisions exist between different classes of the people, schools should be established for the purpose of giving to children of all religious persuasions such useful instruction as they may severally be capable and desirous of receiving, without having any ground to apprehend any interference with their respective religious principles;' and they expressed their entire concurrence in the 'unanimous opinion' of the Commissioners of 1812, 'that no plan of education, however wisely and unexceptionably contrived in other respects, can be carried into effectual operation in Ireland unless it be explicitly avowed and clearly understood as its leading principle that no attempt shall be made to influence or disturb the peculiar religious tenets of any sect or denomination of Christians.'

The Commissioners recommended the appointment by Government of a Board, who should be empowered to receive and dispose of Parliamentary grants, and have a general control over the whole of the proposed establishments for the instruction of the poorer classes in Ireland.

They further recommended the appointment of two teachers in every school, one Protestant and the other Roman Catholic, to superintend separately the religious education of the children; and they hoped to have been able to agree upon a selection from the Scriptures which might have been generally acquiesced in by both persuasions. These schemes however were soon found to be impracticable.

That, up to this period, 1827, the interference of the State had not been confined solely to regulation and to inquiry, but had been exercised in liberal Parliamentary grants for the purposes of education, will be seen in the following return of a Select Committee of the House of Commons, appointed in 1828:

	£.	s.	d.
Charter Schools (Incorporated Society),	1,105,869	0	0
Foundling Hospital,	820,005	3	4
Association for discountenancing Vice,	101,991	18	6
Kildare Place Society,	170,508	0	0
Lord Lieutenant's fund,	40,998	0	0
Maynooth College,	271,869	18	6
Belfast Institution,	4,155	0	0
Cork Institution,	43,710	0	0
Hibernian Military School,	240,356	1	6
Marine Society,	64,262	10	9
Female Orphan School,	50,414	10	9
Total,	2,914,140	3	4

The number of scholars receiving instruction in 1826 was 560,549, 'leaving in all probability upwards of 150,000 without the means of education.' Of the actual number of scholars returned, 394,732 were being taught in the common pay schools; 46,119 in schools supported exclusively by the Roman Catholic priesthood and laity; 84,295 under various establishments of private charity; and 55,246 (or less than one-tenth of the whole) were being instructed in schools maintained, in the whole or in part, at the public expense. 'It is also worthy of consideration,' observes the Select Committee, 'that whilst in the least exclusive of the latter establishments (the Association for Discountenancing Vice, and the Kildare Place Society) the number of Protestants as compared with Catholics is as 35,864 to 34,616, in the pay schools the proportion of scholars of the respective persuasions is as 87,338 to 307,405. It is however right to observe that at the time these returns were made many of the children are stated to have been withdrawn from the schools, and consequently the numbers are probably below the real strength of scholars in permanent attendance at other times.'

The Select Committee of 1828 recommended in 1830 a system of 'combined literary and a separate religious education, adapted to the views of the religious persuasions which prevail in Ireland.' To realize such a system, they recommend the establishment of a Board, acting under the control of the government and the legislature, and held responsible for the foundation and management of public schools, aided or supported at the public expense; the selection of teachers without reference to their religious connections, but trained in model schools of the Board; and that all religious instruction should be given, not by the teachers, but by the clergy of the respective communions to which the parents belong. On this basis Earl Grey announced in parliament, Sept. 9, 1831, his intention to introduce a comprehensive system of national education for the poor of Ireland.

PARLIAMENTARY ACTION OF 1872.

Scotch Education Department—Board of Education for Scotland.

Under the Scotch Education Act of 1872, a Committee of the Privy Council, on Education in Scotland, is appointed by Her Majesty, called 'the Scotch Education Department.'

Subject to the Department, a Board of Education for Scotland is established, to endure for three years from the passing of the Act, and, after that, for two years further if deemed desirable. This Board consists of five members, appointed by the Queen, during pleasure; and its office and place of business are in Edinburgh. The Board regulates the distribution of the Parliamentary grant, and generally carries out the provisions of the Act, subject to the control of the Department.

Parish and Burgh School Boards.

Within twelve months from the passing of the Act, a School Board is to be elected in and for every parish and burgh in Scotland; and all the parish schools established under the recited Acts of Parliament, and all the burgh schools are to be vested in the school boards of their several parishes or burghs, the heritors and ministers, in the one case, and the town council, magistrates, and other authorities, in the other case, being superseded as to management, obligations, powers, and duties, by the school boards.

The provisions of the Act as to the mode of election of school boards, the cumulative vote, the triennial tenure of office by members of school boards, the proceedings of school boards, the supply of public school accommodation, the maintenance of schools, the power of appointing managers, the power of accepting the transfer of existing schools, the establishment and maintenance of industrial schools, the school fund, the power to impose rates, and the borrowing powers of school boards, are all the same as in the English Act.

The school boards have the power to fix the school fees to be paid by the children; and they may, if they think fit, pay to the teachers of a school the fees derived from such school.

The higher class public schools in burghs and parishes are to be managed by school boards, with a view to promote the higher education of the country. But no part of the funds or revenues of a higher class public school is to pass into the school fund, and no part of the expenses of any such school is to be paid out of that fund.

Parliamentary grants, according to the rates and under the conditions contained in the minutes of the Scotch Education Department in force for the time, may be made—

(1.) To any school board, for and in respect of the public schools under their management:

(2.) To the managers of any school which is, in the opinion of the Scotch Education Department, efficiently contributing to the secular education of the parish or burgh in which it is situated; provided that such conditions shall not give any preference or advantage to any school on the ground that it is or is not provided by a school board.

The Act provides that Parliamentary grants shall not be made for or in respect of-

(a.) Instruction in religious subjects:

(b.) A school established after the passing of the Act, not being a public school, unless the Department shall after due inquiry be satisfied that no sufficient provision exists for the children for whom the school is intended, regard being had to the religious belief of their parents, or that it is otherwise specially required in the locality where it is situated.

No Parliamentary grant will be made in aid of building, enlarging, improving, or fitting up any school, except in pursuance of a written application sent in to the Scotch Education Department on or before December 31, 1873.

This will have the same effect as a corresponding provision under the English Act—namely, that measures will be taken immediately to provide and furnish all the additional school buildings that may be required.

Under this, as under the English Act, it is no part of the duties of Her Majesty's inspectors to inquire into any instruction in religious subjects, or to examine any scholar in religious knowledge or in any religious subject or book in public or other schools inspected by them.

The Conscience clause is pretty much the same as that of the English Act, viz.:—

Every public school and every school subject to inspection and receiving the Parliamentary grant is open to children of all denominations, and any child may be withdrawn by his parents from any instruction in religious subjects and from any religious observance in any such school, the child sustaining no disadvantage with respect to secular instruction by reason of being so withdrawn, or by reason of his religious denomination.

The time or times during which any religious observance is practiced, or instruction in religious subjects is given, at any meeting of the school for elementary instruction, must be either at the beginning or at the end, or at the beginning and at the end of such meeting, and must be specified in a table approved of by the Scotch Education Department.

Parental Duty as to School Attendance of Children.

All parents are bound, under the Act, to provide elementary education for their children between the ages of five and thirteen; and if unable from poverty to pay therefor, to apply to the parochial board of the parish or burgh, which is bound to pay the same out of the poor fund, no such payment being made or refused on condition of the child attending any school in receipt of the Parliamentary grant other than such as may be selected by the parent.

Parents neglecting to provide elementary education for their children may be proceeded against by the procurator fiscal on a certificate from a school board, being liable on conviction to a penalty not exceeding twenty shillings, or to imprisonment not exceeding fourteen days. The procedure may be repeated against the same parent, and in respect of the continuance of the same failure of duty, at intervals of not less than three months. All fines so recovered are to be paid into the school fund.

It is wisely enacted that employers of children, under the age of thir-

teen, whether as domestic servants, workers in mines, factories, or workshops, or assistants in shops, shall be deemed to undertake the duties of a parent in this regard, and be held liable in default. But the parent is not thereby exempted from liability.

Religious Instruction.

Under the English Act, instruction in religious subjects is permitted in voluntary schools receiving the Parliamentary grant, either before or after, or both before and after, each meeting of the school for secular instruction, but it is strictly prohibited, *at any time*, in school board schools. Now, under the Scotch Act, no such exception is made; and religious observances may be practiced and religious instruction given, at the times above specified, in all schools alike, whether voluntary or school board, receiving the Parliamentary grant, under the Scotch Education Department. In all cases, of course, the conditions of the Conscience clause must be strictly observed. The expediency of such a permission is distinctly affirmed in the preamble of the Scotch Act, which sets forth, that 'it has been the custom in the public schools of Scotland to give instruction in religion to children whose parents did not object to the instruction so given, but with liberty to parents, without forfeiting any of the other advantages of the schools, to elect that their children should not receive such instruction, and it is expedient that the managers of public schools shall be at liberty to continue the same custom.'

We give entire the sections relating to religious instruction, and the duty of parents and school boards in respect to the elementary education of children.

68. Every public school, and every school subject to inspection and in receipt of public money, as hereinbefore provided, shall be open to children of all denominations, and any child may be withdrawn by his parents from any instruction in religious subjects, and from any religious observance in any such school; and no child shall in any such school be placed at any disadvantage with respect to the secular instruction given therein by reason of the denomination to which such child or his parent belong, or by reason of his being withdrawn from any instruction in religious subjects. The time or times during which any religious observance is practiced, or instruction in religious subjects is given at any meeting of the school for elementary instruction, shall be given either at the beginning or at the end, or at the beginning and end of such meeting, and shall be specified in a table approved of by the Scotch Education Department.

69. It shall be the duty of every parent to provide elementary education in reading, writing, and arithmetic for his children between five and thirteen years of age, and if unable from poverty to pay therefor, to apply to the parochial board of the parish or burgh in which he resides, and it shall be the duty of said board to pay out of the poor fund the ordinary and reasonable fees for the elementary education of every such child, or such part of such fees as the parent shall be unable to pay, in the event of the board being satisfied of the inability of the parent to pay such fees, and the provisions of this clause shall apply to the education of blind children, but no such payment shall be made or refused on condition of the child attending any school in receipt of the parliamentary grant other than such as may be selected by the parent.

CONSTITUTIONAL AND LEGAL PROVISIONS RESPECTING SCHOOLS.

MASSACHUSETTS.

THE State of Massachusetts is composed of the original Colony of Plymouth, founded by a small body of English Puritans or Independents who first took refuge in Holland in 1608, and made their first permanent settlement at Plymouth, December 22, 1620, and the Colony of Massachusetts Bay. The latter was begun in 1628, under a grant of lands from the Plymouth Company, by individuals who were incorporated in 1629 by Charles I., as the Governor and Company of Massachusetts Bay and New England. Under this grant and charter, settlement was made at Salem in 1628, and Charlestown and Boston in 1630. The two colonies were united under the Provincial Charter granted by William and Mary, in October, 1691, and the government organized in June, 1692, as the Province of Massachusetts.

The documents of the Company under which the Colony of Plymouth was settled, the articles of agreement formed by the first company of settlers on the deck of the Mayflower, and the Provincial Charter of Massachusetts, contain no notice of schools or the education of children. The first public movement in this direction was inspired by the necessities of the educated families who gave character and form to the infant settlements. The fathers, educated in the endowed grammar or free schools and universities of England, made early and earnest efforts to provide similar opportunities for their own children, in advance of any colonial or even any town action on the subject.

In 1636, six years after the first settlement of Boston, the General Court of the colony of Massachusetts Bay, which met in Boston on the 8th of September, passed an act appropriating £400 toward the establishment of a college. The sum thus appropriated was more than the whole tax levied on the colony at that time in a single year, and the population scattered through ten or twelve villages did not exceed five thousand persons.

In 1638 John Harvard left by will the sum of £779 in money, and a library of over three hundred books. In 1640, the General Court granted to the college the income of the Charlestown ferry; and in 1642, the Governor, with the magistrates and teachers and

elders were empowered to establish statutes and constitutions for the infant institution; and in 1650 a charter was granted, which was protected by an article in the constitution of 1780 and still remains the fundamental law of the oldest literary institution in this country.

In 1642 the attention of the General Court was turned to the subject of family instruction in the following enactment:

Forasmuch as the good education of children is of singular behoof and benefit to any commonwealth; and whereas many parents and masters are too indulgent and negligent of their duty in this kind:

It is therefore ordered by this Court and the authority thereof, That the selectmen of every town, in the several precincts and quarters where they dwell, shall have a vigilant eye over their brethren and neighbors, to see, first, that none of them shall suffer so much barbarism in any of their families, as not to endeavor to teach, by themselves or others, their children and apprentices so much learning as may enable them perfectly to read the English tongue, and knowledge of the capital laws, upon penalty of twenty shillings for each neglect therein; also, that all masters of families do, once a week, at least, catechise their children and servants in the grounds and principles of religion, and if any be unable to do so much, that then, at the least, they procure such children or apprentices to learn some short orthodox catechism, without book, that they may be able to answer to the questions that shall be propounded to them out of such catechisms by their parents or masters, or any of the selectmen, where they shall call them to a trial of what they have learned in this kind; and further, that all parents and masters do breed and bring up their children and apprentices in some honest lawful calling, labor, or employment, either in husbandry or some other trade profitable for themselves and the commonwealth, if they will not nor cannot train them up in learning to fit them for higher employments; and if any of the selectmen, after admonition by them given to such masters of families, shall find them still negligent of their duty in the particulars aforementioned, whereby children and servants become rude, stubborn, and unruly, the said selectmen, with the help of two magistrates, shall take such children or apprentices from them, and place them with some masters for years, boys till they come to twenty-one, and girls eighteen years of age complete, which will more strictly look unto and force them to submit unto government, according to the rules of this order, if by fair means and former instructions they will not be drawn unto it.

In the same year the following brief School Code was enacted:

It being one chief project of that old deluder, Satan, to keep men from the knowledge of the Scriptures, as in former times, keeping them in an unknown tongue, so in these latter times, by persuading from the use of tongues, so that at least the true sense and meaning of the original might be clouded and corrupted with false glosses of deceivers; and to the end that learning may not be buried in the grave of our forefathers, in church and commonwealth, the Lord assisting our endeavors:

It is therefore ordered by this Court and authority thereof, That every township within this jurisdiction, after the Lord hath increased them to the number of fifty householders, shall then forthwith appoint one within their town to teach all such children as shall resort to him, to write and read, whose wages shall be paid, either by the parents or masters of such children, or by the inhabitants in general, by way of supply, as the major part of those who order the prudentials of the town shall appoint; provided that those who send their children be not oppressed by paying much more than they can have them taught for in other towns.

And it is further ordered, That where any town shall increase to the number of one hundred families or householders, they shall set up a grammar school, the masters thereof being able to instruct youths so far as they may be fitted for the university, and if any other town neglect the performance hereof above one year, then every such town shall pay five pounds per annum to the next such school, till they shall perform this order.

With various modifications as to details, but with the same objects

steadily in view, viz., the exclusion of "barbarism" from every family by preventing its having even one untaught and idle child or apprentice, the maintenance of an elementary school in every neighborhood where there were children enough to constitute a school, and of a Latin school in every large town, and of a college for higher culture for the whole colony, the colonial legislature, and the people in the several towns in Massachusetts, maintained an educational system, which, although not as early or as thorough as the school code of Saxony and Wirtemburg, has expanded with the growth of the community in population, wealth, and industrial development, and stimulated and shaped the legislation of other States in behalf of universal education.

The article on education in the constitution of 1780 was one of the first ever incorporated into the organic law of a State. Section 2, making imperative on legislators and magistrates to encourage the interests of literature and the sciences, and all seminaries of them, was framed by John Adams, and has been retained until this day without the slightest alteration.

The University at Cambridge, and Encouragement of Literature, etc.

SECTION I.—THE UNIVERSITY.

ART. 1. Whereas our wise and pious ancestors, so early as the year one thousand six hundred and thirty-six, laid the foundation of Harvard College, in which university many persons of great eminence have, by the blessing of God, been initiated into those arts and sciences which qualified them for public employments, both in church and state; and whereas the encouragement of the arts and sciences, and all good literature, tends to the honor of God, the advantage of the Christian religion, and the great benefit of this and the other United States of America; it is declared that the president and fellows of Harvard College, in their corporate capacity, and their successors in that capacity, their officers and servants, shall have, hold, use, exercise, and enjoy all the powers, authorities, rights, liberties, privileges, immunities, and franchises which they now have, or are entitled to have, hold, use, exercise, and enjoy; and the same are hereby ratified and confirmed unto them, the said president and fellows of Harvard College, and to their successors, and to their officers and servants, respectively, forever.

2. And whereas there have been, at sundry times, by divers persons, gifts, grants, devises of houses, lands, tenements, goods, chattels, legacies, and conveyances, heretofore made, either to Harvard College, in Cambridge, in New England, or to the president and fellows of Harvard College, or to the said college by some other description, under several charters successively—it is declared, that all the said gifts, grants, devises, legacies, and conveyances are hereby forever confirmed unto the president and fellows of Harvard College, and to their successors in the capacity aforesaid, according to the true intent and meaning of the donor or donors, grantor and grantors, devisor and devisors.

3. And whereas, by an act of the general court of the colony of Massachusetts Bay, passed in the year one thousand six hundred and forty-two, the governor and deputy governor for the time being, and all the magistrates of that jurisdiction, were, with the president and a number of the clergy in the said act described, constituted the overseers of Harvard College; and it being necessary in this new constitution of government to ascertain who shall be deemed successors to the said governor, deputy governor, and magistrates, it is declared that the governor, lieutenant governor, council, and senate of this commonwealth are and shall be deemed their successors; who, with the president of Harvard College for the time

being, together with the ministers of the Congregational churches in the towns of Cambridge, Watertown, Charlestown, Boston, Roxbury, and Dorchester, mentioned in the said act, shall be, and hereby are, vested with all the powers and authority belonging or in any way appertaining to the overseers of Harvard College: *Provided*, That nothing herein shall be construed to prevent the legislature of this commonwealth from making such alterations in the government of the said university as shall be conducive to its advantage, and the interest of the republic of letters, in as full a manner as might have been done by the legislature of the late province of Massachusetts Bay.

SECTION II.—THE ENCOURAGEMENT OF LITERATURE.

Wisdom and knowledge, as well as virtue, diffused generally among the body of the people, being necessary for the preservation of their rights and liberties, and as these depend on spreading the opportunities and advantages of education in the various parts of the country, and among the different orders of the people, it shall be the duty of the legislatures and magistrates, in all future periods of this commonwealth, to cherish the interest of literature and the sciences and all seminaries of them, especially the university at Cambridge, public schools, and grammar schools in the towns; to encourage private societies and public institutions, by rewards and immunities for the promotion of agriculture, arts, sciences, commerce, trades, manufactures, and a natural history of the country; to countenance and inculcate the principles of humanity and general benevolence, public and private charity, industry and frugality, honesty and punctuality in all their dealings; sincerity, good humor, and all social affections and generous sentiments among the people.

The history of the influences that led to the introduction of section second of this article was given by Mr. Adams in 1809. (Works iv, p. 259.)

"In travelling from Boston to Philadelphia in 1774–5–6–7, I had several times amused myself at Norwalk, Connecticut, with the very curious collection of birds and insects of American production made by Mr. Arnold, a collection which he afterwards sold to Governor Tryon, who sold it to Sir Ashton Lever, in whose apartments in London I afterwards viewed it again. This collection was so singular a thing that it made a deep impression on me, and I could not but consider it a reproach to my country that so little was known even to herself of her natural history.

"When I was in Europe in the years 1778 and 1779, in the commission to the King of France with Dr. Franklin and Mr. Arthur Lee, I had opportunity to see the King's collection and many others, which increased my wishes that nature might be examined and studied in my own country as it was in others.

"In France, among the academicians and other men of science and letters, I was frequently entertained with inquiries concerning the Philosophical Society at Philadelphia, and with eulogiums on the wisdom of that institution and encomiums on some publications of their transactions.

"These conversations suggested to me the idea of such an establishment in Boston, where I knew there was as much love of science, and as many gentlemen capable of pursuing it, as in any other city of its size.

"In 1779 I returned to Boston in the French frigate, La Sensible, with the Chevalier de la Luzerne and Mr. Marbois. The corporation of Harvard College gave a public dinner in honor of the French ambassador and his suite, and did me the honor of an invitation to dine with them.

"At the table, in the philosophy chamber, I chanced to sit next to Dr. Cooper. I entertained him during the whole of the time we were together with an account of Arnold's collections I had seen in Europe, the compliments I had heard in France upon the Philosophical Society at Philadelphia, and concluded with proposing that the future legislature of Massachusetts should institute an academy of arts and sciences.

"The doctor at first hesitated, thought it would be difficult to find members who would attend to it; but his principal objection was that it would injure Harvard College by setting up a rival to it that might draw the attention and affections of the people in some degree from it. To this I answered: first, that there were certainly men of learning enough that might compose a society sufficiently numerous; and, secondly, that instead of being a rival to the university, it would be an honor and advantage to it. That the president and principal professors would undoubtedly be always members of it, and the meetings might be ordered wholly or in part at the college, and in that room. The doctor at length appeared better satisfied, and I entreated him to propagate the idea and the plan as far and as soon as his discretion would justify. The Doctor accordingly did diffuse the project so judiciously and effectually that the first legislature under the constitution adopted and established it by law.*

"Afterwards, when attending the convention for framing the constitution, I mentioned the subject to several of the members, and when I was appointed by the sub-committee to make a draught of a project of a constitution to be laid before the convention, my mind and heart were so full of the subject I inserted chapter v, section 2.

"I was somewhat apprehensive that criticism and objection would be made to the section, and particularly that the 'natural history' and the 'good humor' would be stricken out, but the whole was received very kindly, and passed the convention unanimously without amendment."

* American Academy of Arts and Sciences, incorporated May 4, 1780.

In June (14th), 1642, we find in the Records of Massachusetts Bay the following Order:

This Court, taking into consideration the great neglect of many parents and masters in training up their children in learning, and labor, and other employments which may be profitable to the Commonwealth, do hereupon order and decree that in every town the chosen men appointed for managing the prudential affairs of the same, shall henceforth stand charged with the care of the redress of this evil, so as they shall be sufficiently punished by fines for the neglect thereof, upon presentment of the grand jury or other information or complaint in any Court within this jurisdiction; and for this end, they, or the greater number of them, shall have power to take account from time to time of all parents and masters, and of their children, concerning their calling, and employment of their children, especially of their ability to read and understand the principles of religion and capital laws of this county, and to impose fines upon such as shall refuse to render such account to them when they shall be required, and they shall have power, with consent of any Court or the magistrate, to put forth apprentices the children of such as they shall find not to be able and fit to employ and bring them up.

The following order is found under date of November 11, 1647:

It being one chiefe project of y^t^ ould deluder, Sathan, to keepe men from the knowledge of y^e^ Scriptures, as in form^r^ times by keeping y^m^ in an unknown tongue, so in these latt^r^ times by perswading from y^e^ use of tongues y^t^ so at least y^e^ true sence and meaning of y^e^ originall might be clouded by false glosses of saint seeming deceivers, y^t^ learning may not be buried in y^e^ grave of o^r^ fath^rs^ in y^e^ church and commonwealth, the Lord assisting o^r^ endeavo^rs^.

It is therefore ord^r^ed, y^t^ ev^r^y township in this jurisdiction, aft^r^ y^e^ Lord hath increased y^m^ to y^e^ number of 50 household^rs^, shall then forthw^th^ appoint one w^ch^ in their towne to teach all such children as shall resort to him to write and reade, whose wages shall be paid eith^r^ by y^e^ parents or mast^rs^ of such children, or by y^e^ inhabitants in gen^r^all, by way of supply, as y^e^ major p^t^ of those y^t^ ord^r^ y^e^ prudentials of y^e^ towne shall appoint; provided, those y^t^ send their children be not oppressed by paying much more y^n^ they can have y^m^ taught for in oth^r^ townes; and it is furth^r^ ordered, y^t^ where any towne shall increase to y^e^ numb^r^ of 100 families or household^rs^ they shall set up a gramer schoole, y^e^ master thereof being able to instruct youth so farr as they may be fited for y^e^ university; provided, y^t^ if any towne neglect y^e^ performance hereof above one yeare, y^t^ every such towne shall pay 5^li^ to y^e^ next schoole till they shall performe this order.

At the May session, 1654, the following law was passed in addition to the foregoing, and in the digest of 1658 is annexed to it as the 3d section.

Forasmuch as it greatly concerns the welfare of this country that the youth thereof be educated not only in good literature but in sound doctrine:

This Court doth therefore commend it to the serious consideration and special care of our overseers of the college, and the selectmen in the several towns not to admit or suffer any such to be continued in the office or place of teaching, educating, or instructing youth or children in the college or schools 'that have manifested themselves unsound in the faith, or scandalous in their lives, and have not given satisfaction according to the rules of Christ.'

At the October session, 1683, the following was enacted:—

'As an addition to the law, title schools, this Court doth *order and enact*, That every town consisting of more than *five hundred* families or householders shall set up and maintain *two grammar schools* and *two writing schools*, the masters whereof shall be fit and able to instruct youth as said law directs; and whereas the said law makes the penalty for such towns as provide not schools as the law directs, to pay to the next school *ten pounds*, this Court hereby enacts that the penalty shall be *twenty pounds* where there are *two hundred* families or householders.'

The earliest notice in schools in the records of the Colony of New Plymouth, is under date of 1663, as follows:

'It is proposed by the Court unto the several townships of this jurisdiction, as a thing that they ought to take into their serious consideration, that some course may be taken that in every town there may be a schoolmaster set up to train up children to reading and writing.'

At a General Court held March 4, 1670, a grant was made of 'all such proffetts as might or should annually accrew or grow dew to this collonie from time to time, for fishing with netts or saines att Cape Cod for mackerell, basse, or herrings, to be imployed and improved for and towards a *free school* in some town in this jurisdiction, for the training up of youth in littrature, for the good and benefitt of posteritie, provided a beginning were made within one year;' and committed the 'ordering and managing of said affaire to the Governor and assistants, or any four of them.' In 1667, at the General Court held at Plymouth, the following order was passed:

Forasmuch as the maintainance of good literature doth much tend to the advancement of the weal and flourishing estate of societies and republicks,

This Court doth therefore order: That in whatsoever township in this government, consisting of fifty families or upwards, any meet man shall be obtained to teach a Grammar School, such township shall allow at least twelve pounds in current merchantable pay to be raised by rate on all the inhabitants of such town; and those that have the more immediate benefit thereof, by their children's going to school, with what others may voluntarily give to promote so good a work and general good, shall make up the residue necessary to maintain the same; and the profits arising of the Cape Cod fishing, heretofore ordered to maintain a Grammar School in this colony, be distributed to such towns as have such Grammar Schools, for the maintainance thereof, not exceeding five pounds per annum to any such town, unless the Court Treasurer, or other appointed to manage that affair, see good cause to add thereunto to any respective town, not exceeding five pounds more per annum. And further this Court orders: That every such town as consists of seventy families or upwards, and hath not a Grammar School therein, shall allow and pay unto the next town, which hath such Grammar School kept up amongst them, the sum of five pounds per annum in current merchantable pay, to be levied on the inhabitants of such defective towns by rate, and gathered and delivered by the constables of such towns, as by warrant from any magistrate of this jurisdiction shall be required.

The provincial charter granted by William and Mary in October, 1691, which united the two colonies of New Plymouth and Massachusetts Bay, went into effect by the organisation of the government in June, 1692. The first business of the legislature was the re-enactment of the principal colonial laws in a revised and amended form, to suit the altered circumstances of the time. Among the earliest acts, was one for the 'Settlement and Support of Ministers and Schoolmasters.' The *third* section of the act read as follows:

'*And be it further enacted*, &c. That every town within this province, having the number of fifty householders or upwards, shall be constantly provided of a schoolmaster to teach children and youth to read and write. And where any town or towns have the number of one hundred families or householders, there shall also be a grammar school set up in every such town, and some discreet person of good conversation, well instructed in the tongues, procured to keep such school. Every such schoolmaster to be suitably encouraged and paid by the inhabitants.'

'And the selectmen and inhabitants of such towns respectively, shall take effectual care, and make due provision, for the settlement and maintenance of such schoolmaster and masters.'

'And if any town qualified as before expressed, shall neglect the due observance of this act, for the procuring and settling of any such schoolmaster as

aforesaid, by the space of one year; every such defective town shall incur the penalty of *ten pounds*, for every conviction of such neglect, upon complaint made unto their Majesties Justices in Quarter Sessions for the same county in which such defective town lieth; which penalty shall be towards the support of such school or schools within the same county, where there may be the most need, at the discretion of the Justices in Quarter Sessions; to be levied by warrant from the said court of sessions, in proportion upon the inhabitants of such defective town, as other public charges, and to be paid unto the county treasurer.'

In 1701 an act was passed, which, after setting forth the previous act in a preamble, and saying 'That the observance of which wholesome and necessary law is *shamefully neglected* by divers towns, and the penalty thereof not required, tending greatly to the nourishment of ignorance and irreligion, whereof grievous complaint is made. For the redress of the same' declared 'That the penalty or forfeiture for the non-observance of the said law shall henceforth be twenty pounds per annum.' The following new provisions were added:

1st. That '*every grammar schoolmaster be approved by the minister of the town and the ministers of the two next adjacent towns, or any two of them, by certificate under their hands.*'

2d. 'That no minister of any town shall be deemed, held or accepted to be the schoolmaster of such town within the intent of law.'

3d. 'And the justices of the peace in each respective county are hereby directed to take effectual care that the laws respecting schools and schoolmasters be duly observed and put in execution. And all grand jurors within their respective counties, shall diligently inquire and make presentment of all breaches and neglect of the said laws, so that due prosecution may be made against the offenders.'

In 1768, an act relating to schools was passed, which authorized the division of the towns into school districts.

'Whereas it may happen that when towns and districts consist of several precincts, some of such precincts may be disposed to expend more for the instruction of children and youth in useful learning, within their own bounds, than as parts of such towns or districts they are by law held to do; and no provision has hitherto been made to enable precincts to raise money for that purpose. And whereas the encouragement of learning tends to the promotion of religion and good morals, and the establishment of liberty, civil and religious:'

'*Be it therefore enacted, &c.* That when and so often as the major part of the inhabitants of any precinct, at their annual meeting legally warned, shall agree on the building, finishing or repairing any school-house, or the defraying any other charge for the support of schools and schoolmasters, and shall also agree on any sum or sums of money for such purpose or purposes, the assessors of such precinct are hereby empowered and required to assess the same on the polls and estates within the said precinct, and all such rates and assessments shall be paid to the constable or collector, to whom the same shall be committed, with a warrant from said assessors, in form as by law is prescribed for collecting town assessments.'

To prevent misconception it may be proper to state that the term *district* used in the foregoing preamble, was the legal designation of an incorporated community, precisely similar to a town in respect to territory, and to all rights duties, privileges, and powers, except of being represented in the general court.

The term *precinct* was used to denote a settlement in a township, remote from the centre, and for that reason clothed by the general court with the power of selecting a minister and supporting public worship by taxation, in the same manner that the town might do. In a word, a *precinct* was a *parish*, or, more properly, an incipient *town*, having power in ecclesiastical matters only. To this power was now added that of supporting schools. Many existing towns have been created out of these ancient *precincts*.

AN ACT *to provide for the Instruction of Youth, and for the Promotion of Good Education. Passed June* 25, 1789.

Whereas the Constitution of this Commonwealth hath declared it to be the duty of the General Court to provide for the education of youth; and whereas a general dissemination of knowledge and virtue is necessary to the prosperity of every State, and the very existence of a Commonwealth:

SEC. 1. *Be it enacted, &c.* That every town or district within this commonwealth, containing fifty families or householders, shall be provided with a schoolmaster, or schoolmasters, of good morals, to teach children to read and write and to instruct them in the English language, as well as in arithmetic, orthography, and decent behavior, for such term of time as shall be equivalent to six months for one school in each year.

And every town or district containing one hundred families, or householders, shall be provided with such schoolmaster, or schoolmasters, for such term of time as shall be equivalent to twelve months for one school in each year.

And every town or district containing one hundred and fifty families, or householders, shall be provided with such schoolmaster, or schoolmasters, for such term of time as shall be equivalent to *six* months in each year; and shall, *in addition thereto*, be provided with a schoolmaster, or schoolmasters, as above described, to instruct children in the English language, for such term of time as shall be equivalent to twelve months for one school in each year.

And every town or district containing two hundred families, or householders, shall be provided with a grammar schoolmaster, of good morals, well instructed in the Latin, Greek and English languages; and shall, in addition thereto, be provided with a schoolmaster, or schoolmasters, as above described, to instruct children in the English language, for such term of time as shall be equivalent to twelve months for each of said schools in each year.

And whereas by means of the dispersed situation of the inhabitants of several towns and districts of this Commonwealth, the children and youth can not be collected in any one place for their instruction, and it has thence become expedient that the towns and districts, in the circumstances aforesaid, should be divided into separate districts, for the purpose aforesaid,—

SEC. 2. *Be it enacted, &c.* That the several towns and districts in this Commonwealth be, and they are hereby authorized and empowered, in town meetings to be called for that purpose, to determine and define the limits of school districts within their towns and districts respectively.

And to the end that grammar schoolmasters may not be prevented in their endeavors to discharge their trust in the most useful manner,—

SEC. 3. *Be it enacted, &c.* That no youth shall be sent to such grammar schools unless they shall have learned in some other school, or in some other way, to read the English language by spelling the same; or the selectmen of the town where such grammar school is shall direct the grammar schoolmaster to receive and instruct such youth.

SEC. 4. *Be it further enacted, &c.* That it shall be and it is hereby made the duty of the president, professors and tutors of the university at Cambridge, preceptors and teachers of academies, and all other instructors of youth, to take diligent care, and to exert their best endeavors to impress on the minds of children and youth committed to their care and instruction the principles of piety, justice, and a sacred regard to truth, love to their country, humanity, and universal benevolence, sobriety, industry and frugality, chastity, moderation and temperance, and those other virtues which are the ornament of human society, and the basis upon which the republican constitution is structured. And it shall be the duty of such instructors to endeavor to lead those under their care (as their ages and capacities will admit), into a particular understanding of the tendency of the before-mentioned virtues, to preserve and perfect a republican constitution, and to secure the blessings of liberty as well as to promote their future happiness; and the tendency of the opposite vices to slavery and ruin.

And to the end that improper persons may not be employed to the important offices before-mentioned,—

SEC. 5. *Be it enacted, &c.* That no person shall be employed as a schoolmaster as aforesaid unless he shall have received an education at some college or university, and, before entering on the said business, shall produce satisfactory evidence thereof; or unless the person to be employed as aforesaid shall produce a certificate from a learned minister, well skilled in the Greek and Latin languages, settled in the town or place where the school is proposed to be kept, or two other such ministers in the vicinity thereof, that they have reason to believe that he is well qualified to discharge the duties devolved upon such master by this act; and in addition thereto, *if for a grammar school*, that he is of competent skill in the Greek and Latin languages for the aforesaid purpose.

And the candidate of either of the descriptions aforesaid shall moreover produce a certificate from a settled minister of the town, district, parish or place, to which such candidate belongs, or from the selectmen of such town or district, or committee of such parish or place, 'That to the best of his or their knowledge he sustains a good moral character.' *Provided, nevertheless*, This last certificate respecting morals shall not be deemed necessary when the candidate for such school belongs to the place where the same is proposed to be actually kept; it shall, however, be the duty of such selectmen or committee who may be authorized to hire such schoolmaster *especially to attend to his morals.* And no settled minister shall be deemed, held or accepted to be a schoolmaster within the intent of this act.

SECTION 6 provides the following penalties for neglect to obey the law for six months in each year: Town of 50 families, £10; of 100 families, £20; of 150 families, £30; of 200 families, £30, for not keeping a grammar school.

SEC. 7. Said penalties to be levied by warrant, on conviction, and paid into the county treasury, and 'appropriated for the support of such school or schools as are prescribed by this law in such town or towns, district or districts, in the same county, as shall have complied with this law, and whose circumstances most require such assistance; or in such plantation or plantations in the same county, as the Court of Sessions shall order and direct.'

'And it shall be the duty of the *minister or ministers of the gospel* and the *selectmen* (or such other persons as shall be specially chosen by each town or district for that purpose), of the several towns or districts, *to use their influence and best endeavors* that the youth of their respective towns do regularly attend the schools appointed as aforesaid for their instruction; *and once in every six months, at least*, and as much oftener as they shall determine it necessary, to visit and inspect the several, schools in the respective towns and districts, and shall inquire into the regulation and discipline thereof, and the proficiency of the scholars therein, *giving reasonable notice of the time of their visitation.*'

'And whereas schools for the education of *children in the most earliest stages of life* may be kept in towns, districts and plantations, which schools are not before particularly prescribed in this act; and that the greatest attention may be given to the early establishing just principles in the tender minds of such children, and carefully instructing them in the first principles of reading,—

SEC. 9. *Be it enacted.* That no person shall be allowed to be a master *or mistress* of such school, or to keep the same, unless he or *she* shall obtain a certificate from the selectmen of such town or district where the same may be kept, or the committee appointed by such town, district or plantation to visit their schools as well as from a learned minister settled therein, if such there be, that he or she is a person of sober life and conversation, and well qualified to keep such school. And it shall be the duty of such master or *mistress* carefully to instruct the children, attending his or her school, in reading (and writing, if contracted for), and to instil into their minds a sense of piety and virtue, and to teach them decent behavior. Penalty, forty shillings.

SEC. 10 *enacts* 'That no person shall be permitted to keep, within this Commonwealth, any school described in this act, unless in consequence of an act of naturalization, or otherwise, he shall be a citizen of this or some other of the United States.' Penalty of twenty pounds for *each month*, one-half of which shall be for the use of the person who shall sue for the same, and the other half thereof to the use of this Commonwealth.

We give entire the revised school law of March 10, 1827, which repeals all previous legislative acts, on the subject of public schools, and embodies their more valuable provisions with new features, more applicable to the general progress of improvement:

An Act to Provide for the Instruction of Youth.

SECTION 1. *Be it enacted by the Senate and House of Representatives in General Court assembled and by the authority of the same,* That each town or district within this Commonwealth, containing fifty families, or householders, shall be provided with a teacher or teachers, of good morals, to instruct children in orthography, reading, writing, English grammar, geography, arithmetic, and good behavior, for such term of time as shall be equivalent to six months for one school in each year: and every town or district, containing one hundred families, or householders, shall be provided with such teacher or teachers, for such term of time as shall be equivalent to twelve months, for one school in each year: and every town or district, containing one hundred and fifty families, or householders, shall be provided with such teacher or teachers, as shall be equivalent to eighteen months, for one school in each year: and every city, town, or district, containing five hundred families or householders, shall be provided with such teacher or teachers, for such term of time as shall be equivalent to twenty-four months for one school in a year; and shall also be provided with a master of good morals, competent to instruct, in addition to the branches of learning aforesaid, the history of the United States, book-keeping by single entry, geometry, surveying, and algebra; and shall employ such master to instruct a school in such city, town, or district, for the benefit of all the inhabitants thereof, at least ten months in each year, exclusive of vacations, in such convenient place, or alternately at such places in such city, town, or district, as the said inhabitants, at their meeting in March or April, annually, shall determine: and in every city or town, containing four thousand inhabitants, such masters shall be competent to instruct, in addition to all the foregoing branches, the Latin and Greek languages, history, rhetoric, and logic.

2. *Be it enacted, &c.,* That the several towns and districts in this Commonwealth be, and they hereby are authorized and empowered, in town meetings to be called for that purpose, to determine and define the limits of school districts, within their towns and districts, respectively: *Provided,* that nothing contained in this act shall be so construed, as to prevent any town from carrying into effect the provisions of this act, in their corporate capacity, and not in school districts, if said town shall so determine.

3. *Be it, &c.,* That it shall be, and it hereby is made the duty of the president, professors, and tutors of the University at Cambridge, and of the several colleges in this Commonwealth, preceptors and teachers of academies, and all other instructors of youth, to take diligent care, and to exert their best endeavors to impress on the minds of children and youth, committed to their care and instruction, the principles of piety, justice, and sacred regard to truth, love to country, humanity, and universal benevolence, sobriety, industry, and frugality, chastity, moderation and temperance, and those other virtues which are the ornament of human society, and the basis upon which the republican constitution is founded. And it shall be the duty of such instructors, to endeavor to lead those under their care, as their ages and capacity will admit, into a particular understanding of the tendency of the above-mentioned virtues, to preserve and perfect a republican constitution, and to secure the blessings of liberty, as well as to promote their future hapiness, and the tendency of the opposite vices to slavery and ruin. And it shall be the duty of the resident ministers of the gospel, the selectmen, and school committees, in the several towns in this Commonwealth, to exercise their influence, and use their best endeavors that the youth of their respective towns and districts do regularly attend the schools established and supported as aforesaid, for their instruction.

4. *Be it, &c.,* That the several towns in this Commonwealth are hereby authorized, empowered and directed, at their annual meetings for the choice of town officers, or at any regular meeting called for that purpose, to vote and raise such sums of money for the support of the schools aforesaid, as they shall

judge necessary for that purpose, which sums so voted to be raised, shall be assessed and collected in like manner as other town taxes are by law assessed and collected.

5. *Be it, &c.*, That each town in this Commonwealth shall, at the annual meeting thereof, for the choice of town officers, choose by written or printed ballots, a school committee consisting of three, five, or seven persons, who shall have the general charge and superintendence of all the public schools in said town, which are supported at the expense thereof. *Provided*, That any town containing four thousand inhabitants, and upwards, may choose an additional number, not exceeding five; and it shall be the duty of said committee to require full and satisfactory evidence of the good moral character of all instructors who may be employed in the several schools in said town, and to satisfy themselves, by personal examination or otherwise, of their literary qualifications and capacity for the government of schools; and no instructor shall be entitled to receive any compensation for his or her service in the instruction of any of the schools aforesaid, without first obtaining from said committee a certificate of his or her qualifications as aforesaid; and it shall furthermore be the duty of said committee to determine the number and qualifications of the scholars to be admitted into the school kept for the use of the whole town as aforesaid; to visit such school, at least quarter yearly, for the purpose of making a careful examination thereof, and of seeing that the scholars are properly supplied with books; and they shall at such examination, inquire into the regulation and discipline of such schools, and the habits and proficiency of the scholars therein; and said committee, or some one or more of them, shall visit each of the district schools of said town, for the purposes aforesaid, on some day during the first or second week of the commencement thereof, and also on some day during the two last weeks of the same, and also all the schools kept by said town, once a month for the purpose aforementioned, without giving previous notice thereof to the instructors.

6. *Be it, &c.*, That each town in this Commonwealth, which is or may be divided into school districts, at their annual meeting aforesaid, shall, in addition to the committee aforesaid, choose a committee for each school district in said town, consisting of one person, who shall be a resident in the district for which he shall be chosen, and be called the Prudential Committee thereof, whose duty it shall be to keep the school-house of such district in good order, at the expense of such district; and in case there be no school-house, to provide a suitable place for the school of the district, at the expense thereof; to provide fuel, and all things necessary for the comfort of the scholars therein; to select and contract with a school teacher for his own district, and to give such information and assistance to the said school committee, as may be necessary to aid them in the discharge of the duties required of them by this act: *Provided*, That in any town in this Commonwealth, which shall so determine, the members of said prudential committee may be chosen in the several school districts to which they respectively belong, in such manner as said district may decide.

7. *Be it, &c.*, That the school committee of each town shall direct and determine the class-books to be used in the respective classes, in all the several schools kept by said town; and the scholars sent to such schools shall be supplied by the parents, masters, or guardians, with the books prescribed for their classes; and the school committee of each town shall procure, at the expense of the town, and to be paid for out of the town treasury, a sufficient supply of such class-books for all the schools aforesaid, and give notice of the place or places where such books may be obtained; and such books shall be supplied to such scholars at such prices as merely to reimburse to the town the expense of the same; and in case any scholars shall not have been furnished by their parent, master, or guardian, with the requisite books, all such scholars shall be supplied therewith by the school committee, at the expense of the town: and the school committee shall give notice in writing to the assessors of the town, of the names of the scholars so supplied by them with books, of the books so furnished, the prices of the same, and the names of the parents, masters, or guardians, who ought to have supplied the same; and said assessors shall add the amount of the books so supplied to the next annual tax of the parents, masters, or guardians, who ought to have supplied the same; and the amount

so added, shall be levied, collected, and paid into the town treasury, in the same manner as the public taxes: *Provided, however*, that in case such assessors shall be of opinion that any of such parents, masters or guardians are not able, and can not afford to pay the whole expense of the books so supplied on their account respectively, such parents, masters, or guardians shall be exhonorated from the payment of the whole or part of such expense, and the said assessors shall omit to add the amount of such books, or shall add only a part thereof to the annual tax of such parent, master, or guardian, according to the proportion of such expense, which such parent, master, or guardian shall, in their opinion, be able and can afford to pay: *Provided, nevertheless*, That in cases where children are already supplied with books, which shall not be considered by the committee as being extremely faulty, in comparison with others which might be obtained, and which may be possessed in such numbers as to admit of the proper and convenient classification of the school, then, and in that case, the committee shall not direct, the purchase of new books, without first obtaining the consent of the parents, masters, or guardians of a majority of the children, so already provided for, under the term of two years from the passing of this act, unless such books become so worn as to be unfit for use: *Provided also*, That said committee shall never direct any school books to be purchased or used in any of the schools under their superintendence, which are calculated to favor any particular religious sect or tenet.

8. *Be it, &c.*, That the School Committee in the city of Boston, and in the several towns in this Commonwealth be, and they hereby are required to make and return a report to the Secretary of the Commonwealth, on or before the first Monday of June, in the year of our Lord one thousand eight hundred and twenty-eight, and on the first Monday of June of every year thereafter, the amount of money paid by such city or town during the year ending on the first day of May preceding the time of making said report, for the instruction of the schools kept by said city or town; the number of school districts into which said city or town is divided, the aggregate number of months that the several schools were kept by such city or town in said year, and what portion thereof was kept by male, and what by female teachers; the whole number or pupils who have attended and of the schools kept by such city or town during said year; the number of academies and private schools; the number of pupils in the academies and private schools who have not attended any school kept by such city or town during said year; the estimated amount of the compensation paid to the instructors of academies and private schools during the said year; and whether there are any, and what number of persons, over fourteen and under twenty-one years of age who are unable to read and write.

9. *Be it, &c.*, That it shall be the duty of the Secretary of the Commonwealth, in the year of our Lord one thousand eight hundred and twenty-eight, and every year thereafter, to furnish to each city and town, a blank form of return, in manner following, viz:—

[The blanks contain columns with the following headings:
Amount paid for public instruction during the year;
Number of public school districts;
Aggregate time of keeping the schools in the year, estimated in months, and what portion thereof was kept by male, and what by female teachers;
Whole number of pupils attending the schools kept by the town in the course of the year;
Number of academies and private schools;
Number of pupils in academies and private schools not attending public schools;
Estimated amount of compensation of instructors of academies and private schools;
Number of persons over fourteen years and under twenty-one, unable to read and write.

10. *Be it, &c.*, That the inhabitants of the several school districts, within any town which hath already, or which shall hereafter define the limits of such districts, qualified to vote in town affairs, be, and they hereby are empowered at any meeting called in the manner hereinafter provided, to raise money for erecting or repairing a school house in their respective districts, or to purchase or hire any house or building, to be used as a school-house, and also to purchase land for a school-house to stand upon, and for the accommodation of the same; to determine in what part of said district such school-house shall stand; to choose a committee to superintend the building, repairing, or purchasing of such school-house; to choose a clerk, who shall be sworn faithfully to discharge the

duties of his office, and whose duty it shall be to make a fair record of all the votes passed at any meeting of said district, and to certify the same when required, and shall hold such office until another person shall be chosen and sworn in his room; also to raise money at any such meeting, to procure necessary utensils for their respective school-houses, to be certified as aforesaid and assessed in manner as is hereinafter provided: *Provided, however*, That any town may carry into effect the provisions of this section, in their corporate capacity, and at the expense of the town; and may at any legal meeting raise and assess taxes, and adopt all necessary and proper measures for providing school-houses and sites thereof, for the several school districts in such town.

11. *Be it, &c.*, That for the purposes aforesaid, every person shall be taxed in the district in which he lives for all the estate he holds in the town, being under his own actual improvement, and all other of his real estate in the same town shall be taxed in the district in which it is included; and lands where the owner thereof lives without the town, shall be taxed in such district as the assessors, having regard to the local situation thereof, shall appoint; and it shall be the duty of the assessors, before they assess a tax for any district, to determine in which district such lands respectively shall be taxed, and to certify in writing their determination to the clerk of the town, who shall record the same; and such land, while owned by any person residing without the limits of the town, shall be taxed in such districts, until the town shall be districted anew. *Provided, however*, That all the lands within any town, owned by the same person not living therein, shall be taxed in one and the same district; and the assessors shall assess, in the same manner as town taxes are assessed, on the polls and estates of the inhabitants comprising any school districts defined as aforesaid, and on lands in said town belonging to persons living out of the same, which the assessors shall have directed to be taxed in such district, all moneys voted to be raised by the inhabitants of such district for the purposes aforesaid, in thirty days after the clerk of the district shall certify to said assessors the sum voted by the district to be raised, as aforesaid; and it shall be the duty of said assessors to make a warrant in due form of law, directed to one of the collectors of the town to which such district belongs, requiring and empowering said collector to levy and collect the tax so assessed, and to pay the same, within a time to be limited in said warrant, to the treasurer of the town, to which a certificate of the assessment shall be made by the assessors; and the money so collected and paid, shall be at the disposal of the committee of the district, to be by them applied to the building or repairing of a school-house, or to the purchase of a house or building to be used as a school-house, or to the purchase of land for the site of a school-house, as herein provided for, in the district to which such committee shall belong; and such collector, in collecting such tax, shall have the same powers, and be holden to proceed in the same manner, as is by law provided in collecting town taxes.

12. *Be it, &c.*, That the treasurer of any town to whom a certificate of the assessment of a district tax shall be transmitted as aforesaid, shall have the same authority to enforce the collection and payment of the money so assessed and certified, as if the same had been voted to be raised by the town, for the town's use; and the treasurer and collector shall be paid the same commissions on the money collected and paid for the use of the school district aforesaid; and the assessors for assessing said tax, shall be allowed by the district the same sum for each and every day while employed in assessing the same as is allowed and paid by the town for similar purposes.

13. *Be it, &c.*, That the assessors of the several towns and districts in this Commonwealth be, and they are hereby vested with the same power to remit sums of money assessed on the inhabitants of every school district, for the purpose of purchasing, building, hiring, repairing or furnishing school-houses, as they have to remit any sums of money assessed on the inhabitants of any town or district for defraying town or district expenses.

14. *Be it, &c.*, That it shall be the duty of the selectmen of the several towns, divided into school districts as aforesaid upon application made to them in writing by three or more freeholders resident within any school district in their respective towns ' or if there be not so many freeholders resident in such district, then

any three of the inhabitants thereof, who pay taxes,' to issue their warrant directed to one of the persons making such application, requiring him to warn the inhabitants of such district qualified to vote in town affairs, to meet at such time and place in the same district, as the selectmen shall in their warrant appoint; and the warning aforesaid shall be by notifying personally every person in the district, qualified to vote in town affairs, or by leaving at his last and usual place of abode a written or printed notification, expressing the time, place, and purpose of the meeting, seven days at least, before the time appointed for holding the same. *Provided, however*, that any school district, at any regular meeting thereof, warned as aforesaid, having an article in the warrant of the selectmen for that purpose, shall have power to prescribe the mode of warning all future meetings of such district, and the mode so prescribed shall be legal until altered by such district at a subsequent meeting thereof; and any vote to raise money for any of the purposes aforesaid, passed by a majority of the inhabitants of a school district present at a district meeting, warned and held as aforesaid, shall be obligatory on the inhabitants of said school district to be assessed, levied, and collected, in the manner herein provided.

15. *Be it, &c.*, That if the inhabitants of any school district can not agree where to erect or place a school-house for the accommodation of the same, the selectmen of the town to which such district belongs, upon appplication made to them by the committee of the district for building or placing the school-house, are hereby authorized and empowered to determine the place where a school-house for the accommodation of the district shall be placed or erected.

16. *Be it, &c.*, That whenever a meeting of the inhabitants of any school district, within this Commonwealth shall be called for the purpose of raising money as aforesaid, and a majority of the voters present are opposed to the raising of money for any of the purposes contemplated in the warrant for calling such meeting, it shall be lawful for any five or more of the freeholders, who are inhabitants of said school district, or if there be not so many freeholders resident in such district, then any five of the inhabitants thereof, who pay taxes, to make application in writing to the selectmen of the town in which such school district is situated, requesting them to insert in their warrant for calling the next town meeting an article requiring the opinion of the town relative to the expediency of raising such moneys, as are proposed in the warrant for said district meeting; and if the majority of the voters present in said town meeting, shall think the raising of any of the sums of money proposed in said warrant to be necessary and expedient, they shall grant such sum or sums as they shall think necessary, for the purposes contemplated, and the same shall be assessed on the polls and estates of the inhabitants of said district, and collected and paid over in the manner herein provided.

17. *Be it, &c.*, That each and every school district in this Commonwealth is hereby made a body corporate, so far as to bring and maintain any action on any agreement made with any person or persons for the non-performance thereof, or for any damage done to their school-houses, or other property, and shall be liable to have any action brought and maintained against them for the non-performance of any contract made by them: and said corporation shall have power to take and hold, in fee simple, or otherwise, any estate, real or personal, which has been, or may be given by any person or persons, for the purpose of supporting a school or schools in said district, and apply the same for the purposes aforesaid; and may prosecute or defend any suit or suits relative to the same; and every member of any school district shall and may be admitted as a competent witness, and his deposition be used in the same manner as inhabitants of towns, districts, precincts, or parishes, or religious societies are by law now admitted, and their depositions taken and used.

18. *Be it, &c.*, That nothing in this act contained shall be so construed as to effect the right of any corporation heretofore, or which may be hereafter established in any city, town or district in this Commonwealth, to manage any estate, or funds given or obtained for the purpose of supporting schools therein, or in anywise to effect any such estate or funds given or obtained for the purpose aforesaid, but such corporate powers, and such estate and funds shall be and remain as if such act had never passed.

19. *Be it, &c.*, That any town in this Commonwealth which shall refuse or neglect, at their annual meeting for the choice of town officers, to vote and raise money for the support of schools, as provided for in this act, and to choose a school committee to superintend said schools, or if said town is divided into school districts, prudential committees in the several districts in said town, for the purpose hereinbefore mentioned, every such town shall forfeit and pay for refusing or neglecting to vote and raise money as aforesaid, upon conviction thereof, a sum equal to twice the highest sum which such town had ever voted to raise for the support of schools therein; and for refusing or neglecting to choose either of the committees aforesaid, on conviction thereof, a sum of not more than two hundred dollars, nor less than one hundred dollars, to be recovered by information or indictment, in the Supreme Judicial Court, or Court of Common Pleas, when holden in and for the county within which such town is situated; and the money so recovered shall be paid into the treasury of said county, one-fourth thereof for the use of said county, and three-fourths thereof shall be paid by the said treasurer to the school committee of such town, if any such committee exist, if not, to the selectmen of such town, for the support of schools therein; and every such school committee or board of selectmen, who shall receive notice from the treasurer of the county in which they reside, of any money being holden by him for the purpose aforesaid, shall forthwith receive, apportion, and appropriate the same to the support of schools in such town, in the same way and manner it should have been appropriated, if it had been raised by such town, pursuant to the provisions of this act.

20. *Be it, &c.*, That the Secretary of this Commonwealth be instructed to transmit to the town clerk of each and every town in the Commonwealth, as soon as conveniently may be, a sufficient number of printed copies of this act to supply each school district with one copy; and it shall be the duty of said town clerks to deliver to the prudential committee of each district one copy for the use and benefit of the district. Approved March 10, 1827.

CONSTITUTIONAL PROVISION RESPECTING EDUCATION.

REVISIONS OF 1867-'68.

ALABAMA.

The constitution of the State of Alabama, as revised and amended by the constitutional convention assembled at Montgomery on the 5th day of November, 1867, contains the following provision:

ARTICLE XI.—EDUCATION.

SECTION 1. The common schools, and other educational institutions of the State, shall be under the management of a board of education, consisting of a superintendent of public instruction and two members from each congressional district.

The governor of the State shall be *ex officio* a member of the board, but shall have no vote in its proceedings.

SEC. 2. The superintendent of public instruction shall be president of the board of education, and have the casting vote in case of a tie; he shall have the supervision of the public schools of the State, and perform such other duties as may be imposed upon him by the board and the laws of the State. He shall be elected in the same manner and for the same term as the governor of the State, and receive such salary as may be fixed by law. An office shall be assigned him in the capitol of the State.

SEC. 3. The members of the board shall hold office for a term of four years, and until their successors shall be elected and qualified. After the first election under the constitution the board shall be divided into two equal classes, so that each class shall consist of one member from each district. The seats of the first class shall be vacated at the expiration of two years from the day of election, so that one-half may be chosen biennially.

SEC. 4. The members of the board of education, except the superintendent, shall be elected by the qualified electors of the congressional districts in which they are chosen, at the same time and in the same manner as the members of Congress.

SEC. 5. The board of education shall exercise full legislative powers in reference to the public educational institutions of the State, and its acts, when approved by the governor, or when re-enacted by two-thirds of the board, in case of his disapproval, shall have the force and effect of law, unless repealed by the general assembly.

SEC. 6. It shall be the duty of the board to establish, throughout the State, in each township, or other school district which it may have created, one or more schools, at which all the children of the State, between the ages of five and twenty-one years, may attend free of charge.

SEC. 7. No rule or law affecting the general interest of education shall be made by the board without a concurrence of a majority of its members. The style of all acts of the board shall be, "Be it enacted by the board of education of the State of Alabama."

SEC. 8. The board of education shall be a body politic and corporate, by the name and style of the Board of Education of the State of Alabama. Said board shall also be a board of regents of the State University, and, when sitting as a board of regents of the university, shall have power to appoint the president and the faculties thereof.

The president of the university shall be *ex officio* a member of the board of regents, but shall have no vote in its proceedings.

SEC. 9. The board of education shall meet annually at the seat of government at the same time as the general assembly, but no session shall continue longer than twenty days, nor shall more than one session be held in the same year, unless authorized by the governor. The members shall receive the same mileage and daily pay as the members of the general assembly.

SEC. 10. The proceeds of all lands that have been or may be granted by the United States to the State for educational purposes; of the swamp lands, and of all lands or other property given by individuals or appropriated by the State for like purposes; and of all estates of deceased persons who have died without leaving a will or heir; and all moneys which may be paid as an equivalent for exemption from military duty, shall be and remain a perpetual fund, which may be increased but not diminished, and the interest and income of which, together with the rents of all such lands as may remain unsold, and such other means as the general assembly may provide, shall be inviolably appropriated to educational purposes, and to no other purpose whatever.

SEC. 11. In addition to the amount accruing from the above sources, one-fifth of the aggregate annual revenue of the State shall be devoted exclusively to the maintenance of public schools.

SEC. 12. The general assembly may give power to the authorities of the school districts to levy a poll tax on the inhabitants of the district in aid of the general school fund, and for no other purpose.

SEC. 13. The general assembly shall levy a specific annual tax upon all railroad, navigation, banking, and insurance corporations, and upon all insurance and foreign bank and exchange agencies, and upon the profits of foreign bank bills issued in this State by any corporation, partnership, or persons, which shall be exclusively devoted to the maintenance of public schools.

SEC. 14. The general assembly shall, as soon as practicable, provide for the establishment of an agricultural college, and shall appropriate the two hundred and forty thousand acres of land donated to this State, for the support of such a college, by the act of Congress passed July 2, 1862, or the money or scrip, as the case may be, arising from the sale of said land or any lands which may hereafter be granted or appropriated for such purpose, for the support and maintenance of such college or schools, and may make the same a branch of the University of Alabama for instruction in agriculture, in the mechanic arts, and the natural sciences connected therewith, and place the same under the supervision of the regents of the university.

ARKANSAS.

The new constitution of Arkansas, adopted by the people of the State at an election held March 13, 1868, thus provides for public education in Article IX:

ARTICLE IX.—EDUCATION

SECTION 1. A general diffusion of knowledge and intelligence among all classes being essential to the preservation of the rights and liberties of the people, the general assembly shall establish and maintain a system of free schools for the gratuitous instruction of all persons in this State between the ages of five and twenty-one years; and the funds appropriated for the support of common schools shall be distributed to the several counties in proportion to the number of children and youths therein between the ages of five and twenty-one years, in such manner as shall be prescribed by law; but no religious or other sect or sects shall ever have any exclusive right to, or control of, any part of the school funds of this State.

SEC. 2. The supervision of public schools shall be vested in a superintendent of public instruction, and such other officers as the general assembly shall provide. The superintendent of public instruction shall receive such salary, and perform such duties, as shall be prescribed by law.

SEC. 3. The general assembly shall establish and maintain a State university, with departments for instruction in teaching, in agriculture, and the natural sciences, as soon as the public school fund will permit.

SEC. 4. The proceeds of all lands that have been or hereafter may be granted by the United States to this State, and not otherwise appropriated by the United States or this State; also, all mines, stocks, bonds, lands, and other property, now belonging to any fund for purposes of education; also, the net proceeds of all sales of land and other property and effects that may accrue to this State by escheat, or from sales of estrays, or from unclaimed dividends or distributive shares of the estates of deceased persons, or from fines, penalties, or forfeitures; also, any proceeds of the sales of public lands which may have been or may be hereafter paid over to this State, (Congress consenting;) also, all the grants, gifts, or devises that have been or hereafter may be made to this State, and not otherwise appropriated by the terms of the grant, gift, or devise, shall be securely invested and sacredly preserved as a public school fund, which shall be the common property of the State; the annual income of which fund, together with one dollar *per capita*, to be annually assessed on every male inhabitant of this State over the age of twenty-one years, and so much of the ordinary annual revenue of the State as may be necessary, shall be faithfully appropriated for establishing and maintaining the free schools and the university in this article provided for, and for no other uses or purposes whatever.

SEC. 5. No part of the public school fund shall be invested in the stocks or bonds or other obligations of any State, or any county, city, town, or corporation. The stocks belonging to any school fund or university fund shall be sold in such manner and at such times as the general assembly shall prescribe, and the proceeds thereof, and the proceeds of the sales of any lands or other property which now belongs or may hereafter belong to said school fund, may be invested in the bonds of the United States.

SEC. 6. No township or school district shall receive any portion of the school fund unless a free school shall have been kept therein for not less than three months during the year for which distribution thereof is made. The general assembly shall require by law that every child of sufficient mental and physical ability shall attend the public schools during the period between the ages of five and eighteen years for a term equivalent to three years, unless educated by other means.

SEC. 7. In case the public school fund shall be insufficient to sustain a free school at least three months in every year, in each school district in this State, the general assembly shall provide by law for raising such deficiency, by levying such tax upon all taxable property in each county, township, or school district as may be deemed proper.

SEC 8. The general assembly shall, as far as it can be done without infringing upon vested rights, reduce all lands, moneys, or other property used or held for school purposes in the various counties of this State into the public school fund herein provided for.

SEC. 9. Provision shall also be made, by general laws, for raising such sum or sums of money, by taxation or otherwise, in each school district, as may be necessary for the building and furnishing of a sufficient number of suitable school-houses for the accommodation of all the pupils within the limits of the several school districts.

FLORIDA.

In the new constitution of Florida, adopted by the constitutional convention February 25, 1868, is the following article on education:

ARTICLE VIII.—EDUCATION.

SECTION 1. It is the paramount duty of the State to make ample provision for the education of all the children residing within its borders, without distinction or preference.

SEC. 2. The legislature shall provide a uniform system of common schools and a university, and shall provide for the liberal maintenance of the same. Instruction in them shall be free.

SEC. 3. There shall be a superintendent of public instruction, whose term of office shall be four years, and until the appointment and qualification of his successor. He shall have general supervision of the educational interests of the State. His duties shall be prescribed by law.

SEC. 4. The common school fund, the interest of which shall be exclusively applied to the support and maintenance of common schools and purchase of suitable libraries and apparatus therefor, shall be derived from the following sources:

The proceeds of all lands that have been or may hereafter be granted to the State by the United States for educational purposes. Donations by individuals for educational purposes. Appropriations by the State. The proceeds of lands or other property which may accrue to the State by escheat or forfeiture. The proceeds of all property granted to the State, when the purpose of such grant shall not be specified. All moneys which may be paid as an exemption from military duty. All fines collected under the penal laws of this State. Such portion of the *per capita* tax as may be prescribed by law for educational purposes. Twenty-five per centum of the sales of public lands which are now or which hereafter may be owned by the State.

SEC. 5. A special tax of not less than one mill on the dollar of all taxable property in the State, in addition to the other means provided, shall be levied and apportioned annually for the support and maintenance of common schools.

SEC. 6. The principal of the common school fund shall remain sacred and inviolate.

SEC. 7. Provision shall be made by law for the distribution of the common school fund among the several counties of the State in proportion to the number of children residing therein between the ages of four and twenty-one years.

SEC. 8. Each county shall be required to raise annually by tax, for the support of common schools therein, a sum not less than one-half of the amount apportioned to each county for that year from the income of the common school fund. Any school district neglecting to establish and maintain for at least three months in each year such school or schools as may be provided by law for such district shall forfeit its portion of the common school fund during such neglect.

SEC. 9. The superintendent of public instruction, secretary of state, and attorney general, shall constitute a body corporate to be known as the Board of Education of Florida. The superintendent of public instruction shall be president thereof. The duties of the board of education shall be prescribed by the legislature.

GEORGIA.

On the 11th day of March, 1868, the constitutional convention of Georgia adopted a new constitution, which provides for education in Article VI:

ARTICLE VI.—EDUCATION.

SECTION 1. The general assembly, at its first session after the adoption of this constitution, shall provide a thorough system of general education, to be forever free to all children of the State, the expense of which shall be provided for by taxation or otherwise.

SEC. 2. The office of State school commissioner is hereby created. He shall be appointed by the governor with the consent of the senate, and shall hold his office for the same term as the governor. The general assembly shall provide for the said commissioner a competent salary and necessary clerks. He shall keep his office at the seat of government.

SEC. 3. The poll-tax allowed by this constitution, any educational fund now belonging to this State, except the endowment of and debt due to the State Uni-

versity, or that may hereafter be obtained in any way, a special tax on shows and exhibitions, and on the sale of spirituous and malt liquors, which the general assembly is hereby authorized to assess, and the proceeds from the commutation for militia service, are hereby set apart and devoted to the support of common schools. And if the provisions herein made shall at any time prove insufficient, the general assembly shall have power to levy such general tax upon the property of the State as may be necessary for the support of said school system. And there shall be established, as soon as practicable, one or more common schools in each school district in this State.

LOUISIANA.

The constitutional convention adopted a new constitution for the State of Louisiana on March 9, 1868. This contains—

TITLE VII.—PUBLIC EDUCATION.

ARTICLE 135. The general assembly shall establish at least one free public school in each parish throughout the State, and shall provide for its support by taxation or otherwise. All children of this State between the years of six (6) and twenty-one (21) shall be admitted to the public schools or other institutions of learning sustained or established by the State in common, without distinction of race, color, or previous condition. There shall be no separate schools or institutions of learning established exclusively for any race by the State of Louisiana.

ART. 136. No municipal corporation shall make any rules or regulations contrary to the spirit and intention of article one hundred and thirty-five, (135.)

ART. 137. There shall be elected by the qualified voters of this State a superintendent of public education, who shall hold his office for four years. His duties shall be prescribed by law, and he shall have the supervision and the general control of all public schools throughout the State. He shall receive a salary of five thousand dollars per annum, payable quarterly on his own warrant.

ART. 138. The general exercises in the public schools shall be conducted in the English language.

ART. 139. The proceeds of all lands heretofore granted by the United States for the use and support of public schools, and of all lands or other property which may hereafter be bequeathed for that purpose, and of all lands which may be granted or bequeathed to the State, and not granted or bequeathed expressly for any other purpose which may hereafter be disposed of by the State, and the proceeds of all estates of deceased persons to which the State may be entitled by law, shall be held by the State as a loan, and shall be and remain a perpetual fund on which the State shall pay an annual interest of six per cent.; which interest, with the interest of the trust fund deposited with this State by the United States, under the act of Congress approved June the twenty-third, eighteen hundred and thirty-six, and the rent of the unsold land, shall be appropriated to the support of such schools; and this appropriation shall remain inviolable.

ART. 140. No appropriation shall be made by the general assembly for the support of any private school or any private institution of learning whatever.

ART. 141. One-half of the funds derived from the poll-tax herein provided for shall be appropriated exclusively to the support of the free public schools throughout the State and the university of New Orleans.

ART. 142. A university shall be established and maintained in the city of New Orleans. It shall be composed of a law, a medical, and a collegiate department, each with appropriate faculties. The general assembly shall provide by law for its organization and maintenance: *Provided*, That all departments of this institution of learning shall be open in common to all students capable of matriculating. No rules or regulations shall be made by the trustees, faculties, or other officers of said institution of learning, nor shall any laws be made by the general assembly violating the letter or spirit of the articles under this title.

ART. 143. Institutions for the support of the insane, the education and support of the blind and the deaf and dumb shall always be fostered by the State, and be subject to such regulations as may be prescribed by the general assembly.

MISSISSIPPI.

The constitution framed by the convention which met at Jackson, January 7, 1868, has the following article:

EDUCATION.

SECTION 1. The stability of republican form of government depending mainly upon the intelligence and virtue of its people, it shall be the duty of the legislature to encourage by all suitable means the promotion of intellectual, scientific, moral and agricultural improvements, by establishing a uniform system of free public schools, by taxation or otherwise, for all children between the ages of five (5) and twenty-one (21) years, and shall, as soon as practicable, establish schools of higher grade.

SEC. 2. There shall be a superintendent of public education elected by the people, at the same time and manner as the governor, who shall have the qualification of the secretary of state, and hold his office for four years and until his successor shall be elected and qualified, whose duties shall be the general supervision of the common schools and the educational interests of the State, and shall perform such other duties pertaining to his office, and receive such compensation as shall be prescribed by law: he shall report to the legislature for its adoption, within twenty days after its first session under this constitution, a uniform system of free public schools.

SEC. 3. There shall be a board of education, consisting of the secretary of state, the attorney general and the superintendent of public education, for the management and investment of the school funds, under the general direction of the legislature, and perform such other duties as are prescribed by law. The superintendent and one other of said board shall be a quorum.

SEC. 4 There shall be a superintendent of public education in each county, who shall be appointed by the board of education, by and with the advice and consent of the senate, whose term of office shall be two years, and whose compensation and duties shall be prescribed by law: *Provided*, That the legislature shall have power to make said office of county school superintendent of the several counties elective as other county officers are.

SEC. 5. A public school or schools shall be maintained in each school district at least four months in each year. Any school district neglecting to maintain such school or schools shall be deprived for that year of its proportion of the income of the free school fund and of all funds arising from taxes for the support of schools.

SEC. 6. There shall be established a common school fund, which shall consist of the proceeds of the lands now belonging to the State, heretofore granted by the United States, and the lands known as "swamp lands," except the swamp lands lying and situated on Pearl river, in the counties of Hancock, Marion, Lawrence, Simpson, and Copiah, and of all lands now or hereafter vested in the State by escheat or purchase or forfeiture for taxes, and the clear proceeds of all fines collected in the several counties for any breach of penal laws, and all moneys received for licenses granted under the general laws of the State for the sale of intoxicating liquor, or keeping of dram-shops, all moneys paid as an equivalent for persons exempt from military duty, and the funds arising from the consolidation of the congressional township funds, and the lands belonging thereto, together with all moneys donated to the State for school purposes, shall be securely invested in United States bonds and remain a perpetual fund, which may be increased, but not diminished, the interest of which shall be inviolably appropriated for the support of free schools.

SEC. 7. The legislature may levy a poll-tax not to exceed two dollars *per capita* in aid of the school fund, and for no other purpose.

SEC. 8. The legislature shall, as soon as practicable, provide for the establishment of an agricultural college or colleges, and shall appropriate the two hundred and ten thousand acres of land donated to the State for the support of such a college by the act of Congress passed July 2, 1865, or the money or scrip, as the

case may be, arising from the sale of said lands, or any lands which may hereafter be granted or appropriated for such purpose.

SEC. 9. No religious sect or sects shall ever control any part of the school or university funds of this State.

SEC. 10. The legislature shall, from time to time, as may be necessary, provide for the levy and collection of such taxes as may be required to properly support the system of free schools herein adopted.

NORTH CAROLINA.

The new constitution of North Carolina, adopted by the convention March 17, 1868, and ratified April 21–23, 1868, by the people of the State, provides for education by Article IX:

ARTICLE IX.—EDUCATION.

SECTION 1. Religion, morality, and knowledge being necessary to good government and happiness of mankind, schools and the means of education shall forever be encouraged.

SEC. 2. The general assembly, at its first session under this constitution, shall provide, by taxation and otherwise, for a general and uniform system of public schools, wherein tuition shall be free of charge to all the children of the State between the ages of six and twenty-one years.

SEC. 3. Each county of the State shall be divided into a convenient number of districts, in which one or more public schools shall be maintained at least four months in every year; and if the commissioners of any county shall fail to comply with the aforesaid requirements of this section, they shall be liable to indictment.

SEC. 4. The proceeds of all lands that have been or hereafter may be granted by the United States to this State, and not otherwise specially appropriated by the United States or heretofore by this State; also, all moneys, stocks, bonds, and other property now belonging to any fund for purposes of education; also, the net proceeds that may accrue to the State from sales of estrays, or from fines, penalties, and forfeitures; also, the proceeds of all sales of the swamp lands belonging to the State; also, all money that shall be paid as an equivalent for exemption from military duty; also, all grants, gifts, or devises that may hereafter be made to this State, and not otherwise appropriated by the grant, gift, or devise, shall be securely invested, and sacredly preserved as an irreducible educational fund, the annual income of which, together with so much of the ordinary revenue of the State as may be necessary, shall be faithfully appropriated for establishing and perfecting in this State a system of free public schools, and for no other purposes or uses whatsoever.

SEC. 5. The University of North Carolina, with its lands, emoluments, and franchises, is under the control of the State, and shall be held to an inseparable connection with the free public school system of the State.

SEC. 6. The general assembly shall provide that the benefits of the university, as far as practicable, be extended to the youth of the State free of expense for tuition: also, that all the property which has heretofore accrued to the State, or shall hereafter accrue, from escheats, unclaimed dividends, or distributive shares of the estates of deceased persons, shall be appropriated to the use of the university.

SEC. 7. The governor, lieutenant governor, secretary of state, treasurer, auditor, superintendent of public works, superintendent of public instruction, and attorney general, shall constitute a State board of education.

SEC. 8. The governor shall be president, and the superintendent of public instruction shall be secretary, of the board of education.

SEC. 9. The board of education shall succeed to all the powers and trusts of the president and directors of the literary fund of North Carolina, and shall have full power to legislate and make all needful rules and regulations in relation to

free public schools, and the educational fund of the State; but all acts, rules, and regulations of said board may be altered, amended, or repealed by the general assembly, and when so altered, amended, or repealed, they shall not be re-enacted by the board.

SEC. 10. The first session of the board of education shall be held at the capital of the State, within 15 days after the organization of the State government under this constitution; the time of future meeting may be determined by the board.

SEC. 11. A majority of the board shall constitute a quorum for the transaction of business.

SEC. 12. The contingent expenses of the board shall be provided for by the general assembly.

SEC. 13 The board of education shall elect trustees for the university, as follows: one trustee for each county in the State, whose term of office shall be eight years. The first meeting of the board shall be held within ten (10) days after their election, and at this and every subsequent meeting, ten trustees shall constitute a quorum. The trustees at their first meeting shall be divided, as equally as may be, into four classes. The seats of the first class shall be vacated at the expiration of two years; of the second class, at the expiration of four years; of the third class, at the expiration of six years; of the fourth class, at the expiration of eight years; so that one-fourth may be chosen every second year.

SEC. 14. The board of education and the president of the university shall be *ex officio* members of the board of trustees of the university; and shall, with three other trustees to be appointed by the board of trustees, constitute the executive committee of the trustees of the University of North Carolina, and shall be clothed with the powers delegated to the executive committee under the existing organization of the institution. The governor shall be *ex officio* president of the board of trustees and chairman of the executive committee of the university. The board of education shall provide for the more perfect organization of the board of trustees.

SEC. 15. All the privileges, rights, franchises, and endowments heretofore granted to, or conferred upon, the board of trustees of the University of North Carolina by the charter of 1789, or by any subsequent legislation, are hereby vested in the board of trustees authorized by this constitution for the perpetual benefit of the university.

SEC. 16. As soon as practicable after the adoption of this constitution, the general assembly shall establish and maintain, in connection with the university, a department of agriculture, of mechanics, of mining, and of normal instruction.

SEC. 17. The general assembly is hereby empowered to enact that every child of sufficient mental and physical ability shall attend the public schools during the period between the ages of 6 and 18 years, for a term of not less than 16 months, unless educated by other means.

SOUTH CAROLINA.

The new constitution of South Carolina, adopted by the constitutional convention in March, 1868, and ratified by the people April 14 to 16, 1868, provides for education in Article X:

ARTICLE X.—EDUCATION.

SECTION 1. The supervision of public instruction shall be vested in a State superintendent of education, who shall be elected by the qualified electors of the State, in such manner and at such time as the other State officers are elected; his powers, duties, term of office, and compensation shall be defined by the general assembly.

SEC. 2. There shall be elected, biennially, in each county, by the qualified electors thereof, one school commissioner, said commissioners to constitute a State board of education, of which the State superintendent shall, by virtue of

his office, be chairman; the powers, duties, and compensation of the members of said board shall be determined by law.

SEC. 3. The general assembly shall, as soon as practicable after the adoption of this constitution, provide for a liberal and uniform system of free public schools throughout the State, and shall also make provision for the division of the State into suitable school districts. There shall be kept open, at least six months in each year, one or more schools in each school district.

SEC. 4. It shall be the duty of the general assembly to provide for the compulsory attendance, at either public or private schools, of all children between the ages of six and sixteen years, not physically or mentally disabled, for a term equivalent to twenty-four months, at least: *Provided*, That no law to that effect shall be passed until a system of public schools has been thoroughly and completely organized and facilities afforded to all the inhabitants of the State for the free education of their children.

SEC. 5 The general assembly shall levy, at each regular session after the adoption of this constitution, an annual tax on all taxable property throughout the State for the support of public schools, which tax shall be collected at the same time and by the same agents as the general State levy, and shall be paid into the treasury of the State. There shall be assessed on all taxable polls in the State an annual tax of one dollar on each poll, the proceeds of which tax shall be applied solely to educational purposes: *Provided*, That no person shall ever be deprived of the right of suffrage for the non-payment of said tax. No other poll or capitation tax shall be levied in the State, nor shall the amount assessed on each poll exceed the limit given in this section. The school tax shall be distributed among the several school districts of the State in proportion to the respective number of pupils attending the public schools. No religious sect or sects shall have exclusive right to or control of any part of the school funds of the State, nor shall sectarian principles be taught in the public schools.

SEC. 6. Within five years after the first regular session of the general assembly, following the adoption of this constitution, it shall be the duty of the general assembly to provide for the establishment and support of a State normal school, which shall be open to all persons who may wish to become teachers.

SEC. 7. Educational institutions for the benefit of all the blind, deaf, and dumb, and such other benevolent institutions as the public good may require, shall be established and supported by the State, subject to such regulations as may be prescribed by law.

SEC. 8. Provisions shall be made by law, as soon as practicable, for the establishment and maintenance of a State reform school for juvenile offenders.

SEC. 9. The general assembly shall provide for the maintenance of the State university, and, as soon as practicable, provide for the establishment of an agricultural college, and shall appropriate the land given to this State for the support of such a college, by the act of Congress passed July second, one thousand eight hundred and sixty-two, or the money or scrip, as the case may be, arising from the sale of said lands, or any lands which may hereafter be given or appropriated for such purpose, for the support and maintenance of such college, and may make the same a branch of the State university, for instruction in agriculture, the mechanic arts, and the natural sciences connected therewith.

SEC. 10. All the public schools, colleges, and universities of this State, supported in whole or in part by the public funds, shall be free and open to all the children and youths of the State, without regard to race or color.

SEC. 11. The proceeds of all lands that have been or hereafter may be given by the United States to this State for educational purposes, and not otherwise appropriated by this State or the United States, and of all lands or other property given by individuals, or appropriated by the State for like purposes, and of all estates of deceased persons who have died without leaving a will or heir, shall be securely invested and sacredly preserved as a State school fund, and the annual interest and income of said fund, together with such other means as the general assembly may provide, shall be faithfully appropriated for the purpose of establishing and maintaining free public schools, and for no other purposes or uses whatever.

VIRGINIA.

The constitution of Virginia, framed by the convention which met in Richmond, December 3, 1867, has the following:

ARTICLE VIII.—EDUCATION.

SECTION 1. The general assembly shall elect, on joint ballot, within thirty days after its organization under this constitution, and every fourth year thereafter, a superintendent of public instruction. He shall have the general supervision of the public free-school interest of the State, and shall report to the general assembly for its consideration, within thirty days after his election, a uniform system of public free schools.

SEC. 2. There shall be a board of education, composed of the governor, superintendent of public instruction, and attorney general, which shall appoint, and have power to remove for cause and upon notice to the incumbents, subject to confirmation by the Senate, all county superintendents of free schools. This board shall have regulated by law the management and investment of all the school funds, and such supervision of schools of higher grade as the law shall provide.

SEC. 3. The general assembly shall provide by law, at its first session under this constitution, a uniform system of public free schools, and for its gradual, equal, and full introduction into all the counties of the State by the year 1876, or as much earlier as practicable.

SEC. 4. The general assembly shall have power, after a full introduction of the public free-school system, to make such laws as shall not permit parents and guardians to allow their children to grow up in ignorance and vagrancy.

SEC. 5. The general assembly shall establish, as soon as practicable, normal schools, and may establish agricultural schools and such grades of schools as shall be for the public good.

SEC. 6. The board of education shall provide for uniformity of text-books and the furnishing of school-houses with such apparatus and library as may be necessary, under such regulations as may be provided by law.

SEC. 7. The general assembly shall set apart, as a permanent and perpetual literary fund, the present literary funds of the State, the proceeds of all public lands donated by Congress for public-school purposes, of all escheated property, of all waste and appropriated lands, of all property accruing to the State by forfeiture, and all fines collected for offences committed against the State, and such other sums as the general assembly may appropriate.

SEC. 8. The general assembly shall apply the annual interest on the literary fund, any capitation or other special tax provided for by this constitution for public free-school purposes, and an annual tax upon the property of the State of not less than one mill nor more than five mills on the dollar, for the equal benefit of all the people of the State, the number of children between the ages of five and twenty-one years in each public free-school district being the basis of such division. Provision shall be made to supply children attending the public free schools with necessary text-books in cases where the parent or guardian is unable, by reason of poverty, to furnish them. Each county and public free-school district may raise additional sums by a tax on property for the support of public free schools. All unexpended sums of any one year in any public free-school district shall go into the general school fund for redivision the next year: *Provided*, That any tax authorized by this section to be raised by counties or school districts shall not exceed five mills on a dollar in any one year, and shall not be subject to a redivision as hereinbefore provided in this section.

SEC. 9. The general assembly shall have power to foster all higher grades of schools under its supervision, and to provide for such purposes a permanent educational fund.

SEC. 10. All grants and donations received by the general assembly for educational purposes shall be applied according to the terms prescribed by the donors.

CONSTITUTIONAL PROVISION RESPECTING EDUCATION.

The following propositions, slightly modified since their first publication in Special Circular No. 4, contain the main features of a system of public instruction which the people of every State, speaking through their constitutional convention, should, in the opinion of the Commissioner of Education, make obligatory on the legislature to provide:

1. The authority and duty of the legislature to establish, aid, support, and supervise schools of every grade, and all institutions and agencies of education, science, and the arts.

2. The security against diminution or diversion of all educational funds and benefactions.

3. The certainty of a minimum rate of taxation, increasing with the population, sufficient every year to secure the elementary instruction of all children within the State who shall apply, by teachers professionally trained, and in schools legally inspected and approved.

4. The distribution of all State appropriations derived from taxation or funds, on such conditions and in modes as will secure local taxation or individual contributions for the same purpose, a lively municipal or public interest in the expenditure of both sums, the constant co-operation of parents at home in realizing the work of the school, and the regular attendance of pupils.

5. A State board of education, having supervision of all educational institutions incorporated or aided by the State, and constituted in such way as to secure literary, scientific, and professional attainment and experience, freedom from denominational or party preponderance, sympathy with the wants of different sections and occupations, and independence of local or special influence.

6. A system of inspection, administered by the State board, intelligent, professional, frequent, and independent of local or institutional control, with the widest and fullest publicity of results.

7. State scholarships, securing free instruction in any higher institution incorporated or aided by the State, conditioned on fitness to enter and profit by the same, ascertained by open competitive examination.

8. A retiring fund, for teachers of public schools, made up of an annual allowance by the State, and an equal payment by those who register to secure its benefits, conditioned on prolonged service in the business of teaching.

9. An obligation on parents and guardians not to allow children to grow up in barbarism, ignorance, and vagrancy; and the exercise of the elective franchise, or of any public office, conditioned on the ability of the applicant to read understandingly the Constitution and the laws, and forfeited by any parent or guardian of children who neglects to secure the formal instruction of such children between the ages of 6 and 14 years, for at least eight months in the year, or to pay for their maintenance, if sent to a prison or reformatory, while minors.

PREVENTIVE AND REFORMATORY EDUCATION.

FROM our earliest connection with the administration and improvement of Public Schools in the States of Connecticut and Rhode Island, we have been convinced of the necessity of establishing and employing special institutions and agencies, of various kinds, to meet the educational deficiencies, and counteract the causes and tendencies to vice and crime among a large and increasing class of the population in cities and manufacturing villages. In a report to the Legislature of Rhode Island in 1845, the following suggestions were made in reference to the Supplementary Schools and Agencies required in the cities and large villages of that State.

"Evening Schools should be opened for apprentices, clerks, and other young persons, who have been hurried into active employment without a suitable elementary education. In these schools, those who have completed the ordinary course of school instruction, can devote themselves to such studies as are directly connected with their several trades or pursuits while those whose early education was entirely neglected, can supply, to some extent, such deficiencies. It is not beyond the legitimate scope of a system of public instruction, to provide for the instruction of adults, who, from any cause, in early life were deprived of the advantages of school attendance.

Libraries, and courses of familiar lectures, with practical illustrations, collections in natural history, and the natural sciences, a system of scientific exchanges between schools of the same, and of different towns,—these and other means of extending and improving the ordinary instruction of the school-room and of early life, ought to be provided, not only by individual enterprise and liberality, but by the public, and the authorities entrusted with the care and advancement of popular education.

One or more of that class of educational institutions known as "Reform Schools," "Schools of Industry," or "Schools for Juvenile Offenders," should receive such children, as defying the restraining influence of parental authority, and the discipline and regulations of the public schools or such as are abandoned by orphanage, or worse than orphanage, by parental neglect or example, to idle, vicious and pilfering habits, are found hanging about places of public resort, polluting the atmosphere by their profane and vulgar speech, alluring, to their own bad practices, children of the same, and other conditions of life, and originating or participating in every street brawl and low-bred riot. Such children cannot be safely gathered into the public schools; and if they are, their vagrant

habits are chafed by the restraints of school discipline. They soon become irregular, play truant, are punished and expelled, and from that time their course is almost uniformly downward, until on earth there is no lower point to reach.

Accustomed, as many such children have been from infancy, to sights and sounds of open and abandoned profligacy,—trained to an utter want of self-respect, and the decencies and proprieties of life, as exhibited in dress, person, manners and language,—strangers to those motives of self-improvement which spring from a sense of social moral and religious obligation, their regeneration involves the harmonious co-operation of earnest philanthropy, missionary enterprise, and sanctified wisdom. The districts of all our large cities, where this class of children are found, are the appropriate field of home missions, of unobtrusive personal effort and charity, and of systematized plans of local benevolence, embracing friendly intercourse with parents, an affectionate interest in the young, the gathering of the latter into week-day, infant, and primary schools, and schools where the use of the needle, and other forms of labor appropriate to the sex and age of the pupils can be given, the gathering of both old and young into the Sabbath schools and worshipping assemblies, the circulation of books and tracts, of other than a strictly religious character, the encouragement of cheap, innocent and humanizing games, sports and festivities, the obtaining employment for adults who may need it, and procuring situations as apprentices, clerks, &c., for such young persons as may be qualified by age, capacity and character. By individual efforts and the combined efforts of many, working in these and other ways, from year to year, these moral jungles can be broken up,—these infected districts can be purified,—these waste places of society can be reclaimed, and many abodes of penury, ignorance and vice can be converted by education economy and industry, into homes of comfort, peace and joy."

To enforce and illustrate these suggestions, the experience of other States and Countries in providing instruction for clerks, apprentices, and adults, as well as for orphan, vagrant, vicious, and criminal children, was set forth in lectures, "Educational Tracts," and School Journals.

In consequence of these lectures and publications, and the earnest efforts of many philanthropic men and women, a "Reform School for Juvenile offenders" has been established both in Connecticut and Rhode Island, and the other more important, although less obviously useful agencies of prevention, such as industrial schools, and small family asylums in the neighborhood of cities and villages, are receiving serious attention.

A selection from the publications above referred to, together with many new articles, having been published by the Editor, under the title of "*Reformatory Education*," we have concluded to issue in this Supplementary Number such articles as have not before appeared.

JOHN HENRY WICHERN AND THE ROUGH HOUSE

AT

HORN, NEAR HAMBURG.

JOHN HENRY WICHERN, whose name will ever be associated with one of the most interesting educational and reformatory movements of the age, as founder and superintendent of the ROUGH HOUSE, (*Rauhe Haus,*) near Hamburg, was born in that city on the 21st of April, 1808.* His father was a notary and sworn translator, and gave his son the advantages of the best education which Hamburg afforded. He attended the *Johanneum* and the academic gymnasium of his native city, and afterward, till 1830, pursued a course of theological study at Göttingen and Berlin. Soon after passing his examination in theology at Hamburg, he went practically to work, visiting the poor and the needy in the corners and the streets of the city, and undertaking the direction of a free Sunday school for poor children, in which he soon assembled four or five hundred scholars and about forty volunteer teachers. Wichern declined the propositions made him at this time to enter upon the duties of a clergyman, as his thoughts were already occupied in planning such an institution as he opened near Hamburg, in the *Rough House*, at Michelmas, 1833.

The Rough House, (*Rauhe Haus,*) was the name, by which a small property, on a lane leading out of the village of Horn, four miles from Hamburg was known, consisting of small thatched cottage, shadowed by a large chestnut tree, and two or three acres of ground partially cleared up, through which straggled a little brook. In the prosecution of a plan, suggested by his missionary labors among the poor of Hamburg, of establishing a House of Rescue for destitute, vagrant, and vicious children, not yet convicted by the courts of crime, Mr. Wichern, aided by a voluntary association of like minded men, and by a small donation of three hundred dollars, took possession of this rough cottage with his mother, and in a few weeks received into his family three boys of the worst description, and adopted them as his children. One by one, he added to their number from the same class until his family circle, with himself and mother, embraced fourteen persons—twelve of them, the least hopeful of the juvenile population of the city. And there under that thatched roof, with that unpromising ground, with the help of his devout mother, with a well spring of Christian charity in the hearts, and words of kindness on the lips of both, Mr. Wichern succeeded in inspiring those children with the attachments of a home—in cultivating filial affections, almost dormant—

* We are indebted for the principal facts of this Memoir to the *Conversations-Lexicon.*

in forming habits of profitable industry, and laying the foundations of a good moral character on which they subsequently built up a useful life. From these small beginnings, without the aid at any time of large governmental grants, and of but one large legacy [of $13,500,] the institution has expanded, until in 1854, the grounds included thirty-two acres, portions of which are tastefully laid out in walks and shrubbery, and all of which are highly cultivated; to the original Rough House have been added fourteen buildings of plain but substantial construction, scattered in a picturesque manner about the grounds, and the principles of Family Organization, Christian Training and Industrial occupation have been preserved and improved, until it has become the working model for a new order of preventive and reformatory agencies in every country of Europe.

Since 1840, as the foundation of asylums for destitute children has followed in Germany, France and England, Dr.* Wichern has aided various enterprises of a similar character. He had already united under the name of the Inner Mission almost all active efforts in Germany for the moral and religious improvement of the destitute and vicious, when chiefly through his instrumentality, the Central Committee for the Inner Mission, was appointed at the first Ecclesiastical Convention, (*die Kirchen-Tag*,) at Wittenberg, in Sept. 1848. Through this committee of which he was a member, Wichern gained a much wider field for his activity. At the annual meeting of the Kirchen-Tag, and on his travels in every part of Germany he aids by word and deed the establishment of societies and institutions for the promotion of education, and the care of the sick, poor and imprisoned.

Upon his return from a journey to England in 1851, the Prussian government employed him to visit the houses of correction, and prisons of the kingdom, and to attempt their improvement. Prevented by these active duties from literary exertions he has published but little. His work on "the Inner Mission of the German Evangelical Church" (Hamb. 1849,) presents his principles concerning free christian charity and its relations to the ecclesiastical and social questions of the day. Since 1844 he has published the "Flying Leaves of the Rough House," (Fliegende Blätter des Rauhen Hause,) in which are contained a portion of the addresses which he has made at the different ecclesiastical conventions.

The accompanying diagrams, copied from a number of the "Flying Leaves," exhibit the outward aspects of the Rough House, as they appeared to the Editor of this Journal in 1854,—and the article which follows, will present the principles on which it has been conducted.

* In 1851, he received from the University of Halle, the degree of Doctor of Philology.

REFORM SCHOOL, OR COLONIE AGRICOLE,

AT

METTRAY, NEAR TOURS, IN FRANCE.

The institution or colony of Mettray, four miles from Tours, was founded by M. Demetz and M. le Vicomte de Brétignères de Courteilles, both gentlemen of wealth and high social position, who, associating themselves with other philanthropists, founded in 1837 a society, whose object is thus expressed:

1. To exercise a benevolent superintendence over children of tender years, who have been acquitted of crimes in consequence of their youth, and which may be confided to their care by the State; to procure for these children, placed in an agricultural institution, a moral and religious education, as well as an elementary instruction; to teach them a trade; to accustom them to the healthy toils of agriculture, and to procure them situations at the expiration of their term, in the country, at the homes of artizans, or small farmers.

2. To watch over the conduct of these children, and to give them all the aid of their patronage as long as they shall need it, or for three years.

The founders of Mettray accepted the sublime doctrine of Christianity, which authorizes a belief in the possibility of regeneration, and permits not to despair of the most abandoned human being; and they have made religion the fundamental principle of their system. "On religion," writes De Tocqueville, one of its founders, "depends the future of all penitentiary reform."

The practice of religion, the love and habit of labor, the spirit of family association, the emulation of example, the cultivation of honor, the habitual obedience to law, and a self-imposed restraint on the use of liberty—these grand and simple ideas embrace all the reforming influence, all the moralizing power of Mettray. Placed here with a view to their restoration to society as freemen and productive laborers, they are here ingeniously indoctrinated with the spirit of the family, habituated to social duties, a self-regulated liberty, and to the constant occupation of their choice. No armed police, no walls, no bolts, no keys, honor alone preserves at once discipline and freedom. "Why," said a visitor, "do you not escape?" "Because there are no walls, and it would be disgraceful," replied the colonist of Mettray.

The details of organization, instruction, employment, and administration, and the results, economical and reformatory, of this interesting enterprise, will be found clearly set forth in the following report of a visit made by M. Ducpetiaux in 1849, and included in his Report to the Minister of Justice in Belgium.

WORKING AND RESULTS OF METTRAY FOR THIRTY-FOUR YEARS.

The following summary of the organization and results of M. Demetz's system and method of dealing with delinquent youths, at Mettray, is from Rev. Dr. Wines' Report on the International Penitentiary Congress of London, held July 3–13, 1872:

To describe Mettray in detail, in its organization, workings, and results, covering, as its history now does, a period of thirty-four years, would require a volume; whereas a glance is all that my limited space will allow. At the meeting of the Universal Alliance of Order and Civilization, held at Paris in the month of June, 1872, M. Demetz presented a paper under the title of "An Exposition of the System of Education employed at the Agricultural and Penitentiary Colony of Mettray, and of the House of Paternal Correction" (*maison paternelle*). This paper is in the nature of a report, which, as a matter of course, gives the latest as well as the most authentic information relating to this world-renowned establishment. Not only shall I not hesitate, but rather regard it as a duty, to supplement my own notes and recollections by the information afforded in this report, and in some other recent publications on the subject, notably those of Mr. Charles Sauvestre and Miss Florence Hill; and that without feeling obliged always to employ the *ipsissima verba* of those authors, or to incumber my pages with formal references or quotation marks. For a number of years the average population of Mettray has been not far from 700; at the time of my visit, August, 1872, it was 792. Of the 4,287 children received at Mettray since its foundation, 647 were illegitimate; 1,657 were orphans by the loss of one or both parents; 291 were foundlings; 595 had step-fathers or step-mothers; of 381 the parents were living in illicit union; of 889 the father, mother, brother, or sister had been in prison; and of 7 the father or mother had been sentenced to capital punishment. What a multitude of young immortals, almost without exception the children of poverty, misery, neglect, and crime; of evil surroundings and evil influences, whose name is legion! What a fearful catalogue of exposures! How few and faint the chances of victory in such a battle; how almost certain the issue of defeat and ruin, unless some helping hand, strong to deliver, should be stretched out to the rescue. It was the sight of these exposures, and the certainty of a disastrous issue in the greater number of cases, which caused M. Demetz to abandon a career that was opening to him the highest judicial honors of his country, and devote himself to the salvation of imperiled childhood and youth. He traversed Europe to find a model, and found it in the Rauhe Haus, near Hamburg, established six years before, by Mr., since Dr. Henr" Wichern. It was the separation of the children into groups, called families, and the making of farm-work their principal occupation, which most struck his imagination and won his judgment in the Rough House. He chose the family principle as the basis of his proposed establishment on a two-fold ground —one having reference to the officers, the other to the children. Division into families, he considers, makes superintendence more easy, direct, and kindly; more easy, because it extends over only a small number; more direct, because it brings responsibility home to one person; more kindly, because its tendency is to awaken in the head of the family, and his assistants, the sentiments of sympathy and affection. Upon the children themselves he regards its influence as no less beneficial. The authority exercised over them is paternal; they become attached to their house-father; and this mutual affection becomes a moral force of incalculable power. Then, again, this division into families (such is his mode of reasoning) facilitates the individual treatment of each child. Individualization is an indispensable element in reformatory treatment, which renders it, in the opinion of M. Demetz, a grave error to economize in the number of agents employed in the work. He holds that the family is the supreme of moral forces which act upon the human race, and that every man is a reflection of the influences in the midst of which he passed his earliest years. The power of example upon the young is omnipotent. Whence can the child, reared by irreligious, disorderly, vicious parents, draw those moral principles which are the safeguard of all? The family either kills virtue, or breathes into it the breath of life. The task proposed to himself by the founder of Mettray was to create a moral consti-

tution in the criminals who became his wards, and to substitute for the family which ruined, a family which will save them. He acknowledges that it is a fictitious family which he gives them, but claims that it has all the solicitude, all the tenderness even, of a real family. The chief takes the title of father of the family, and has all the devotion implied in that designation.

The advantages of this division into families show themselves more sensibly from day to day. M. Demetz thinks that disciplinary action and moral action have been, hitherto, too much confounded. A regiment may move at the word of command, a ship's crew at the sound of the boatswain's whistle; but recourse must be had to other agencies if our aim is to affect moral character. For this reason too many children must not be confided to the same person; and the agents must be multiplied, under penalty of simply *rearing* instead of *educating*. It is, so to speak, in single combat that we must wrestle with these young souls, if we would conquer their evil inclinations and kindle in them the sentiments of honor and virtue.

M. Demetz avers that he has taken for basis of the reformatory education of Mettray, the religious sentiment; for a bond of union, the family spirit; for order, military discipline—three elements, each strong in itself, but of immense power to hold man to duty, when combined and made to act in unison toward the same end.

The chief industry at Mettray is agriculture. The device adopted for the colony is, "To improve the earth by man, and man by the earth;" and that principle is carried out to the fullest extent. *To defend the soil, and to enrich it*, is the mission to which the colons of Mettray are called.

How well these brave youths have fulfilled the first part of this mission the following facts attest: All the colons who were from seventeen years of age to twenty, joined the army the moment the French soil was invaded by the Germans in the late war, to the number of one hundred and eighty, and fought with unsurpassed bravery. Many died on the field of battle; many others were wounded; numbers distinguished themselves by acts of special valor; four were decorated with the ribbon of the legion of honor, and nine with the military medal; and four received commissions as officers. Among those who received decorations, Mettray names with honorable pride one of her colons, aged nineteen years, an under-officer of engineers, who, during the siege of Metz, crossed the Prussian lines six times to obtain information, and report it to his general.

As regards the second part of their mission, as named above, almost the entire population of Mettray is engaged in agricultural labors during the months of spring, summer, and autumn. A vast domain, composed of a number of farms, is cultivated by them. To save time and fatigue in going to and from work, the colons are, to some extent, distributed in different localities. The main body is at Mettray, but there are two outlying establishments, to which the older boys are drafted, as their good conduct and trustworthiness merit such a distinction, for here they are under much less restraint, and live, in all respects, more like ordinary hired laborers on a farm. From one of these establishments the boys come in and spend Sunday with the main body of the colons; but from the other only on extraordinary occasions. These outlying posts form a sort of intermediate establishment, similar to that at Lusk, under the Crofton convict system, and serve as a stage of provisional or preparatory liberty.

But though the tilling of the land is the chief employment at Mettray, and is undoubtedly better than any other for moral training, yet industrial occupation, at a variety of trades, is also provided; but these trades are all such as are required for the production of implements either for farm-work or for articles to meet other needs of the establishment. Besides the shops for the manufacture of carts, plows, harrows, rakes, &c., there are carpenters, masons, millers, tailors, sabot-makers, painters, glaziers, tin-workers, &c.; for the colony is almost wholly self-supplied. But all the colons, who work at these various handicrafts in the winter and such other times as may be necessary, also labor in the fields in summer. Thus they become master of two industries, and can be employed alternately as wheelwrights and farm hands, a fact which makes them extremely serviceable, and causes them to be much sought after by the neighboring farmers.

As I have already said, there were seven hundred and ninety-two boys at Mettray at the date of my visit. They are divided into households of fifty, each

under the care of a superintendent, called the chief or head of the family (*chef de famille*), and an assistant who has the title of the eldest son (*fils aîné*). Thus are the ties of social affection re-established by a kind of adoption with a moral force that nothing ever destroys. These ties are so powerful, the attachment felt by the former colons of Mettray is so strong, that they return with joy to recount their successes in life. Every Sunday, those who have found employment on the neighboring farms, come to pass the day of rest at the old home, and to take part in the exercises of their comrades. I found things at Mettray precisely as prescribed by Mr. Sauvestre, and therefore gladly avail myself of some sentences taken from his account of the "System of Education." He remarks:

"I will now try to give an idea of the mode of education adopted at Mettray, and show the ingenious means and delicate precautions by which the hearts of its youthful inhabitants are touched and softened, and their ill-feeling, craft, and perverse instincts, which before menaced society, are converted into salutary and friendly forces. I have spoken of my arrival at the colony, across parks and gardens, and how I found myself in the middle of the square without having encountered a single barrier. I came again the next day, about the same time; it was during the play-hour, and the children were amusing themselves before dispersing to the workshops. There were no walls, nor ditches, nor inclosures of any sort, nor even any guards. The games were all in full swing, when suddenly a bugle sounded; at once play was stopped, and at another bugle-call the children divided themselves into companies, according to their work. Then the band began a joyous strain, and the different groups in military style marched past the heads of families, led by their foremen. Here are agricultural laborers, gardeners, wheelwrights, millers, shoemakers; and others on their way to the school. When all had filed past, the musicians hastened to put away their instruments and join their several gangs. They go to their work as to a fête, with music to begin the day and enliven their departure; and come rain or sunshine, they bear it cheerfully and joyfully; everything is done that can make duty attractive and induce a constant habit of performing it. The children are not pushed forward with rudeness; great care is taken not to bruise these poor young hearts, already frozen by neglect or withered by vice before they knew anything of life; they are carefully tended, and led on by degrees to goodness with gentleness and trust. It is considered a great privilege to be in the band, and one only earned by hard work and good conduct."

The heart first, the physical powers next, and then the intellect; this is the order at Mettray.

If the colons of Mettray are the object of a constant solicitude while they remain at the colony, they are scarcely less so after they have left it. M. Demetz holds that there is no good penitentiary system without patronage, since the good moral principles which may have been implanted by the discipline of the prison, still weak and wavering, need some extraneous support to guard against the danger of a fresh fall. He considers that it is the same with the sicknesses of the soul as with those of the body, where the moment of convalescence is the most critical of all, and requires the greatest care. On this principle, the patronage of Mettray is kept up not only during three years, as is the custom in other similar institutions in France, but its duration has no limit; it is, in effect, a real adoption. Provision is made against whatever might be of a nature to compromise the future of the youths who have been discharged from the colony. Thus they need have no fear as regards want of employment, in consequence of which the workman who has no resource but the product of his labor is too often exposed to all the suggestions of want and misery. Whenever the liberated colons are without work, they return to Mettray, where they know they are ever welcome, on the sole condition that they work with energy; for M. Demetz regards it as of the last importance that they preserve those industrious habits which they formed at the colony. They are not permitted to leave until a new place has been found for them. So, also, when they are sick, they are received into the infirmary of the colony. Nor is it requisite to such admission that the ex-colon be so sick as to make it necessary that he should keep his bed; it is enough that he be unable to devote himself steadily to work. M. Demetz is of the opinion that there are indispositions which compromise the future of the workman more than a grave disease. In such cases, the workshop is closed against him because he is not well enough to labor, and the hospital refuses him

admission because he is not sick enough to be nursed; but Mettray willingly opens its gate and extends to him the needed relief.

Upon the whole, after the widest and most careful inspection which two days would permit me to make, I have no hesitation in saying that Mettray appeared to me the most perfect, the most complete, the most thoroughly wrought out, and the most effectively applied system of reformatory discipline that had ever fallen under my notice. The late eminent recorder of Birmingham, England—Matthew Davenport Hill—whose opportunities of observation were far larger than mine, likened Mettray to a great and beautiful work of nature, rather than to any production of man. Nor to one who has been there and seen the wonderful creation will this comparison seem much, if at all, exaggerated. The resemblance is found both in its gradual development and in the discovery of fresh perfections the more closely it is examined. Everything about the establishment, whether in the labor, the discipline, the instruction, or the recreations—the farm, the workshop, the school, the church, the play-ground, the dormitory, the infirmary—all, all, without exception, seemed to converge to one point, and to have been made to yield their tribute to the great work in hand—the rescue and salvation of these young criminals, their restoration to society, with the power and the will to pursue a career of honorable, though, perchance, quiet and unheralded usefulness. The genius of M. Demetz has shown itself equal to every exigency, every emergency of his work; and in its power of originating expedients to re awaken, almost to create virtue, though, being human, it must have a limit, it certainly has not yet reached that limit; for it is still teeming with contrivances to the same beneficent and god-like end. *Facile princeps* among reformatory men is the position readily yielded to him by the whole body of his fellow-workers. Let the laurel be worn by him whose merit has won it.

And what has been the result of this great work? M. Bérenger de la Drôme, in his day the highest authority in France on penitentiary matters, says that, prior to the founding of Mettray, the proportion of relapses among juvenile criminals was 75 per cent. What is it among the *élèves* of Mettray? Not more than 5 per cent. at the outside. Well does Mr. Sauvestre, in view of this state of things, exclaim, "Is not Mettray a living witness against the old doctrine of repression? What would these children have become, if sent, as had previously been the custom, to the central prisons, those correctional establishments whence the inmates often go out worse than they came in?" The founder of Mettray has substituted education for punishment; to what saving effect may be seen even in the very imperfect delineation which has just been given. What precious fruits of the same kind might not our prisons for adults show, if education—meaning by that term not simply scholastic instruction, but a complete system of industrial, mental, and moral training—were *combined* with punishment, and reformation everywhere made, as at Mettray, the real and supreme aim of the treatment!

Normal School for Sub-Officers of Reformatories.

After completing my observations at Mettray, I said to M. Demetz, "You have created the best reformatory in the world." Promptly, and with a beautiful modesty, he replied, "It is because I have had the best assistants in the world." The answer was no doubt true, but not the whole truth; for the helpers of M. Demetz have been his own creation, as well as every other part of the establishment. This leads me to speak, though it must be all too briefly, of a most interesting department of the colony, its preparatory school (*école préparatoire*), as it is called. This right arm of Mettray was created even before the colony itself. After the original buildings had been completed, M. Demetz, impressed with the just idea that the task of changing bad boys into good ones was not one to be committed to the first comers, spent an entire year, as he informed me, aided by his devoted colleague, the Count de Courteilles, in training some twenty young men to be associated with them as assistants in their work. This school, enlarged in its curriculum and its number of pupils, and embracing a three years' course of study and training, has been kept up ever since. It is a regular normal school, specially designed for Mettray, but supplying assistants to other similar establishments. So essential does M. Demetz consider this school

to the complete success of his work, that he has been often heard to say that if it were closed, the colony would be destroyed. It is through it that he obtains those devoted and efficient sub-officers, for whom Mettray has ever been distinguished; and through it, especially, he secures that unity of sentiment and of action, so indispensable in his great work of moral transformation, whereby a desolate and barren wilderness is made to rejoice and blossom as the rose. How devoted his helpers are to his person and his work will appear from two simple facts which may be told in few words. M. Demetz had secured for one of his agents a place where the work was lighter and the pay larger, and was himself accompanying the young man to introduce him to his new employer. While on the way, overcome by a sentiment of longing regret, he said: "M. Demetz, it is *impossible* for me to leave Mettray;" and despite all persuasions, back he went to his smaller remuneration and his harder, rougher work. The other fact is this: During the late Franco-German war, the live stock of Mettray—cattle, pigs, and horses—had been taken by the enemy; the revenues of the colony were in great measure cut off; and half the members of the staff had felt it a duty to give themselves to the military service of the country. The half who remained, after consulting together, went in a body to M. Demetz, and said: "Sir, we know your embarrassments, and will gladly do double work and accept half pay till the state of things shall improve." M. Demetz thinks, and rightly no doubt, that such devotion could be secured only through the *école préparatoire*, and that mere chance employés would be incapable of such self-sacrifice. Mr. Hill, after a visit to Mettray in its earlier years, gives his impression of the agents in this strong language: "The founders have breathed their own earnest benevolence into the hearts of their coadjutors. Seldom have I felt so deeply interested as in the hours I spent with these amiable and intelligent young men. Their devotion to their employment, their perfect knowledge of all the principles on which the institution is founded and of the best means for carrying these principles into effects, their enthusiastic attachment to the generous men to whom France and the world owe this noble establishment, the kindness evinced in their demeanor toward their wards, and the grateful spirit in which their notice of these poor lads was received, left me no room to doubt that I was among realities, not surrounded by mere shows and forms." Every recent visitor at Mettray will agree that the venerable recorder of Birmingham has as truly described the agents of to-day as he doubtless did those of twenty-five years ago.

I am unable to state what proportion of the current expenses of the colony is met by the labor of the colons; certainly not the whole, as at the reform school at Ruysselede, Belgium. M. Demetz says that some persons allege that *Mettray is too dear*. To this he replies, first, that Mettray does a great deal of good; and, secondly, that, in the matter of economy in charity, there are cheap purchases that ruin, as there are costly ones which enrich. It is the unusually large proportion of agents which has made the cost at Mettray high, as compared with other French reformatories; but it is to that also that the large percentage of reformations is chiefly due. The motto of M. Demetz on this subject is, "Reform as cheaply as you can, but *reform*."

Maison Paternelle—House of Paternal Correction.

On the same premises as the colony, but in no way connected with it, M. Demetz has organized an institution as novel in its plan as it is beneficent in its scope and action. This he calls a house of paternal correction (*maison paternelle*). An unhappy father, who foresaw nothing but ruin for his son, one day said to M. Demetz: "You have created an admirable institution for rescuing from vice the children of the poor; can you do nothing to save those of the rich?" Instantly his fertile mind conceived the idea of the *maison paternelle*. This is, in fact, a college for the reception and treatment of those sons of the upper and wealthier classes, with whom, because of their idleness or insubordination, the ordinary appliances of college discipline can accomplish nothing. Before M. Demetz founded his institution, which might be named a college for insubordinates, expulsion from the ordinary college was almost the only severe measure that could be employed. But so far from being a terror, it was often welcomed by the idle youth as a relief from what was felt by him as an intolerable burden. When one of these youths was reminded by a professor that, if expelled from

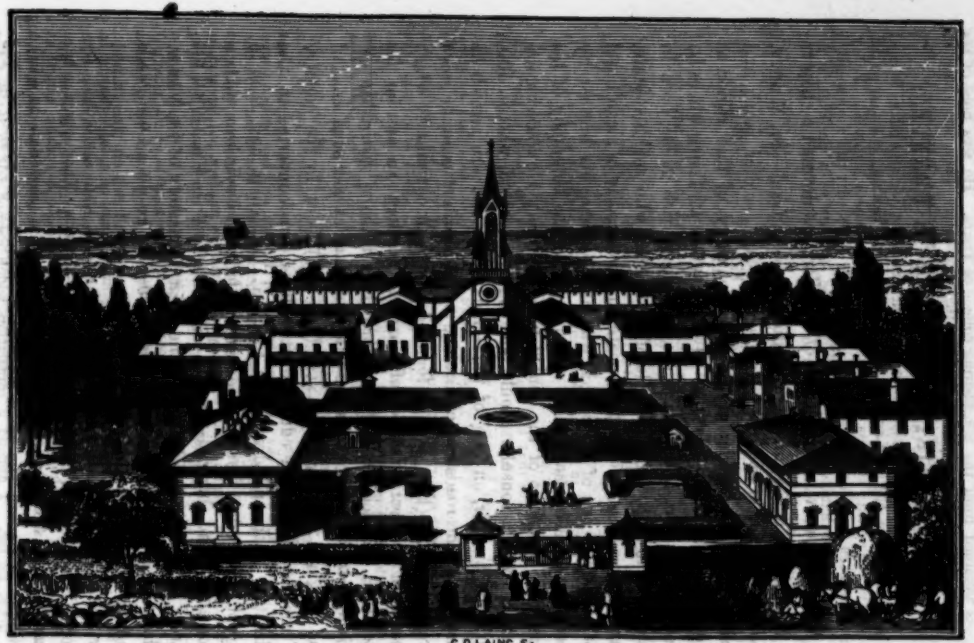
one college, he could be received into no other in France, his prompt reply was, "So much the better; I shall then have a vacation without end." The system employed in the *maison paternelle* is that of absolute isolation, each student having two cells—one for study, the other for sleep—with a small exercise-yard adjacent. After being placed in this establishment, he continues his lessons the same as at the college from which he has been temporarily removed, under competent professors obtained from the neighboring college of Tours. He sees none of his fellows, and feels no evil influence from their presence. Thus, left wholly to his own reflections, he retires within himself, and, generally, from one to two months is found a sufficient time to subdue his spirit, to change his habits, and to restore him to the institution from which he came, the joy and pride, instead of being, as before, the grief and shame of his family. Nothing is found so efficacious in conquering idleness as the discipline of the *maison paternelle*. Labor, which has been an object of aversion, becomes there a necessity and a consolation to such a degree that books are taken from the students as a punishment for negligence, and the want of occupation so weighs upon them that they soon beg to have them restored. Their studies are thus pursued without interruption, and with greater regularity, because free from all distractions, than under the ordinary conditions of scholastic life.

On the arrival of a pupil M. Demetz exhorts him to a quiet and obedient behavior, assuring him that he has no quarrel with his person, but only with his faults. He says to him: "Your god-father has answered for you before God; I answer for you to your family; show yourself docile, and you will have another friend to love you; resist, and you will be subdued."

The youth knows perfectly that his family has given all its authority into the hands of M. Demetz, and that if, after the first trial, he again fails in duty, he will be brought back to the *maison paternelle* and subjected to a discipline far more rigorous than before. As the feebleness of the parent is too often the cause of the evil to be cured in his son, M. Demetz says that as soon as the latter is convinced that he can no longer count upon impunity, he performs with promptness and alacrity every duty required of him. It is at the moment when the college vacation begins that the discipline of the *maison paternelle* is most efficacious. When a pupil has been idle through the year, M. Demetz says to him on his arrival, "You have rested while your comrades worked; it is but just that you should work while they rest." More logical than one would suppose, the youth is apt to be strongly impressed by this view, and generally goes to work at once, with ardor, to make up for lost time. M. Demetz promises him that if he applies himself diligently to his studies, he will grant him some days with his family before his vacation ends and he is sent back to resume his place with his fellow-students at college. Fear on the one side, and filial love on the other, cause the inmates of the *maison paternelle* to return to their institutions animated, for the most part, with better sentiments and higher purposes.

For eighteen years the *maison paternelle* has been doing the special work for which it was created. During that time more than nine hundred youths have experienced the wholesome pressure of its discipline, and perhaps—for it has long been well known to the young collegians of France, and has been a terror to the lazy and the vicious—a still greater number have felt the silent influence of its deterrent power. Of the nine hundred who have actually been within its chastening grasp, stern it may be, yet wisely loving, a number, not greater in proportion to the whole, have been returned a second time; a very few have thrice made proof of its friendly severity. But the mass have been restored to a right mind and a right conduct by a few weeks or a few months of its paternal discipline; and the remainder, with here and there an exception, after a second or third experience.

Some sentences were found written on the bottom board of a table-drawer in the room of one of the inmates of the *maison paternelle*, addressed to the person who should succeed him in the occupancy of the room. They appear to have been penned by one who had shown himself rebellious, to a certain extent at least; but they so clearly reveal the good effect of the discipline, even upon a stubborn youth, that I begged a copy of M. Demetz, who kindly caused one to be made for me. I append a translation, which cannot fail to interest the reader.



C.O.LAING.Sc

AGRICULTURAL COLONY AT METTRAY.

EARLY CHRISTIAN SCHOOLS IN FRANCE.

INTRODUCTION.

MONTALEMBERT, in *The Monks of the West*, has devoted a chapter to the 'Monastic Precursors,' including those in Gaul—ST. MARTIN, (born in Pannonia, in Lower Hungary, in 416), soldier, monk, and bishop, and the founder of the first monastery of that region at Ligugé, and subsequently that of Marmoutier at Tours, where he died in the year 400; SULPICIUS SEVERUS, a rich noble, born in Aquitaine in 363, and a disciple of St. Martin, who sold his estate, gave up his profession of advocate, and resided in a mean hovel (belonging to one of his slaves who had become his brother by accepting the Christian faith), where he wrote the biography of his master, in extension of the cenobistic institution; HONORATUS, descended from a consular family, and highly educated, who, in 400, with his brother, on one of the islands, rocky and arid, which lie just out of the roadstead of Toulon, in the Mediterranean, between Frejus and Nice (then Lerins), founded a religious community which became a celebrated school of Christian theology, an asylum for literature and science, and the normal or training institution of missionaries and bishops for the whole of Gaul, as well as of Ireland and England; JOHN CASSIANUS, (350–447), born in the country of the Scythians, and educated at Athens, was converted to the Christian faith, and dwelt as a monk at Bethlehem and then in Egypt, repaired to Constantinople to confer with Crysostom, and to Rome to plead his cause with Pope Innocent I., and closed his career by founding at Marseilles the great monastery of St. Victor, which shortly reckoned five thousand monks within its own walls and in houses erected in its neighborhood, and which was ruined by the Saracens in the ninth century, rebuilt and dedicated by Pope Benedict IX. in 1043; ST. GERMAIN, of Auxerre, (where he was born in 380, made bishop in 418, died at Ravenna in 448), founder of one of the most celebrated Abbeys of France in his Episcopal city; REOMAUS (son of Senator of Dijon) who built about the year 450, upon the confines of Eduens and Lingons, the

first abbey in Burgundy, since known as Moutier-St.-Jean; and still earlier, ROMAINS and LUPICIUS, the founders of monasteries in and beyond the Jura. All of these institutions ultimately accepted the rule of Columbanus and still later of St. Benedict.

ST. COLUMBANUS—MONASTERY OF LUXEUIL.*

COLUMBANUS, the missionary and modifier of monastic life, was born in the province of Leinster, Ireland, about the year 560, resided for a time under the instructions of the Abbot Comgall, at Bangor in Wales, and at the age of thirty, with twelve companions, crossed the channel to preach the gospel in Gaul, and plant religious houses. His first residence was at Annegray, now a hamlet of the commune Faucogney (Haute Saône), which he soon left for Luxeuil, the site of a strong Roman castle and baths, on the confines of Austrasia and Burgundy, at the foot of the Vosges. This district had been laid waste by the northern invaders, and especially by Attila, and became, under the rule of Columbanus, a great monastic metropolis. Before his time, among the hills of Jura, Romain, a native of Sequania, trained in the religious house of Ainay, near Lyons, had founded the monastery of Condat; and in its neighborhood, near the present village of St. Lupicius (called after a brother of Romain), sprung up the colony of Lauconne, and a convent (the site of which is occupied by the church of *St. Romain de Roche*), over which a sister of the two abbots (Romain and Lupicius) presided. These religious houses were famed for the austerities of the rule which they observed, but their fame was eclipsed by the zeal and labors of the new monastery of Luxeuil.

Disciples collected abundantly round the Irish colonizer. It could count several hundred of them in the three monasteries which he had built in succession, and which he himself governed. The noble Franks and Burgundians, overawed by the sight of these great creations of work and prayer, brought their sons to him, lavished gifts upon him, and often came to ask him to cut their long hair, the sign of nobility and freedom, and admit them into the ranks of his army. Labor and prayer attained here to such proportions that the founder could organize that perpetual service called *Laus perennis*, which already existed at Agaune, on the other side of the Jura, where, night and day, the voices of monks, 'unwearied as those of angels,' arose to celebrate the praises of God in an unending song.

* Compiled from Montalembert's '*Monks of the West.* St. Columbanus;' and Guizot's Civilization.

Under the rule of Columbanus, all, rich and poor, weak and strong were bound to some form of labor. The works of construction and agriculture—ploughing, mowing, reaping, thrashing, cutting and gathering wood, according to the season, were constantly going on. One article ordained the monk to go to rest so fatigued that he should fall asleep on the way, and to get up before he has slept sufficiently. It was at the cost of these excessive and constant labors that marshes were reclaimed, forests were felled, immense structures for residences, worship, and industrial purposes were erected, and the work of education and civilization was carried on by the monastic institution.

His firmness and inflexibility brought him into collision with Queen Brunehault and his grandson, who drove him from his monastery, which he left only to preach christianity in eastern Helvetia, where one of his assistants (Gall) remained to found the celebrated abbey which bore his name, while he pushed on still further into Italy, where he labored with his own hands at the advanced age of 60, in a retired gorge of the Apennines, between Genoa and Milan, in building the Abbey of Bobbio, which was long the light of northern Italy. His last days were past in fasting and prayer, in a chapel which he fitted up in a rocky cavern on the opposite shore of Trebbia, where he died in 615. His rule of monastic life consists of ten chapters, which treat of obedience, absolute and passive; silence, perpetual, except for useful and necessary causes; fasting as a daily exercise, and food of the simplest kind, without wine; frequent prayer and psalmody of the choir; poverty, humility, chastity, prudence, mortification, and the penitentiary or code of severities to the extent of corporal beating for monastic irregularities—was more severe and less distinct than that of Benedict, by which it was replaced within a century even in the institutions which he himself founded. But such was the attraction of his preaching and presence, and such the wisdom of his plans as adapted to his age and the people, that his institution at at Luxeuil became the type of many others founded by his immediate disciples. Such was *Dissentis*, founded by Sigisbert in the solitude of the Alps; *St. Gall*, near Lake Constance; *Lure*, of which the abbot, eleven centuries afterwards, was reckoned a prince of the holy Roman Empire: *St. Paul*, of Besançon; *Romain-Moutier*, in the passes of the Jura; *Bèze*, between the Saône and the Tille; *St. Ursicnius* and *St. Germain*, at Grandval; *Fontenelle*, which, under the name of St. Vandrille, occupied an important place in the ecclesiastical history of France and Normandy;

Jumiéges, for centuries the noblest ornament of Normandy; *Jouarre Reuil*, and *Rebias*, on the Marne; *Faremoutier* and *Moutier-la-Celle*, near Troyes; *Hautvilliers* and *Moutier-en-Der*, *St. Salaberga*, at Laon; *Leuconaüs*, at the mouth of the Somme, and *Centule*, further up that river; *Sithiu*, better known as *St. Bertin*, in Belgium, or *Remiremont*, the first of the double monasteries. These, and many similar institutions, founded by Columbanus and his Irish companions, became the fountain heads of the new civilization—at once the sanctuaries of the devout, the refuges of the weak, and the training schools of the teachers, preachers, and skilled workers of an age of ignorance, upbreak, and transition. In reference to his and their work, Montalembert says in his *Monks of the West:*

Inspired by the magnitude of the designs of this great master-builder, pervaded by the vigorous life which flowed from him, like him self-willed, dauntless, and unwearied, they gave to the monastic spirit the most powerful, rapid, and active impulse which it had yet received in the west. They extended it especially over those regions where that Franco-Germanic race, which hid in its skirts the future life of Christian civilization, was laboriously forming itself. By their means the genius and memory of Columbanus hover over the whole of the seventh century, to pass away into the more permanent effulgence of the Institute of St. Benedict.

In reference to the supremacy obtained by the rule and name of the Italian monk, the same historian observes:

The cause which produced in Western Christendom the supremacy of St. Benedict's institute over that of his illustrious rival, was most likely the same which made the Rule of St. Basil to prevail over all the other monastic Rules of the East—namely, its moderation, its prudence, and the more liberal spirit of its government. When the two legislatures of Monte Cassino and of Luxeuil met together, it must have been manifest that the latter exceeded the natural strength of man, in its regulations relating to prayer, to food, and to penal discipline, and, above all, in its mode of government. St. Benedict had conquered by the strength of practical sense, which in the end always wins the day.

One of those great rivers, which, like the Moselle or the Saone, have their source near Luxeuil itself, offers a meet symbol of the fate which awaited the work of St. Columbanus. We see it first spring up, obscure and unknown, from the foot of the hills; we see it then increase, extend, grow into a broad and fertilizing current, watering and flowing through vast and numerous provinces. We expect it to continue indefinitely its independent and beneficent course. But, vain delusion! Lo, another stream comes pouring onward from the other extremity of the horizon, to attract and to absorb its rival, to draw it along, to swallow up even its name, and, replenishing its own strength and life by these captive waters, to pursue alone and victorious its majestic course towards the ocean. Thus did the current of Columbanus's triumphant institution sink into the forgotten tributary of that great Benedictine stream, which henceforward flowed forth alone to cover Gaul and all the West with its regenerating tide.

ST. COLUMBA—MONASTERY OF IONA.

COLUMBA, the apostle of the new faith in that portion of Great Britain which received the name of Scotia (Scotland) from the Irish colonists who took with them the name from Ireland, and of Caledonia, the home of the indomitable Picts, was born at Gartan, in one of the wildest districts of the present county of Donegal, in 521. His father was descended from 'the great Niall, who was supreme monarch of all Ireland from 379 to 405,' and his mother belonged to a reigning family in Leinster, one of the four subordinate kingdoms of the island. The future saint was educated in the school of Clanard, which at one time numbered 3,000 pupils, under Abbot Firinian. According to his historian, he was the founder of several religious houses and schools in his native province, and became involved in disputes with ecclesiastical and royal authorities, before he was self-exiled to the stormy Hebrides; with twelve companions, at the age of forty-two, Columba landed upon a desert island situated on the north of the opening of that series of gulfs and lakes which, extending to the northeast, separated the still heathen Picts from the district occupied by the Irish sects. To their island was given the name of I-Colm-Kill, and which is better known under that of Iona. Here was erected, thirteen centuries ago, the first rude structure of that great monastic institution, whose ruins alone now attracts the curiosity of travelers from widely separated countries.* On the double basis of manual and intellectual labor the new insular community was trained to a life of austerity and fervor, before the members went out on their mission of evangelization into the far off as well as neighboring districts of Scotia and Caledonia, and the Northern Picts. In his preaching and instructions the founder incorporated the lyric element, which from that time was identified with ecclesiastical life. He died in 597, leaving to his disciples not a new written rule, but a spirit of prayer, praise, and work, of union and of discipline, which proved a bond to maintain in one great body, for several centuries, not only the monks of Iona, but of the numerous communities which had gathered round them, and which were called the order of Fair Company, and still longer the Family of Columb-Kill. Of them, the Venerable Bede, writing one hundred years after the death of Columba, says: 'It is undeniable that he left successors illustrious by the purity of their life, their great love of God, and their zeal for the monastic order.' His personal influence was felt quite as strongly in Ireland for two centuries as in Scotland.

The great monasteries of Old Melrose (the cradle of this celebrated Cistercian Abbey, whose ruins have been reconsecrated in the poetry of Walter Scott), Abercorn, Tynningham, and Caldingham, between the Forth and the Tweed, are the offsprings of Iona, although not in direct subordination to its authority.

* 'We were now treading,' said, in the eighteenth century, Dr. Samuel Johnson, who was the first to recall the attention of the British public to this profaned sanctuary—'we were now treading that illustrious island which was once the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion. To abstract the mind from all local emotion would be impossible, if it were endeavored, and would be foolish, if it were possible. Whatever withdraws us from the power of our senses, whatever makes the past, the distant, or the future predominate over the present, advances us in the dignity of thinking beings. Far from me, and from my friends, be such frigid philosophy as may conduct us indifferent and unmoved over any ground which has been dignified by wisdom, bravery, or virtue. That man is little to be envied whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona?'

TEACHING ORDERS OF THE CATHOLIC CHURCH.

INTRODUCTION—THE RELIGIOUS ORDERS.*

The religious orders of the Catholic Church are generally grouped into four great divisions—the Monks, ranging from the fourth down to the thirteenth century; the Canons Regular, who follow the rule of Saint Augustine; the Friars, comprising nearly all the orders founded from the thirteenth to the sixteenth century; and the Clerks Regular, such as the Jesuits, Barnabites, Clerks of Somascha, Theatins, and others instituted in the sixteenth and seventeenth centuries. The Lazarists, or Fathers of the Mission, the Oratorians (Latin and French), the Eudistes, and the Sulpiciens, are, strictly speaking, not religious orders, but secular priests living in community, and following a certain rule.

I. In the group of Monks (originally μοναχός, solitary) we have the order of St. Basil (Archbishop of Cæsarea, born 329, and died 379), founded by him in Cappadocia, in Asia Minor, about the year 362. His rule has already been described.

The Benedictine order, founded by St. Benedict, in Italy, in 529, and from their habit (a loose gown of black stuff reaching down to their heels, with a cowl or hood of the same, and a scapular), sometimes called the black monks. The famous rule of this order has been already described. In the deviations from this rule, and the efforts to bring its avowed followers back, and beyond its original requirements, grew up various offshoots—the Cluniacs, Calmaldoli, Carthusians, Cistercians, Maurists, and others.

The Cluniacs was founded in 927, by Saint Odo, Abbot of Clunie, in the province of Burgundy, under whose efforts to increase the austerity of its members, several new houses were provided, which, with several of the ancient monasteries, were taken directly under the protection of the Pope, and made independent of the bishop. This offshoot of the Benedictine order was introduced into England in 1077, where it had twenty-seven priories and cells.

The Calmaldoli, uniting the cenobitic and eremetical life, and modifying the rule of St. Benedict by additional austerities, was

* Murphy's *Terra Incognita*. Chapter xxiv. The Ancient Religious Orders.

founded by Romuald, Abbot of Calmaldoli, near Arezzo, in Tuscany, in 1009.

The order of Vallis Umbrosa, founded in the diocese of Fiesoli, in Tuscany, by Abbot John Gualbert, in 1070, followed the Benedictine rule with new austerities.

The Carthusians were founded by Saint Bruno, in the desert of Chartreuse, ten miles from Grenoble, in 1085—the most austere of all the religious orders—the entire time being consecrated to fasting, silence, solitude, and prayer. It was confirmed by Alexander III. in 1164, and introduced into England in 1181—the Charter House (*Chartreuse*) school in London was formerly a monastery of this order.

The Cistercians, or Bernadines, was founded by Robut, Abbot of Molesme, in the forest of Cistercium, in the diocese of Chalons, about fifteen miles from Dijon, in 1098. It was greatly extended by the third abbot (Stephen Harding, an Englishman of high family and large estate), who gave to it the constitution of St. Benedict, the rule called Charitatis Chartæ, which was confirmed by Urban II. in 1107. In 1113 this house received as a novice Bernard, who afterwards became illustrious as the Abbot of Clairvaux. He was joined by thirty noblemen, including his four brothers. The most austere modification of this order was effected in the monastery of Le Trappe, founded by Rotrou, Comte du Perche, in 1142, on the confines of Normandy. This change was effected by John le Bouthillier de Rance, in 1664. These monks observe perpetual silence, never correspond with their friends, or notice visitors.

The order of Fontevrault was founded in 1099, by Robert of Arbrissel, at Poitou. It was composed of monks and nuns in separate houses, and was governed by an abbess-in-chief, who nominated the abbots of the houses of men. The first abbess was a near relative of the Duke of Brittany, and among her successors were fourteen princesses of the royal family of Bourbon. It was taken under the special protection of the Holy See in 1106.

The order of Grandmont was founded in 1120, in a deserted neighborhood of Limoges—the rule being made up of passages from the gospels, as the origin of all monastic rules, which prescribe strict poverty, obedience, and rigorous fasting.

The Celestines, founded at Mount Magella, near Perugia, by Peter Celestine (afterwards Pope), in 1274, observe the Benedictine habit, and rule in its primitive austerity.

II. The Canons Regular (from the Latin *regula*) live in community, take vows, follow the rule of St. Augustine, but with a discipline less severe than that of the monks. They wear a long black cassock and a white rochet, and over that a black cloak and hood. They wear their beards, and caps on their heads. There are communities of women of this institute called canonesses. In this group are included;

The Premonstratensians, founded by Norbert in the valley of Premontré, in the forest of Coucy, in the department of Asine, in 1121. They follow the rule of St. Augustine, and wear a white cassock and rochet, a long white cloak and white cap. They were called White Canons in England, where they were introduced in 1140.

The Gilbertines, founded by Gilbert at Sempringham in Lincolnshire, in 1150, for both sexes. The nuns followed the rule of St. Benedict; and the monks of the Canons Regular of St. Augustine. The founder had always at table a dish (called the plate of the Lord Jesus) on which he put the best of whatever was served up, for the poor.

The Hospitalers, or Knights of Malta, or of St. John, of Jerusalem, founded in 1043, by certain Italian merchants trading in the Levant, who built a house in Jerusalem for themselves and pilgrims to the holy places. In 1099 they became a military order, wearing a white cross or star, with eight points. To the three ordinary vows they then took a fourth, to defend pilgrims from the Saracens. They built a church to St. John the Baptist, and hospital for sick pilgrims in Jerusalem. After the conquest of Jerusalem in 1187, they retired to Acre; thence in 1291, to Cyprus; in 1310, to Rhodes; and in 1530, to Malta.

The Knights Templar were instituted by seven gentlemen at Jerusalem in 1118. They wore a red cross, and became a powerful and wealthy order. For abuses, the order was suppressed by Pope Clement V. and the general council of Vienne in 1312.

The Teutonic Knights of St. Mary of Jerusalem were instituted by certain Germans at the siege of Acre, and were approved by Pope Celestine III., in 1192.

The Trinitarians, founded by Saint John of Matha, and Saint Felix of Valois, in 1198, to redeem christians from slavery under the Moors. The habit was white with a red blue cross, and were sometimes called red friars. In six centuries, 'from 1198 to 1787, nine hundred thousand christians captives were redeemed from slavery by this order, which at one time had 600 houses.'

(To be continued.)

THE UNIVERSITY OF PARIS.

MERGING AND ASSOCIATION OF INDIVIDUAL SCHOOLS.*

THE University of Paris grew out of the schools which flourished capriciously under successive teachers, from 1100 to 1200, and which by degrees came to be associated in their work. These schools had no claim to be regarded as a corporate body; they were accidents rather than an institution, and it was only gradually that they acquired a corporate character, and became possessed of a government, a head, and a body of laws and privileges. This change was effected by no sudden act of royal or ecclesiastical legislation; it developed itself insensibly out of the very necessity of the case. The immense number of masters and pupils who flocked to the capital gave rise to disorders which obliged the superiors of the different schools to unite together and agree to certain rules of common discipline. Thus in 1195 we find a certain John, Abbot of St. Albans, associated to the 'body of elect masters.' Some years before, in the very thick of the quarrel between Henry II. and St. Thomas, occurs the first notice of that division of the scholars into *nations* or provinces, which formed one of the peculiarities of the university. Henry offered to choose as arbiters either the peers of France, the French clergy, or the heads of the different *provinces* in the school of Paris. We find also certain laws, or at least established customs having the force of laws, respecting the method to be observed in granting licenses for the opening of a school. It was the rule in all dioceses that no one could open a school without permission from the cathedral scholasticus, or chancellor of the diocese, who was bound to grant such licenses to all who were capable. Pope Alexander III., who showed a lively interest in every thing that concerned the encouragement of education, ordered that such licenses should be granted gratuitously, but he afterwards permitted the Chancellor of Paris, who was at that time Peter Comester, to exact a certain fine. It appears also that in Paris the chancellor or scholasticus of St. Geneviève shared this right with the chancellor of Notre Dame. There were also other laws, such as those which prohibited religious from teaching or studying in the schools of law or medicine. The two faculties, as they were called, of arts and theology, which formed the basis of the university, appear to have been already distinguished. Certain privileges too were already enjoyed by the students. They were beginning to claim the right of being tried only by the ecclesiastical tribunals, and this right was granted to them in 1194 by a decree of Celestine III. Alexander III. permitted clerics to retain their benefices whilst teaching or studying at Paris. Finally, in the year 1200, we

* *Christian Schools and Scholars.* Longhan: 1867. This article should be read in connection with Savigny's Development of the University of Paris in his History of Roman Law in the Middle Ages. See, ante, p. 309-321.

find the existence of the university as a corporate body governed by a head, acknowledged in the diploma of Philip Augustus, wherein having confirmed the exemption of the scholars from the secular courts, he decreed that the head of the studies should, in particular, be incapable of arrest or punishment from the secular judge, and obliged every provost of the city on his entrance into office to swear to the observance of this decree.

THE UNIVERSITY OF PARIS.

The teachers and scholars who, together, under the successive grants of privileges from Philip Augustus in 1000, and other French monarchs from 1110, and from Pope Innocent III. in 1180, and his successors, constituted the ancient University of Paris, were to be found about the Mont St. Geneviève, occupying gradually with their accommodations for instruction and residence an entire suburb, which was first inclosed within the city walls by Philip Augustus. That monarch, passionately desirous to increase the splendor of his capital, and at the same time to afford larger space for the accommodation of the crowds of students, whose numbers are said to have exceeded those of the citizens themselves, added a large district, which in the year 1200 presented a fair expanse of fields and vineyards, interspersed with churches, houses, and farms, but in which you would vainly have sought for any of those magnificent and semi-monastic structures which we are accustomed to associate with the idea of a university. Colleges, in fact, had as yet no existence at Paris, and the university consisted of an assemblage, not of stately buildings, but of masters and scholars, gathered out of every European land.

It is no easy matter to convey an idea of the enthusiasm with which the Paris schools were regarded at the beginning of the thirteenth century. No one, whatever might be his country, could pretend to any consideration who had not studied there in his youth; if you met a priest or doctor, whose skill in letters you desired to praise, it was enough to say, 'one would think he had passed his whole life in Paris.' It was, to use the expression of Gregory IX., the *Cariath-sepher*, or city of letters, which drew to itself the intellectual wealth of Christendom. 'Whatever a nation has that is most precious,' writes William of Brittany, the chaplain of Philip Augustus, in his poem of the *Philipide*, 'whatever a people has most famous, all the treasures of science and all the riches of the earth; lessons of wisdom, the glory of letters, nobility of thought, refinement of manners, all this is to be found in Paris.' Others declared, in yet more pompous language, that neither Egypt nor Athens could be compared to the modern capital, which was, they said, the very fountain-head of wisdom, the tree of life in the midst of the terrestrial paradise, the torch of the house of the Lord.' The exile who had once tasted of its delights, no longer regretted his banishment from his own land; and, in truth, the beauty of the city, its light elastic atmosphere, the grace and gaiety of its inhabitants, and the society of all that was most choice in wit and learning, rendered it no less fascinating a residence in the thirteenth century as the capital of learning, than it has since become as the metropolis of fashion.

To these attractions were added the advantages which the Parisian students enjoyed in virtue of their privileges. I have already spoken of the diploma granted by Philip Augustus, and its provisions were greatly enlarged by subsequent monarchs. Philip le Bel ordered that the goods of students should never be seized for debt, and they were also exempt from taxes. If a French

scholar traveled, all farmers were obliged to supply him with horses at a reasonable rate of hire. Artisans were not allowed to annoy him with unpleasant odors or noises, and on complaint being made of such nuisances they had to remove themselves out of his neighborhood. The rights of citizenship were likewise enjoyed by the members of all the French universities, and in those days this involved many important exemptions. Scholarship was, in short, regarded as an honorable profession, something which almost conferred on its possessor a patent of nobility; the new master of arts had lighted flambeaux carried before him in the public streets, and the conferring of a doctor's degree was an event which caused as much stir as the dubbing of a knight. Nay, in those days, so permeated with the romantic spirit of chivalry, scholars were not unfrequently spoken of as 'the knights of science,' and the disputation at which some youthful aspirant contended for the doctor's cap, was regarded as the intellectual tournament.

Yet, there was another side to this brilliant picture, and one plainly discerned by those whose calmer judgment would not suffer itself to be deceived as to the perils which awaited so many young and ardent minds, exposed without restraint or guidance to the manifold temptations, both moral and intellectual, that awaited them in that busy throng. 'Oh Paris!' exclaims Peter of the Cells, in a letter to one of his monks, who had been sent thither to study, 'resort of every vice, source of every disorder, thou dart of hell; how dost thou pierce the heart of the unwary!' John, the young monk whom he addresses, had, it would seem, deplored the new scenes amid which he found himself, as painfully out of harmony with his monastic training. 'Who but yourself,' replies the abbot, 'would not reckon this Paris to be a very Eden, a land of first fruits and flowers? Yet you have spoken truly, though in jest, for the place which is richest in bodily pleasures miserably enslaves the soul. So, at least, thinks my John, and rightly therefore does he call it a place of exile. May you always so esteem it, and hasten home to your true country, where, in the book of life, you will find, not figures and elements, but Divinity and Truth itself. O happy school of Christ! where He teaches our heart with the word of power, where the book is not purchased, nor the master paid. There life avails more than learning, and simplicity than science. There none are refuted save those who are for ever rejected; and one word of final judgment *Ite*, or *Venite*, decides all questions and all cavils for ever. Would that men would apply themselves to these studies rather than to so many vain discourses; they would find more abundant fruit, and more availing honor.'

In these words we see the distrust with which the representatives of the old learning regarded the rising university system, contrasting as it did so strangely with the claustral discipline in which they had themselves been reared. Nor can it be denied that the fair outside of the great city concealed a monstrous mass of deformity. James de Vitry, who had himself been a student, gives a frightful picture of the vices which were fostered in a society drawn from every rank and every country, and associated together without moral discipline of any kind, at an age when the passions were least subject to restraint. The very sense of moral rectitude, he says, seems to have been lost. A profuse extravagance was encouraged by the example of the more wealthy students, and those who lived frugally, or practiced piety, were ridiculed as misers and hypocrites. There was at that time no provision for the accommo-

dation of the students in halls or hospices; they lodged in the houses of the citizens wherever they could secure the cheapest entertainment. Not unfrequently the very schools of the master were held in the upper story of some house the ground floor of which was the resort of the most abandoned characters. There was no common table; but the students dined at taverns, where they often associated with the worst companions, and indulged in the lowest excesses, and the jealousy between 'town and gown' continually broke out in disgraceful quarrels, terminating not unfrequently in bloodshed. As most of those engaged in these affrays were clerics, and as the striking of a cleric brought on the guilty party the sentence of excommunication, the results of these disorders were exceedingly grave. It became necessary to grant extraordinary powers to the university officers, and to prohibit the scholars from bearing arms, a prohibition grounded on the atrocious crimes with which they stood charged; and which at one time threatened to bring about the total extinction of the university. For the magistrates having proceeded to revenge a certain riot which had arisen out of a tavern quarrel, by ill-judged acts of severity, both masters and scholars resolved to abandon the city; nor did they return till the wise and timely interference of Pope Gregory IX. brought about a reconciliation between the civil and academic authorities.

The university, in fact, presented the spectacle, at that time new in Christendom, of a system of education which aimed at informing the intellect without disciplining the soul. Its work was done in the lecture-room, where alone the master exercised any authority, and the only tie existing between him and his disciples was the salary paid by one party and received by the other. In addition to the dangers incident to this state of uncontrolled liberty, were the more subtle temptations to pride and presumption which beset a man in the schools. Mere youths were sometimes seen promoted to the professor's chair, and seeking to win a passing popularity by the promulgation of some new extravagance, an abuse which led to the passing of an ordinance, forbidding any one to teach theology before he had attained the age of twenty-five. But the teaching of the professors was influenced by other peculiarities in their position. 'The university doctors,' says Fleury, 'were doctors, and they were nothing more. Exclusively engaged with theoretic views, they had leisure to write at great length on the most frivolous questions; and plentiful occasions were thus ministered of quarrel and dispute.' And he proceeds to notice the contrast between such a system and that of earlier ages, when the teachers of the Church were for the most part bishops, engaged in the duties of their pastoral charge, and able to support their doctrines with the weight of practical experience. The character of the new professors is drawn severely enough in the curious poem of Architremius, which was written towards the close of the twelfth century by John de Hauteville, an English monk of St. Albans. Architremius, the hero, is supposed to travel through the world, trying various states and conditions, and finding vanity and emptiness in all of them; at last he comes to Paris, and devotes a whole book to describing the vanity of the masters, and the miseries of their disciples. He depicts the negligent and squalid appearance of the poor scholars, their ragged dress, uncombed hair, bad lodging, and hard beds. After spending half the night in study, he says, they are roused at daybreak and forced to hurry to the school, where the master treats them rudely, and where they have to endure the mortification of seeing

others of less merit rewarded, and themselves passed over with neglect. He goes on to describe the hill of presumption which he peoples with doctors and scholastics, gifted with far less learning than conceit, and concludes, that the schools are as full of vanity and disappointment as the rest of the world.

Origen of Colleges, Halls, Hospices, and Commons.

The sufferings of poor scholars, which Architremius so graphically describes, were destined however to bring about a most beneficial change in the university system, by being the chief occasion of the foundation of hospices and colleges, the multiplication of which, and their organization under regular discipline, in time applied a remedy to the worst of the existing evils. From a very early date, the relief and support of poor scholars had been recognized as a meritorious work of charity; it formed one of the favorite devotions of the two kings, Robert the Pious and Louis the Young, the former of whom attempted something in the shape of a hospital to receive them. How miserable their condition was, we may gather from the benefaction of the good knight Jocius de Londonne, who, returning from the Holy Land in 1171, found some poor scholars miserably lodged in the Hôtel-Dieu, and gave money to provide them with beds, and a small monthly alms, on condition of their carrying the Cross and Holy-water at the funeral of those who died in the hospital, and repeating the Penitential Psalms for the repose of their souls. The earliest establishment actually made for their reception appears to have been the Hospice of St. Thomas of Canterbury, founded in the twelfth century by Robert Dreux. It embraced a number of other charitable works, and was administered by canons who were under religious vows, the scholars being governed by a provost of their own. Other colleges gradually arose, some for scholars of particular nations, as those of the Danes and Swedes; others for separate dioceses. One of the earliest foundations was the College of Constantinople, founded by Baldwin of Flanders, shortly after the taking of Constantinople by the Latins, for the education of young Greeks in the orthodox faith. Chapels were opened in connection with these colleges so early as 1248, in which year we find Pope Innocent IV. granting permission for such a chapel to be attached to the college *des Bons Enfants*. But the collegiate system became more thoroughly established by the influence of the Religious Orders, who very soon found themselves obliged to open religious houses in connection with the university, for the education of their own students. These houses of studies afforded the young religious the regular discipline of the old monastic schools, combined with the advantages of university education; and their example made it a necessity to provide similar protection for the secular students.

The Trinitarian Order, founded by one of the most illustrious of the Parisian doctors, and largely recruited from the ranks of his co-professors, was naturally the first to associate itself to the university, out of whose bosom it had sprung; and so early as the year 1209, we find the friars in possession of the Church of St. Maturin, which was ordinarily used by the university as their place of assembly. Next to them came the Dominicans and Franciscans, the former of whom owed their establishment in Paris to the good will of the university authorities, who made over to them certain claims they possessed on the Hospital of St. James, which had been granted to the new comers by the good doctor, John of St. Quentin. A little later, the College of the Bernardines was founded by Stephen of Lexington, an Englishman, who had been a pupil

of St. Edmund, and who in 1243 became abbot of Clairvaux. Strictly contemplative as was the rule of the Cistercians, it did not exclude the cultivation of sacred studies. It aimed rather at restoring monastic life to the ancient Benedictine type, in which, as we have seen, the homely labors of husbandry were mingled with those of the scriptorium. The Cistercians, whilst they labored to bring back religious poverty and simplicity into the cloister, always showed themselves hearty encouragers of learning. St. Stephen Harding had himself set on foot that great copy of the Bible, long preserved at Citeaux, which was corrected with the utmost precision, after being collated with a vast number of manuscripts, several learned Jews being consulted by the abbot on the Hebrew text. To procure a correct version of the Gregorian Antiphonary, he sent all the way to Metz, trusting to obtain a sight of the copy laid up there by Charlemagne. The library at Citeaux was rich in the works of the Fathers, though the outside of the books exhibited nothing of that costly ornament on which the skill of monastic binders and jewelers was elsewhere expended. The early Cistercians were connected very closely with some of the best Paris scholars, such as William of Champeaux, the friend of St. Stephen, and after his elevation to the episcopate, the diocesan of St. Bernard. In England their ranks had been largely recruited from the University of Oxford, and their monastery of Rievaux was famous at home and abroad for its school of learning. Stephen of Lexington was not, therefore, departing from the traditions of his order in considering that the maintenance of sacred studies was a necessity of the times. Two years after his election he obtained permission from Pope Innocent IV. to begin the erection of a college at Paris for the young monks of his order; but the proposal was very unfavorably received by the other Benedictine houses, who saw in it the break up of the old monastic system of studies. The conservative spirit which was roused among them is discernible in the complaints of Matthew Paris, who laments over the contempt with which a proud world is beginning to regard the old Benedictine monks. 'This new institution of colleges,' he says, 'is not, that we can see, derived from the rule of St. Benedict; on the contrary, we read that *he* quitted the schools to retire into the desert.'

Stephen, however, persevered in his design; he was aware that the contempt with which the monks were so frequently treated, both by the secular doctors and the new orders of friars, was grounded on the charge of their illiteracy, and he therefore belived it essential to provide his monks with better means of education than, under the altered state of things, they were now able to command in their claustral schools. His design was crowned with perfect success. Not only did the College of the Bernardines become illustrious for its good scholarship, but the conduct of its religious shed a good odor of edification over the whole university, and ten years after its foundation, Matthew Paris himself bore honorable witness to the holy example of the monks, which, he said, 'gave pleasure to God and man.' For Stephen there was reserved the reward of disgrace and humiliation. The Chapter-General of Citeaux deposed him from his office in 1255, instigated, says Matthew Paris, by envy for the superior merits of an Englishman. Whatever were the cause of his disgrace, it gave him an opportunity of proving that his adoption of what had seemed an innovation on established customs, sprang out of no defect in the religious spirit. He refused to accept of the protection offered him by the Pope, in

favor of which he might have been reinstated in his dignity, and preferred spending the rest of his days as a private religious, entirely occupied with his own sanctification.

The example of the Bernardines was quickly followed by other religious orders. The Carmelites took up their station at the foot of Mt. St. Geneviève, the Augustinians, in the Quartier Montmartre. The old Benedictines, or Black Monks, had their college near the abbey of St. Germain, and the Carthusians received from St. Louis a grant of the royal Chateau de Vauverd. The monks of the latter order were indeed prohibited by their rule from attending in the schools, but the object of their establishment so near the capital is expressly stated to have been, that they might profit by the salutary streams of doctrine which flowed forth from the city of letters. To these must be added the monks of Cluny and Marmoutier, the former of whom provided their students with lectures within their own cloisters; and a new Institute originally founded by four doctors of theology, who in 1201 gave up their academic honors and pursuits, and, smitten with that desire of poverty and obscurity which not unfrequently overtakes men in the very zenith of their popularity and success, retired to a wild valley in the diocese of Langres, and assumed the religious habit of the Canons Regular of St. Victor. Here they were soon joined by other professors and scholars, till their numbers rendered it impossible for them to find subsistence in the desolate wilderness they had chosen, exposed to the fury of the mountain torrents, and the falling of precipitous rocks. They, therefore, removed in 1224 to a more fertile valley, which obtained the name of the Val d'Ecoliers, a title afterwards bestowed on the new order itself. Five years later they opened a house of studies in Paris, and the Church of St. Catharine was built for them at the charge of a certain knight, in fulfillment of a vow he had taken at the battle of Bouvines, the young St. Louis laying the first stone with his own hand.

The bishops were not slow to follow the example set them by the monastics; and indeed, they, more than others, felt the necessity of providing in some way or other for the training of their clerks. It was vain to think of competing with the university in the cathedral schools; and, on the other hand, what was to be hoped from a secular clergy, formed in no higher school of discipline than that which James of Vitry has described? Colleges, therefore, where the young clerics might be reared in ecclesiastical habits were, strictly speaking, essential; and, accordingly, we find them established for the clergy of different dioceses, as those of Laon, Narbonne, and Bayeux. In these the scholars lived in common, celebrated the Divine Office, had appointed hours of study and recreation, and were governed and watched over by regents. In fact, says Fleury, 'they were so many little seminaries;' differing in many respects, and, doubtless, far inferior to those old ecclesiastical schools which had been established in the bishop's house, wherein the young clerks grew up under the eye, and were trained by the lips of their chief pastor; yet still schools of discipline, the good results of which were so apparent that, ere long, every country which followed the Latin rite adopted the system which had begun in France and Italy. The most famous of all the secular colleges was that of the Sorbonne, the founder of which, Robert of Sorbonne, was chaplain to St. Louis. Crevier calls it the greatest ornament of the university, and from very humble beginnings it came at last to be regarded as the first theological school

in the Christian world. In it were afterwards founded no fewer than seven Chairs of Theology; namely, those of the Reader, of Contemplative, and Positive Theology, of the Holy Scriptures, of Casuistry, of Controversial Divinity, and of the Interpretation of the Hebrew Text.

Origin of Faculties.

Gradually, but surely, the university freed itself from the chaotic disorder of its first beginnings, and assumed the form of a great institution, governed by regular laws and invested with vast powers and privileges. At the period of its complete development, it was composed of seven companies; namely, the Faculties of Theology, Law, and Medicine, and the four nations of France, Picardy, Normandy, and England. These four nations together formed the Faculty of Arts, but each had a separate vote in the affairs of the university. The Rector was chosen by the nations out of the Faculty of Arts, the other faculties being governed by their deans.

Academic Statutes.

An immense benefit was conferred on the University by Innocent III., who had himself studied at Paris at a time when the want of discipline was most severely felt. He was the first to supply his Alma Mater with a body of academic statutes, which were promulgated in 1215 by his legate Robert de Courçon, an Englishman by birth, and a man of piety and learning. They embraced the whole discipline of the schools, regulating the conditions on which every one was to be admitted to teach, the books that were to be read, and those that were prohibited. No one was to profess arts before the age of twenty-one, or without having previously studied for six years under some approved master. He must bear a good reputation, and before commencing his lectures, was to undergo an examination according to certain rules. The books he was to read were to be the 'Dialectics,' and 'Topics' of Aristotle, Priscian, and certain others, the authors of which are not named, but which seem to have been well-known popular treatises on philosophy, rhetoric, grammar, and mathematics. The physics and metaphysics of Aristotle were forbidden, together with the writings of certain heretics, such as Amauri de Beno, who had drawn their errors from the teaching of the Greek Philosopher.

To teach Theology, the statutes required that a man should be at least thirty-five years of age, and that he should have studied under some approved master. We see here the germ of the system of graduation, which was perfected before the close of the century. The rule, as then established, was for a bachelor to begin by explaining the Sentences in the school of some doctor for the space of a year. At the end of that time he was presented to the Chancellor of the Cathedral of Paris, and if, on examination, he was judged worthy, he received a license and became licentiate, until he was received as doctor, when he opened a school of his own, in which he explained the Sentences for another year. At the end of that time he was allowed to receive some bachelor under him. The whole doctor's course lasted three years; nor could any one take a degree unless he had taught according to these regulations. It was supposed that before beginning his theological studies the doctor must have passed through his course of arts, the various stages in which were distinguished by the names of grammar, poetry, philosophy, &c., in each of which, according to the theory of the ancient schools, a student had to study

successively for an appointed time. The plan was excellent, says Fleury, had its execution been possible; but life was too short to allow of a man's perfecting himself in every known branch of learning before entering on his theological studies. It implied that his whole life was to be spent in the schools; and, indeed, no inconsiderable portion of it was so spent, as in the case of John of Salisbury, whose academical career spread itself over the space of twelve years. But, in estimating the exact value of these statements, we must bear in mind that the university course at this time began at a very early age, and included those more elementary studies which occupy a school-boy of our day for several years before his matriculation.

Devotional Duties.

The statutes of Paris University, first promulgated by Innocent III., and enlarged under subsequent pontiffs, not only regulated all matters of study and discipline, but provided for the preservation of that religious element which must always find a place in any system of education sanctioned by the Church. The Christian schools, as we have seen, found their cradle in the monastic and Episcopal seminaries, in which, as a matter of course, religious exercises were intermingled with intellectual ones, to a very large degree. The Catholic universities, in their complete form, adapted this system to their own needs, and required of their students daily attendance, not only in the lecture-rooms, but also in the church or the collegiate chapel. The weekly 'chapels' exacted from our Oxford and Cambridge students are fragments of the old rules, which, at Paris as in the English universities, required daily attendance at Mass and Vespers, and, at certain times also, at the Office of the Dead; and appointed public processions at different seasons of the year, and days when the public studies were suspended in order to give more time for the due celebration of feasts, and preparation for the reception of the Sacraments.

Among the monastic students the regular duties of religious life supplied these necessary checks, the '*retinacula*,' as they were called by Bede, who fully understood their value and importance; and the Catholic universities, to a certain degree, imitated the monastic system, by requiring fixed religious duties to be complied with by their students, as a part of their academic course. Nor need we suppose that these interruptions, so salutary in a spiritual sense, were at all injurious in an intellectual point of view. The discipline of the Church, by a beautiful harmony, provides for the well-being of our nature, at the very time that she mortifies it. Her rules of fasting and abstinence, when observed, often prove the best preservatives of health; and, in the same way, her checks on study were not always hindrances. The truest economy of time does not, obviously, consist in cramming the twelve hours of the day with excessive work, but in laying them out to the best advantage. It is possible to tax the mental powers beyond their strength, in which case nature revenges herself on those who violate her laws, and the mind itself weakens under the pressure of excessive labor. Could we compare the *horarium* of an Oxford or Paris student of the thirteenth century, with that of a modern Rugby school-boy, and obtain an accurate statistical table, showing the proportion of exhausted brains to be found among an equal number of either class, it might appear that the Church legislated even for the mental well-being of her children when she interposed so often between them and their studies, by requiring of them the fulfillment of solemn offices at stated times.

Of course, besides the principal above alluded to, there was the more manifest object of religious training, touching which I will merely quote the words of a former Rector of the Paris University, who wrote in any thing but a religious age. 'Religion,' says M. Rollin, in his treatise on 'Education,' 'should be the object of all our instructions; though not perpetually in our mouths, it should always be in our minds. Whoever examines the ancient statutes of the university which relate to masters and scholars, and takes notice of the prayers, solemnities, public processions, festivals, and days set apart for preparing for the Sacraments, may easily discover that the intention of their pious Mother is to consecrate and sanctify the studies of youth by religion, and that she would not carry them so long in her bosom were it not with the view of regenerating them to Jesus Christ. It is with this design that she requires that in every class, besides their other exercises of piety, the scholars should daily repeat certain sentences from Holy Scripture, and especially from the Gospels, that their other studies may be, as it were, seasoned with salt.' And he quotes passages from the ancient statutes, requiring that 'the Divine Word be mingled with the eloquence of the pagans, as is fitting in Christian schools where Christ, the One Teacher of man, should not only be present, but preside.'

Rhetoric and Dialectics.

The very slight mention made in the statutes of Robert de Courçon of Rhetoric, as included in the course of arts, is the last which we shall meet with for a considerable space of time. The Bull of Gregory IX., published in 1231, and the statutes of the Regents of Arts, which appeared in 1254, make no reference to this study. The arts are there represented by philosophy alone, and there is no allusion to the cultivation of rhetoric, or the reading of the classical authors, which from this date became very generally neglected. As a natural consequence, grammar also lamentably decayed. It was, of course, not absolutely banished, inasmuch as a certain amount of it was essential for the pursuit of any studies at all; but it became altogether barbarized and debased. Those rules of syntax and prosody, over which the old monastic masters had so lovingly lingered, were totally neglected, and although Latin poems were still produced, their Latinity was full of false quantities and grammatical solecisms. The tenth century, with all its darkness, knew far more of humane letters than the thirteenth; nor was the superiority of the earlier schools confined to a knowledge of the classics. The exaggerated prominence given to philosophy, or rather to dialectics, had caused a neglect of the Fathers, who were now chiefly studied in Sums and Sentences, which professed to present the student with the pith of theology in a single volume, forming the text-books on which the doctors delivered lectures and commentaries, colored, naturally enough, with their own ideas. The original works of the Fathers, which had been the familiar study of the monastic students, appear at this time to have been little in request; and when St. Louis, on his return from Palestine, formed a plan for collecting a library of all the most useful and authentic ecclesiastical writings, he had to get copies made of St. Ambrose, St. Augustine, St. Jerome, St. Gregory, and other Catholic doctors, from the codices stored up in remote monastic libraries; for in the schools of Paris they were not to be found. The extreme scholastics, indeed, were accustomed to speak of the Fathers as *rhetoricians:* writers, that is, who expressed themselves according to the rules of natural eloquence, a terrible delinquency in

the eyes of the new *illuminati*, who considered that a man should display his science by loading his pages with terms of logic—assertion, proof, major, minor, and corollary. The good king, however, whose taste was superior to that of most of his contemporaries, persevered in his noble enterprise, and at great pains and cost, collected a library of the best Christian authors, in which he himself studied profoundly; liberally granting its use to others also. 'He read the works of the Fathers,' says his biographer, 'whose authority is established more willingly than those of the new doctors;' and he gave as a reason for making new copies, in preference to buying up the old ones, that by this means he multiplied writings which he desired should be more widely known. He ordered that after his death this library should be divided among the three monasteries he had founded; those, namely, of the Franciscans, the Dominicans, and the Cistercians; and it was from this source that the Dominican, Vincent of Beauvais, who filled the office of tutor to the royal children, drew the materials of his famous work, *The Great Mirror*.

Faculty of Law.

If positive theology and the humanities began to be neglected, however, civil and canon law were better treated. The appearance in 1157 of the 'Decretals' of Gratian, had been followed by the erection of a Chair of Jurisprudence at Bologna, and another at Paris. The new branch of study had one advantage which commended it to popular favor; it led to substantial profits, and scholars were found not unwilling to let Horace and Cicero drop into disuse in favor of a science which paid so well for the time spent on its acquisition. The prodigious popularity of these new pursuits at length caused grave apprehensions lest the schools of arts and theology should in time be altogether deserted, and in 1220 Honorius III. found it necessary to forbid the further study of civil law at Paris. Crevier complains of this prohibition as injurious to the university, and it was, in fact, very generally eluded; although the formal permission to include civil law in the Faculty of Right, was not granted till 1679. But, in point of fact, the alarm which was felt was not without foundation. At Oxford such a revolution had been brought about by the introduction of the law lectures, that it was feared both arts and theology would be utterly neglected. What was worse, the law students aspired after and obtained benefices; and this abuse was encouraged by sovereigns, who found law prelates much more easy to deal with, and to accommodate to their own political views, than theologians. Innocent III. had, at last, to prohibit the admission to benefices of those who had only graduated in law, and insisted that all who aspired to ecclesiastical benefices should also pursue a regular course of theology. The tendency of the age, however, was equally manifest; the universities were falling more and more away from that idea of education which the old system had, in theory at any rate, professed to carry out; the presenting of knowledge as a whole, its various parts arranged under the heads of the seven liberal arts, presided over by theology. Philosophy, according to this idea, included a knowledge of truth in all its various departments, and all the arts were but branches springing from one trunk, one of which could not be struck off without injuring the proportion and harmony of the whole.

There was a deeper cause for the popularity of law and logic in the European schools of this period than any sordid motive or gain, or any mere love of disputation. Both of them formed a part of that extraordinary intellectual

revolution which marked the opening of the thirteenth century, in which the study of *thoughts* was substituted for the study of *words*. Though the immediate result was to introduce a decay of polite letters, and not a few philosophic extravagancies, it can not be doubted that many faculties were roused into vigorous action, which, under the former system, had lain dormant. The grand defect of the old monastic scholars, as scholars, was, that they cultivated learning rather than mind; they studied other men's thoughts, but were not equally exercised in training their own. They seldom investigated for themselves either mental or physical phenomena; whatever absurdities were to be found in the natural philosophy which they received from the ancients, were generally adopted without question, and handed on to the next generation; and the instances are rare in which an appeal is made to the results of personal observation.

MANNERS.

The statutes of Robert de Courçon, after regulating the studies, pass on to the manners of the students. They descend with great simplicity into various details, which are not uninteresting, as furnishing us with some idea of the usages of the times. Great banquets were forbidden to be held at the installation of new masters, who were only allowed to invite a few companions and friends. No master reading arts was to wear aught but a round black gown falling as low as his heels, 'At least,' adds the cardinal with much naïveté, '*when it is new*.' A cloak is allowed, but the abomination of pointed shoes is strictly prohibited. When a scholar of arts or theology died, one-half of the masters were to attend his funeral; if it were a master, all the other masters were to assist at the Office for the Dead. They were, moreover, to recite, or cause to be recited, an entire Psalter for his soul, to remain in the church where the Office was celebrated until midnight, and on the day of burial all exercises in the schools were to be suspended. He confirms to the students the free possession of those broad and delightful meadows, so dearly prized as a place of recreation, which gave their name to St. Germain des Prés, and for the protection of the scholars, fixes the rate at which the citizens shall be obliged to furnish them with lodgings.

The university thus established, redounded, it need not be said, to the profit as well as to the glory of the French capital. Not only the intellect, but the wealth also, of Europe flowed into that great centre. New branches of industry sprang up in connection with the schools; the *Rue de Fouarre* supplied them with straw for their seats, and the *Rue des Ecrivains* was entirely peopled with booksellers and book-lenders, mostly Jews, who furnished the scholars with literary wares, suffering those who were too poor to buy, to hire their volumes at a fixed rate. The bookselling trade fell at last under the jurisdiction of the university, and the booksellers were enrolled as academic officers, taking an oath on their appointment to observe the statutes and regulations. They were not suffered to open a traffic without testimonials as to character, and the tariff of prices was fixed by four of their number appointed by the university. Fines were imposed for incorrect copies, and the traders were bound to hang up a priced catalogue in their shops. If books of heretical or immoral tendency were found introduced, they were burnt by order of the university officers. The same powers were exercised over the book trade by the universities of Vienna, Toulouse, and Bologna, and the name of *Stationarii*

began to be given to those who held these stores; stalls, or shops of all descriptions, being often denominated *Stations*. By degrees, however, the licensed *Stationarii* lost their monopoly of the trade, and the custom became tolerated of allowing poor scholars to sell books of low price in order to obtain the means of pursuing their studies. The *Librarii* were the copyists of new books, who dealt also in parchment and writing materials, and exercised a very important profession before the days of printing; those who transcribed old books were considered a separate branch, and styled *Antiquarii*, and by this distinction the scholar in search of a volume knew at once from which *Statio* he might obtain the object of his desires.

The custom began to be introduced among the scholars of expending great sums on the adornment of their books with gilt letters and fantastic illuminations, and writers of the time complain of the extravagant sums thus dissipated. Thus Odofied speaks of a certain gentleman who sent his son to Paris, giving him an annual allowance of 100 livres. 'What does he do? Why, he has his books ornamented with gold initials and strange monsters, and has a new pair of boots every Saturday.'

The Landit.

Who has not heard of the great fair of St. Denis, the Landit, as it was called, originally held to enable the Bishop of Paris to display the relics preserved in the abbey to those devout multitudes whose numbers, being too great for any church to contain them, rendered it necessary to assemble them in the open fields? A French poet describes this fair as he beheld it at the close of the twelfth century, crowded with tailors, furriers, linendrapers, leathersellers, shoemakers, cutlers, corn-merchants, jewelers, and goldsmiths. The enumeration of all the trades at last passes his powers, and he begs his readers to excuse his completing the catalogue. And what has this to do with the university? it may be asked. Much, for thither also flocked the sellers of parchment. The rector of the university went there in state to choose the best article which the fair produced; nay, what is more, all dealers in parchment were forbidden by royal edict to purchase any on the first day of the fair, until the merchants of the king and the bishop, and the masters and scholars of the university, had laid in their yearly provision. This going of the rector to the Landit was the grand annual holiday. He was attended by all the masters and scholars on horseback, and not unfrequently, says Lebœuf, in his 'History of the Diocese of Paris,' this expedition was the occasion of many falling sick, through heat and fatigue, especially the youngsters.

The Landit was not the only recreation day of the scholars; besides those red-letter days which in olden time were lavishly provided for solace and refreshment of mind and body, they took part in all popular rejoicings, and on occasion of the great victory of Bouvines claimed and obtained a whole week's vacation, during which time, says Lebœuf, 'they sang and danced continually.'

Their country walks to Chantilly and other rural villages were known as the *Ire ad Campos*, for which leave had to be asked by the inmates of colleges. James of Vitry alludes to the national characteristics apparent in the different nations represented among the students, the luxurious habits of the French, the love of fighting exhibited by the Germans, and the propensity of the English to indulge in deep potations.

Oral Method of Instruction.

In the schools their habits were simple enough. The lectures were begun punctually at the first stroke of the bells of Notre Dame, as they rung out the hour of Prime. Clocks were not then very common, and the cathedral bells, rung at the different hours and heard at a great distance, furnished citizens and scholars with their ordinary mode of reckoning time. At the last stroke the scholars were supposed to be all assembled; seated on trusses of hay or straw, which supplied the place of benches, they listened to the lecture of the master, delivered after the manner of a spoken harangue, and took such notes as they were able. The method of dictation, which had been in use in the earlier schools, appears to have been dropped, or to have been retained only in the more elementary schools. The *vivâ voce* lecture was, in fact, the speciality of the university system; and to its use may, in great part, be attributed that enthusiasm which animated the scholars of some popular master, who contrived to infuse the charm of his personal grace and eloquence into the hard syllogisms with which he dealt. 'The act of instruction *vivâ voce*,' says one, himself a master, 'has I know not what hidden energy, and sounds more forcibly in the ears of a disciple, when it passes from the master's lips, than the written word can do.' Hence these dry logicians of the Middle Ages were possessed with as ardent an enthusiasm for their own pursuits as that which kindled the armies of the Crusaders; nay, when we read of the mad devotion of Abelard's followers, or the resistless impetuosity of those crowds who mustered in the Place Maubert to listen to the great Albert as he lectured on the Sentences, we need to bear in mind that the age was that of generous impulse; keenly susceptible to personal influence, capable of being roused to great enterprises by some strong word spoken to the heart, and ready to cast itself on the shores of Palestine, or to swell the ranks of a mendicant order, according to the deep emotions called forth by some eloquent tongue.

Prof. H. H. Vaughan, in his *Oxford Reform*, has felicitously expressed the superiority of the oral method.

The type is a poor substitute for the human voice. It has no means of arousing, moderating, and adjusting the attention. It has no emphasis except italics, and this meagre notation can not finely graduate itself to the needs of the occasion. It can not in this way mark the heed which should be specially and chiefly given to peculiar passages and words. It has no variety of manner and intonation, to show, by their changes, how the words are to be accepted, or what comparative importance is to be attached to them. It has no natural music to take the ear, like the human voice; it carries with it no human eye to range, and to rivet the student, when on the verge of truancy, and to command his intellectual activity by an appeal to the common courtesies of life. Half the symbolism of a living language is thus lost when it is committed to paper; and, that symbolism is the very means by which the forces of the hearer's mind can be best economized, or most pleasantly excited. The lecture, on the other hand, as delivered, possesses all these instruments to win, and hold, and harmonize attention; and above all, it imports into the whole teaching a human character, which the printed book can never supply. The Professor is the science or subject vitalized and humanized in the student's presence. He sees him kindle into his subject; he sees reflected and exhibited in him, his manner, and his earnestness, the general power of the science to engage, delight, and absorb a human intelligence. His natural sympathy and admiration attract or impel his tastes, and feelings, and wishes, for the moment, into the same current of feeling; and, his mind is naturally, and rapidly, and insensibly strung and attuned to the strain of truth which is offered to him.

PERSONAL FIGURES IN THE PARISIAN SCHOOLS AND UNIVERSITY.

The history of the university, indeed, is not without its chapters of romance At one time we may wander in imagination out into the green meadows of St. Germains, and watch a group of young scholars, John, the Englishman, and William Scot, with another John of Provençal blood, and his Italian fellow-student, the young Lothairius Conti, as they join together in familiar talk, little thinking of the changes which a few short years are to make in the destinies of each; when the Provençal will have become the founder of the Trinitarian Order, and his old companions, John and William, shall have flung away their doctors' caps to assume the blue and crimson cross, and it shall be from Lothaire himself, now seated in the chair of St. Peter as Pope Innocent III., that he is to receive its first formal confirmation.

Maurice of Sully.

Or, shall we gaze for a moment on that poor ragged boy, begging his bread in the streets of Paris, where, like a rustic simpleton, he has come in hopes of finding the way to fame and fortune? Yet, a simpleton he is not;—he struggles on ill-fed, ill-lodged, but, thanks to pious alms, just able to scrape together the means of study. He passes from one grade to another; and in time Paris learns to be proud of her great doctor, Maurice of Sully, and forgets that he owes his surname to the lordly territory where his fathers cultivated the soil. At last his fame reaches his native place, and his old mother who is still living, resolves to go and find out her boy, whom she always knew would make his fortune. So, taking staff in hand, she found her way to the great city, and asked the first fine ladies whom she met in the streets, if they could tell her where she could find the Doctor Maurice. The good ladies, taking pity on her, took her to their house, gave her refreshment, and throwing a better kind of mantle over the course woolen petticoat which she wore, after the fashion of French peasants, led her to Maurice, and introduced her to him as his mother. 'Not so,' said Maurice, 'my mother is a poor peasant woman, she wears no fine clothes like these; I will not believe it is her unless I see her in her woolen petticoat.' Then she threw off her cloak, and seeing her in her own garb he embraced her, and introduced her to the great people who stood about him, saying, 'This is indeed my mother.' 'And the thing spread through the city,' says the chronicler, 'and did good honor to the master, who afterwards became Bishop of Paris;' in which office he did many notable things, and among others built the present Cathedral of Notre Dame.

John of St. Quentin.

Let us look into that same cathedral where crowds have assembled to hear the preaching of the famous doctor, John of St. Quentin. He has chosen the subject of holy poverty, and he seems inspired by some unwonted strain of eloquence as he speaks of the snares, the emptiness, and the vanity of the world. At last he stops, and descends the pulpit stairs. Is his discourse finished, or what is he about to do? the crowd moves hither and thither with curiosity, and sees him kneeling at the feet of the Dominican Prior of St. James, of whose Order little was then known, save that its members were mendicants, and owed their lodging in the city to the bounty of this very John. But now the white habit is thrown over his doctor's gown, the black mantle, the garb of poverty and humility, is added, and he returns to finish his dis-

course, exhibiting to his wondering audience that he can teach not by words only, but by example.

St. Edmund of Canterbury.

Once more let us wander into that old church of St. Mery, which even to this day retains a certain air of quaint antiquity; where the long lancet windows, and the Ladye chapel with its carved wooden reredos, black with age, and adorned with silver statuettes, and its walls frescoed with the figures of saints, carry us back to mediæval times; and the cool air with its sweet frangrance of incense, and the silence broken only by a passing footstep on the worn and broken pavement, soothe and tranquilize us as though we had passed out of the busy streets into the atmosphere of another world. In that church, and before that Ladye altar, you might nightly have seen an English scholar, who had passed over to Paris whilst still a mere boy to study his course of arts. Every night he comes hither to assist at Matins, and remains there till daybreak, kneeling absorbed in heavenly contemplation till the hour strikes which is the signal for him to betake himself to the schools. Against those very pillars, perhaps, he leant his weary head; that dusty and shattered pavement was once watered with his tears; and who is there that loves and venerates the memory of St. Edmund of Canterbury, who will not, for his sake, be glad to escape from the thoroughfares of the brilliant capital to spend an hour of pilgrimage in the church of St. Mery?

The Curé Fulk and the Fifth Crusade.

It was about the year 1199, just when the princes of Europe were deliberating on a fifth crusade, that there lived at Neuilly-sur-Marne, half-way between Paris and Lagny, a simple country Curé, named Fulk, unlearned in worldly and even in divine science, but full of holy zeal, governing his parish with all diligence, and preaching with a certain rude eloquence—not sparing of his reproofs, but ready at all times to speak the truth boldly and freely alike to rich and poor. He who, of old, chose unlettered fishermen to be the heralds of His Word, made choice of this poor priest to reform the follies of those vain scholars who, to use the words of James of Vitry, 'intent on vain wranglings and questions of words, cared not to break the bread of life to little ones.' Feeling his own want of knowledge, and specially his ignorance of the Holy Scriptures, Fulk determined, old as he was, to commence a regular course of study in the schools, and began to go regularly into the city, attending the theological lectures of Peter the Chanter. How the gay scholars stared and wondered at the sight of the rustic Curé, in his coarse frock and grey hairs, humbly entering the school, with his note-book in his hand, wherein he entered only a few phrases, such as his poor capacity was able to gather from the lips of the speaker. He understood little and cared less for all the terms of art which the dialecticians of those days so lavishly dispensed to their hearers; and if his companions had glanced over his shoulder, they would have read on the parchment page nothing but some scattered texts of Scripture, sprinkled here and there with trite and practical maxims. Yet these were enough for Fulk: they were the seed falling into good ground, watered with prayer and meditation, and bringing forth the hundred-fold. Often did he read and ponder over his little book, and commit his maxims to his memory, and on Sundays and Festival days, returning to his own parish, he gave forth to his flock what he had thus carefully gathered in the schools. His master observing the zeal

and fervor of his new disciple, and penetrating through that rough exterior which concealed a richly-gifted soul, required of him at last that he should preach in the Church of St. Severinus before himself, and a great number of students. Fulk obeyed with his accustomed simplicity, and lo! 'the Lord gave to his servant such grace and power that it seemed as if the Holy Spirit spoke by his mouth; and from that day, masters and scholars began to flock to his rude and simple preaching. They would invite one another, saying, 'Come and hear the priest Fulk—he is another Paul.'

One day a vast multitude were assembled to hear him in the Place de Champeaux, for the churches were not large enough to contain those who gathered to the preaching; and he spoke with such eloquence that hundreds, pierced to the very heart, fell at his feet, and, presenting him with rods, besought him to chastise them for their sins, and guide them in the way of penance. He embraced them all, giving thanks to God, and to each one he gave some suitable words of advice. He had something appropriate to say to all, to usurers and public sinners, fine gentlemen, men-at-arms, and scholars. He admonished the masters to give more pithy, wholesome, and profitable lectures in the fear of God; he bade the dialecticians put away what was unprofitable in their art, and retain only that which bore fruit; the canonists he reproved for their long and wearisome disquisitions; the theologians for their tediousness and over-subtlety; and so, in like manner, he fearlessly rebuked and admonished the teachers of other arts, and called on them to leave their vain babblings, and apply themselves to what was profitable to salvation.

The tide had now fairly turned, and those who, awhile before, were ready to turn the poor Curé into ridicule, gladly changed places with him, and brought their note-books to *his* preaching, that they might take down the words from his mouth. Many even entreated him to accept them as his followers, and missions began to be preached through all the neighboring towns and villages by the company of learned doctors, who put themselves under the direction of the Curé of Neuilly. Among these were Peter the Chanter, his former master; Alberic de Laon, afterwards Archbishop of Rheims; Robert de Courçon, of whom we have already spoken; and our own Stephen Langton.

Fulk and his followers preached throughout France, Burgundy, Flanders, and a great part of Germany. Their missions were followed by a great reform of manners, and the sanctity of Fulk is said to have been attested by miracles. He had a vein of pleasantry in him, and sometimes treated his audience with a somewhat rough familiarity; and, if he could obtain silence by no other means, would freely use his stick over the shoulders of the disorderly. But the people esteemed his very blows a blessing; wherever he appeared, they pressed around him to tear away morsels of his habit. One day he was nearly suffocated, and owed his deliverance to an ingenious device—'My habit is not blessed,' he cried, 'to what purpose, then, would you carry it away? But I will bless the clothes of yonder man, and you may take as much as you choose.' The individual whom he indicated was at once surrounded, and thought himself happy to escape with the loss of his mantle.

These scenes were of daily occurrence when Fulk, having himself assumed the Cross, began to preach the Holy War; and, in fact, the throngs who joined the 5th Crusade from France and Flanders were chiefly induced to do so by his eloquence. He chanced, on one occasion, to hear that Count Thibault of

Champagne had proclaimed a magnificent tournament, which was to take place at the Château d'Ecris, in the forest of Ardennes. All the chivalry of France and England were gathered there; but amid the tossing plumes and glittering pennons appeared the figure of Fulk of Neuilly, who bade them first hear him, and painted to them the higher glory which they might acquire in the sacred wars, instead of wasting their time and strength on the mock combats of a tournament. A fiery ardor kindled the brilliant throng, and Thibault himself, with his noble guest, Simon de Montfort, and the two brothers, Walter and John de Brienne, the latter of whom was destined to wear the crown of Jerusalem, and five of the house of Joinville, and that heroic knight, Sir Matthew de Montmorency, whose valor was so renowned that Richard of England reckoned it his greatest deed of prowess to have overcome him in single combat:—all these, and many more, hastened to receive the Cross from the hands of the preacher, and to prepare for that expedition which was to terminate with the Conquest, not of Jerusalem, but of Constantinople.

Paris Teachers of John of Salisbury.

John of Salisbury appears to have come to Paris for the first time in 1136, being then a youth of sixteen, and, like thousands of the same age, was launched into the world of the great capital, to complete his education under the many wise professors who were contending for popular favor. Here we catch a glimpse of the new system which was gradually establishing itself. Education was no longer given exclusively in cloistered schools, but in great cities, where the young aspirant after science, instead of being sheltered under law and discipline, was cast abroad to shift for himself, and only required to attend the lectures of some licensed master. No doubt it was an excellent way of teaching him a knowledge of the world, but this had not hitherto been included in the branches of a noble youth's early education. However, at sixteen John had to take care of himself in the great world of Paris, which exercised over him the fascination of which all were conscious who passed from the semi-barbarous isle of Britain to the brilliant capital, and beheld the gay vivacity of its citizens, the gravity of its religious ceremonials, the splendor and majesty of its many churches, and the busy life of its schools. 'Happy banishment,' wrote the young scholar, 'that is permitted here to find a home!' His first care was to choose what Professor he would attend. It was just the time when Abelard's fame was at its greatest height, and the English youth was naturally enough led to join the crowds that thronged the school of St. Geneviève. His first impression was one of delight, but soon his English good sense revolted at the shallowness which he detected under the showy outside, while the contemptuous neglect with which Abelard was wont to treat the ancient learning was unendurable in the eyes of one who, young as he was, already had a thoroughly-formed taste for the classics. So bidding adieu to St. Geneviève, he placed himself under the two English masters, Robert de Mélun and William de Conches; by the first of whom he was initiated into the art of logic. He praises the disinterestedness shown by Robert, who, in his conduct as Professor, despised worldly gain and sought only the benefit of his scholars. Robert afterwards became bishop of Hereford, and in that capacity acquired a very unenviable notoriety as one of the chief opponents of St. Thomas of Canterbury. Under William de Conches, John next passed three years with very great profit, studying grammar, which

was then understood to include the explanation of good authors. He never regretted the time he devoted to this study. William was a disciple of the old school, a stout champion of the liberal arts, and warmly opposed to the new system introduced by Abelard. He liked to exercise his pupils in prose and verse, and required not only good prosody, but also good sense from his scholars. It was doubtless a fine thing to hear the warm-hearted, testy Englishman speak of the schools in which he had been brought up, half a century ago, when boys were taught to behave like boys, and to listen to their masters in silence. Things were much altered now; and it was no longer the custom to follow the wholesome rule which Pythagoras taught his disciples, namely, to listen in silence for seven years, and only begin to ask questions in the eighth. On the contrary, these new scholars would come into your school with a supercilious air, and propose you their doubts and quibbles before they were well seated. They seemed to fancy that they knew every thing when they had followed the schools for a year, and as if their business was to instruct their masters by their amazingly clever questions. On all these abuses Master William was wont to expend his honest indignation, but he certainly could not complain that John of Salisbury exhibited any of these marks of reprobation. Far from seeming to think he knew every thing after a year's study, John, after spending twelve years in the schools, regarded himself as still a learner. After his three years of grammar, he spent seven years more in successive courses of rhetoric, mathematics, and theology. Among the masters whose lectures he attended were Robert Pullus or Pulleyne, and Gilbert de la Poirée. The latter afterwards became bishop of Poitiers, in which dignity he was accused of teaching certain heterodox opinions on the Holy Trinity, which were condemned at the Council of Rheims, in 1148. His errors, like those of Abelard, appear to have arisen out of an abuse of that scholastic method of argumentation so popular among the professors of the time, and which too often proved dangerous weapons in the hands of men whose theological studies by no means kept pace with the cultivation of dialectics. Robert Pullus, the English master of theology, and restorer of sacred studies at Oxford, was a man of far more solid learning. 'He knew,' says his great disciple, 'how to be wise with sobriety.' The soundness of his doctrine was evinced by his 'Sum of Theology,' and his disinterestedness, by his refusal of a bishopric offered him by Henry I. Robert declined abandoning a life of study for the precarious honors of a dignity which exposed its owner to the almost certain contingency of a struggle with the crown. He desired nothing more honorable than the life of a master; nevertheless, he was unable to avoid the dignities thrust on him by Celestine II., who created him cardinal and chancellor of the Roman Church.

Adam du Petit Pont—Richard l'Evêque.

During the whole time of his residence at Paris, John of Salisbury enjoyed a scholar's honorable state of poverty, and supported himself by giving lessons to younger students, much after the fashion of a modern college tutor. His tutorship was, however, by no means a very profitable post, and supplied him with little beyond the bare necessaries of life. Happily, however, the threadbare gown of the poor scholar was still regarded with respect, and his humble circumstances did not prevent him from forming many valuable friendships. Among his friends he numbered the two great masters Adam du Petit Pont,

and Richard l'Évêque, the former of whom he describes as a man of undoubted learning, but so vain that he wrapped up his knowledge in a cloud of obscurity, and made himself unintelligible for the sake of appearing profound, saying to those who reproached him with this weakness, that were he only to teach in the common way he should get no one to attend his lectures. Richard was a man of a very different temper; his pride lay rather in concealing what he knew, than in displaying it; he cared nothing at all for worldly applause, and was deemed as holy in life as he was erudite. At first he followed the excellent method of Bernard of Chartres, but by degrees he yielded to the fashion of the times, and giving up the teaching of grammar and rhetoric, confined himself entirely to lecturing on dialectics.

Thomas à Becket.

To these friends of John of Salisbury, we must add the name of a third, an Englishman like himself, and one of Anglo-Saxon blood. He was a young law student, who, if inferior to many of his companions in scholastic acquirements, made up for the deficiency by the brilliancy of his native gifts, and those personal graces which add so largely to the power of wit or eloquence. The large grey eyes, thin aquiline nose, and beautiful countenance, so calm, yet with a glance so full of fire, are all known to us; for if the features of St. Thomas à Becket have not been preserved chiseled in marble, they have yet been made familiar to us by the description of those who laid up in their hearts the memory of that beloved countenance. It bore the unmistakable impress of genius, and of that sensitive organization with which genius is so frequently accompanied. But his great natural gifts had received very imperfect culture in the schools of Merton and those of the English metropolis. At Paris his studies were almost exclusively confined to law, and he afterwards regretted that he had not devoted more time during his academic career, to sacred learning. The intimacy which sprang up between him and John of Salisbury was not, therefore, based on any similarity in their literary tastes. The letters of both evince a striking difference in their intellectual training; those of St. Thomas, powerful in matter, are yet abrupt, harsh, and technical in style—those of his friend, on the other hand, are conveyed in classic phraseology, and betray the careful polish, not always free from affectation, of one who has laboriously formed himself on ancient models.

In the midst of his studies, his tutorships, and his passages of arms with the Cornificians, twelve years slipped away, at the end of which time, John of Salisbury found himself possessed of a vast fund of erudition, and an empty purse. The latter circumstance was not one which greatly disquieted him, for his theory was that the keys which opened the door of philosophy were not of gold, but consisted of poverty, humility, silence, and a quiet life, together with that detachment from family and worldly ties which is best found in a foreign land. So little had he of the spirit of worldly ambition, that when in 1148 Peter des Celles, Abbot of Moutier des Celles, offered him a chaplaincy in his monastery, he gladly accepted a post, which, however humble, gave him at least the leisure and the means to study. He remained in this retreat for the space of three years.

Peter des Celles—Peter de Blois.

Peter des Celles was one to the most remarkable men of his time, and has made himself best known by his epistles; for, like most of the literary per-

sonages of the twelfth century, he was a great letter writer. He had received his education in the monastic school of St. Martin des Champs, and does not seem to have been one whit behind the more fashionable students of Paris. 'I had,' he writes,' an insatiable appetite for learning; my eyes were never tired of beholding books, or my ears of listening to them; yet with all my ardor, God was always the beginning, centre, and end of all my studies They had but Him for their object, though indeed I studied every thing, even law, without prejudice, however, to the duties of my state, attendance on the Divine Office, and my accustomed prayers.' This worthy inheritor of the genuine monastic spirit acted the part of a true father to our English scholar, who at last, through the favor of St. Bernard, obtained the post of secretary to Theobald, archbishop of Canterbury, in whose household he renewed his acquaintance with two of his former fellow-students, Peter de Blois, and Thomas à Becket.

Peter de Blois had been one of his pupils; a man of versatile talents, who had studied first at Tours, then at Paris, and lastly at Bologna, and had seen something of half the courts of Europe. He was equally skilled in law, medicine, and theology, but it is by his epistles that he is chiefly known, and his ready and somewhat gossiping pen has left us graphic sketches of the manners and customs of his time. He was, in fact, the Horace Walpole of the twelfth century, curious, fluent, and volatile. Henry II. made him archdeacon, first of Bath, then of London, and often employed him as secretary, so that he had excellent opportunities for studying the court of our first Plantagenet sovereign, which he describes in a sufficiently amusing manner. He assures us that Henry's court, from the conversation of learned men, and the discussion of questions, was a daily school. The king, he says, is deeply versed in literature, and has more gifts of mind and body than he can so much as enumerate; nevertheless, he lets out the ugly fact that it is best not to go too near him when he is out of humor, as he is then more of a lion than a lamb, and is quite as likely as not to tear out your eyes. How any man of letters can ever attach himself to a court life is more than he can understan and how any man, lettered or unlettered, could be brought to endure the daily miseries he describes, such as the eating of 'moldy bread and stale fish, wine that can only be drunk with the eyes shut, lodgings for which pigs would be ashamed to quarrel,' and days spent 'without order, plan, or moderation of any kind,' must seem equally incomprehensible to his readers. But he has something more cheering to say of the household of Archbishop Theobald. It is crowded with learned men, who spend their time between prayers and dinner, in lecturing, disputing, and examining causes. All the knotty questions of the kingdom are referred to them, and discussed in the common hall; and there is no sort of jealousy or contention, but the youngest present is listened to with courtesy and attention. In these letters Peter de Blois has a good deal to say on the subject of education. He tells us that in his youth he was trained, not in idle fables, but solid literature, and names Livy, Quintius Curtius, Tacitus, Suetonius, and Josephus among the books then most commonly used in schools. He regards the new scholasticism with undisguised contempt; it is good, he says, neither at home nor abroad, neither in the church, the cloister, the camp, the court, or the bar. In fact, in his literary tastes he showed himself a worthy disciple of John of Salisbury.

Meanwhile the latter attached himself to the rising fortunes of St. Thomas, and dedicated to him, when chancellor, his two great works, the *Polycraticon* and the *Metalogicon*, the last of which is a formal apology for humane letters, and is considered to display an amount of learning and literary elegance far exceeding any thing which had been produced since the day of Boëthius. When St. Thomas became primate, his friend continued to retain the office he had held under his predecessor, and never spared the archbishop the benefit of his frank and fearless advice. Among other things he took on him to give him some directions with regard to his studies which are worth quoting, as showing the view taken at that time by spiritual men, of the danger resulting from an excessive application to law and logic. 'My counsel is,' he says, 'that you put off some of your other occupations, in order to give your whole mind to prayer. Laws and canons are all very well, but believe me, they nourish curiosity more than devotion. . . Who ever rose from the study of law with a sentiment of compunction in his heart? Nay, I will say more, the exercises of the schools often increase knowledge till a man is puffed up with it, but they rarely inflame devotion. I would far rather that you meditated on the Psalms or read the 'Morals of St. Gregory,' than that you were learned in philosophy, after the fashion of the scholastics.' St. Thomas was not slow in taking his friend's advice, and both at Canterbury and Pontigny often spent whole nights in the study of the Scriptures, and was wont always to carry a few pages in the loose sleeve of his tunic, that he might have them at hand whenever he found a leisure moment for reading.

We need not pursue further the history of John of Salisbury. The fidelity with which he adhered to the cause of St. Thomas exposed him to no small loss and personal danger, and after the martyrdom of the saint he had to fly from England, and taking refuge in France, became bishop of Chartres in 1176, his election being entirely due to his personal merits, and the honor with which the French clergy regarded one who had been the companion of the Blessed Martyr.

The Three Peters—Comestor, Chanter, and Lombard.

Before concluding our notice of the Parisian masters, it remains for us to name the three Peters, as they are called, who all illustrated the schools about the same period. The first was Peter Comestor, or the Eater—so called from his habit of devouring books—a very famous personage in his day, who became chancellor of Paris in 1164, but resigned all his dignities to put on the habit of the canons of St. Victor's. His *Historia Scholastica*, or Epitome of Sacred History, was so much esteemed in the twelfth century, that portions of it were read in the churches. A namesake of his, called Peter the Chanter, was almost of equal fame. He too, after filling the eye of the public for several years, withdrew from their applause and became a simple religious in the Abbey of Long-Pont, where he died in 1197. Both were men of tried virtue, and showed themselves hostile to the sophists of the day, whose wranglings they declared to be opposed to the simplicity of the Gospel. But more renowned than either was the Italian scholar, Peter Lombard, the master of the Sentences, and the real father and founder of scholastic theology. He commenced his study of civil law at Bologna, and thence passed on to Paris, where he was admitted among the canons of St. Victor's, and afterwards taught for some years in the cathedral school. In 1159 he became bishop of Paris,

through the influence of his royal pupil, prince Philip, brother to the reigning king, Louis the Young. The king offered the bishopric to his brother, who was educated for the ecclesiastical state, but he nobly refused it in favor of his master. Peter Lombard's great work was the celebrated Book of Sentences, consisting of a number of passages selected from the works of the fathers, and commented on in such a manner as to present the student with a body of theological doctrines systematically arranged. The convenience of finding every point of theology treated of in a precise and methodical order, and within the compass of a single volume, was speedily recognized, and the Book of the Sentences soon became the favorite text-book used in the schools, both for the lectures of the masters and the private study of their disciples. Hence the title of *Sententiarus*, which came to be applied to those who taught or studied the Sentences. Notwithstanding the immense popularity obtained by this work, it is said to contain several important omissions, and even some theological errors, one of which was formally condemned by Pope Alexander III. Its importance is derived from the circumstance of its being the first attempt to reduce theology to a compact and orderly scientific system; and from this period we date the real rise of the science of scholastic theology.

St. Vincent of Beauvais—The Great Mirror.

Vincent of Beauvais, the author of '*The Great Mirror*,' was the librarian of the good king St. Louis, and the tutor of his children. He devoted a great part of his life to a gigantic undertaking, the very conception of which attests the colossal scale on which men of those days thought and labored for futurity. He desired to facilitate the pursuit of learning by collecting into one work every thing useful to be known. The plan was not a new one; many such Encyclopædias had already been produced, as that of St. Isidore, and their value was great in an age when the scarcity of books rendered it next to impossible for any ordinary student to procure all the authors he would require to consult, if he desired to perfect himself in various sciences.

He had some special facilities for carrying out his design which were not at the command of ordinary students. He was able to make free use of that noble library collected by St. Louis, and attached by him to the Sainte Chapelle. It was thence that he drew the materials of his work, and nature had endowed him with exactly the kind of genius which his task demanded. Antoine Poissevin says of him that he was a man who was never tired of reading, writing, teaching, and learning; the most gigantic labors did not alarm him; neither work, watching, nor fasting was ever known to cause him fatigue; and after devoting one-half of his life to reading the royal library, and every other collection of books that came within his reach, he did not shrink from employing the other in producing a compendium of all he had read. He limited himself to no one subject, or section of subjects; but resolved to embrace all arts and all sciences, whatever he found that was beautiful and true, in the physical or in the moral world; whatever could make known the wonders of nature, or the yet greater wonders of grace; all that poets, philosophers, historians, or divines had said that was worth remembering—all this he determined to set before his readers in orderly arrangement; and undismayed at the magnitude of his enterprise, he labored at it day and night till it was accomplished. '*The Great Mirror*,' as he calls his work, is divided into

three parts, in which are treated separately, Nature, Doctrine, and History. All his scientific and philosophic views are not, of course, original, for he proposed rather to give to the world the cream of other men's thoughts than his own. But for this very reason the statements contained in his book are of greater value, as they show the shallowness of those charges so continually brought against the science of the middle ages, by writers who have probably concerned themselves very little to ascertain in what that science consisted. Vincent did not write to support new theories or explain away vulgar errors; he aimed only at presenting, in a compendious form, the commonly-received views of his own time, and the times anterior to his own, occasionally illustrating his subject with a sagacious remark, derived from reflection or personal observation. And what a host of misconceptions and traditional calumnies fall to pieces, as we glance through such an analysis of his pages as is given by Rohrbacher! How then, we exclaim, did not the mediæval *savants* oscillate between the opinion that the earth was a flat plane, and that other equally luminious view, that it was a cube? Is is possible that they knew anything of the principle of the attraction of gravitation, and stranger still, that they explained the spherical form of the earth by reasoning drawn from that very principle? Are we to believe our eyes when we read that Vincent of Beauvais illustrates this part of his subject by reminding us of the globular form of the rain drops, which he says, in language which reads like an anticipation of the verses of Montgomery, are so formed by the very same law as that which regulates the shape of the earth?

And who would expect to find the librarian of St. Louis putting forth the argument which still does good service in our popular class-books, wherein the spherical form of the earth is demonstrated by the gradual disappearance below the horizon of the hull and sails of a receding ship, and their as gradual reappearance in a contrary order, on its approach towards us? Yet there it is, together with yet more learned things; such as the method for measuring an arc of the meridian, as a means of obtaining the circumference of the earth, quoted from the writings of Gerbert. His treatment of the metaphysical questions which occupied so much attention at the time at which he wrote, is no less remarkable than his natural philosophy, and Rohrbacher, comparing his explanation of *universal ideas* with that of Bossuet, gives the preference in point of profundity to the mediæval friar. 'Thus, then,' he continues, 'by the middle of the thirteenth century, the religious of St. Dominic and St. Francis had resumed all Christian doctrine, the teaching of the Scriptures, the Fathers, and the Councils into a Sum of theology; St. Thomas had examined in detail the pagan philosophy, had corrected it, and reconciled it with Christian truth. Roger Bacon, the Franciscan, not content with the ancient sciences catalogued by Aristotle, had begun to penetrate deeper into the secrets of nature, and the Dominican, Vincent of Beauvais, presented in his '*Mirror*' an epitome of all that man, up to that time, knew in nature, science, art, philosophy, and history.' In this work the latter aimed to show that 'all illumination descends to man from God, the Fontal Light; all human science emanates as from its source, from the Divine light. There is the light of sensitive knowledge, the light of mechanical arts, the light of rational philosophy—natural and moral, and lastly, the light of grace and Holy Scripture.'

HUGH, RICHARD, AND ADAM, OF ST. VICTOR.

Closely united with Bernard of Clairvaux in their theological views, and in opposition to the rationalistic philosophy of Abelard, and the scholasticism which was then becoming fashionable, were the great scholars of St. Victor's, Hugh, Richard, and Adam.

Hugh of St. Victor, the third prior in succession from William de Champeaux, was styled the second Augustine, from his devoted admiration of that Father. Brought up in a house of canons regular in Saxony, he bore testimony in after life to the care they bestowed on his education. 'I do not fear to certify,' he says, 'that they neglected no means of perfecting me in the sciences, and even instructed me in many things which might be thought trifling and extraordinary.' These words occur in his *Didascalion*, or Treatise on Studies, which he drew up with the view of remedying the disorderly and unmethodical manner in which most scholars then pursued their academic labors. In it he gives an interesting account of his own early life as a scholar. 'I never despised anything that belonged to erudition,' he says, 'when I was a scholar, I studied the names of every thing I saw. I committed to memory all the sentences, questions, replies, and solutions I had heard and learnt during the day; and I used to describe the figures of geometry on the floor with charcoal. I do not say this to boast of my knowledge, which is nothing, but to show that he proceeds best who proceeds with order. You will find many things in histories and other books, which taken in themselves seem of little profit, but which nevertheless are useful and necessary when taken in connection with other things.' Hugh, like all the disciples of this school, advocated the old system, according to which all the parts of knowledge stood in mutual relation to one another, and theology dominated over the whole. In his Treatise *De Vanitate Mundi*, he describes an imaginary school, in which is no doubt depicted that of his own monastery. The students are described divided into groups, according to the different subjects on which they are engaged. All the liberal arts are cultivated in turn, and while the fingers of some are employed in designing or coloring an illuminated page, others are studying the nature of herbs, or the constitution of the human frame. As a spiritual writer, Hugh of St. Victor is considered to be surpassed by his disciple Richard of St. Victor, a Scotchman by birth, and one of the greatest mystic theologians of the Church. The special doctrines insisted on by this school were those which put forth faith, and not reason, as the ground of certainty, and maintained that reason was to be exercised only to demonstrate the truths that were held by faith. Abelard, in his extravagant exaltation of the claims of reason, had gone so far in his 'Introduction to Theology,' as to define faith as an opinion, and to depreciate a too ready belief, praising that cautious philosophy which does not yield its faith till it has subjected all things to the test of reason. To believe without doubting, according to this view of things, was the religion of women and children; to doubt all things before we believe them was alone worthy of the dignity of man. The scholars of St. Victor not only vindicated the true claims of faith, but they sought to prove that faith itself must rest on the foundation stone of charity. They loved to remind their disciples of those words of Our Lord, 'If any man will do the will of God, he shall know of the doctrine.' Charity, they said, is then the foundation, and Humility the key, to all true

science, and we can understand the Truth of God only in proportion as we obey it. They did not seek to set aside the just use of the reason, but to assign it limits, and to prohibit the search after things confessedly above the grasp of human intellect. 'What is it to be wise,' asks Hugo of St. Victor, 'but to love God? for love is wisdom.' He complains of the caviling spirit of the dialecticians who would fain turn the simplest precepts of the Gospel into matter of dispute. If they read that we are to love our neighbor as ourselves, they begin to argue, saying, 'If I love one man as myself, then I must love three or four men more than myself;' and this they style seeking truth. Again, he blames the conceit of those who, ignorant of the very first elements, will condescend to study nothing but the sublimest matters, forgetting that the beginning of all discipline is humility. Neither would he endure that presumptuous spirit which gloried in the subtlety of its own powers, but, like a true disciple of St. Augustine, desired that reliance on Divine Grace should be the foundation of the whole spiritual and intellectual edifice.

ALBERT THE GREAT OF COLOGNE.

The convent of Cologne had already been founded by Henry of Utrecht; and a namesake of his, Henry the German, who had begun life as a student, then assumed the cross, and finally taken the religious habit, became its first theological professor. And there, in 1230, arrived the young Swabian, Albert of Lauingen, who had been drawn to the Dominican order, whilst pursuing his studies at Padua. Albert during his student-life had been remarkable for his love of the old classic literature, and his enthusiastic admiration for Aristotle; and had already displayed a singular attraction to those physical sciences which he afterwards so profoundly studied. He had examined various natural phenomena, such as earthquakes, the mephitic vapors issuing from a long closed well, and some curious marks in a block of marble, which he explained in a manner which betrays an acquaintance with some of the chemical theories of modern geology. After going through his theological course at Bologna, he was appointed to fill the vacant post of professor at Cologne, where he taught sacred and human science for some years, and lectured moreover at Hildesheim, Strasburg, Friburg, and Ratisbonn, in which last city an old hall is shown which still bears the title of 'Albert's School.' Converted into a chapel by one of his successors and ardent admirers, it may be supposed to exhibit the same form and arrangement as that which it bore five centuries ago. Round the walls are disposed ancient wooden seats, for the accommodation of the hearers, and fixed against the middle of the wall is an oak chair, or rather pulpit, covered with carvings of a later date, representing St. Vincent Ferrer delivering a lecture, and a novice in the attitude of attention. The chair is of double construction, containing two seats, in one of which sat the master, and in the other the bachelor, who explained under him the Book of the Sentences. All around are texts from the Holy Scriptures, fitly chosen to remind the student in what spirit he should apply himself to the pursuit of sacred letters. 'Ama scientiam Scripturarum, et vitia carnis non amabis.' 'Qui addit scientiam addit et laborem.' 'Bonitatem et disciplinam et scientiam doce me.' 'Qui fecerit et docuerit, hic magnus vocabitur in regno cœlorum.' 'Videte ne quis vos decipiat per philosophiam, secundum elementa mundi, et non secundum Christum.'

"In such a hall as this we may picture to ourselves the Blessed Albert the Great lecturing at Cologne in 1245, where he first received among his pupils that illustrious disciple whose renown, if it eclipsed his own, at the same time constitutes his greatest glory. There are few readers who are not familiar with the student life of St. Thomas of Aquin, the silent habits which exposed him to the witticisms of his companions, who thought the young Sicilian a dull sort of importation, and nicknamed him 'the dumb ox;' the obliging compassion which moved a fellow-student to offer him his assistance in explaining the lessons of the master, and the modesty and humility with which this greatest of Christian scholars veiled his mighty intellect, and with the instinct of the saints, rejoiced to be counted the least among his brethren. But the day came which was to make him known in his true character. His notes and replies to a difficult question proposed by Albert from the writings of St. Denys, fell into the hands of his master, who reading them with wonder and delight, commanded him on the following day to take part in the scholastic disputation. St. Thomas obeyed, and the audience knew not whether most to admire his eloquence or his erudition. At last Albert, unable to restrain his astonishment, broke out into the memorable words, 'You call this the dumb ox, but I tell you his roaring will be heard throughout the whole world.' From that day St. Thomas became the object of his most solicitous care; he assigned him a cell adjoining his own, and when in the course of the same year he removed to Paris, to govern the school of St. James for three years, in order afterwards to graduate as doctor, he took his favorite scholar with him.

His doctor's triennium had scarcely expired when he was recalled to Cologne to take the Regency of the *Studium Generale*, newly erected in that city; and St. Thomas accompanied him to teach, as licentiate or bachelor, in the school which proved the germ of a future university. This epoch of Albert's life appears to have been that in which most of his philosophic writings were produced. They consist chiefly of his 'Commentary on Aristotle,' in which, after collating the different translations of that author with extraordinary care, he aims at presenting the entire body of his philosophy in a popular as well as a Christian form; a commentary on the Book of the Sentences; other commentaries on the Gospels, and on the works of St. Denys, all of which are preserved; and a devout paraphrase of the Book of the Sentences cast into the form of prayers, which has been lost. His published works alone fill twenty-one folio volumes, and it is said that a great number of other treatises exist in manuscript. The course of the stars; the structure of the universe; the nature of plants, animals, and minerals, appear to him unsuitable subjects for the investigation of a religious man; and he hints that the seculars who paid for the support of such students by their liberal alms expected them to spend their time on more profitable studies. The reader need not be reminded that Albert was not singular in directing his attention to these subjects, and that the scientific labors of our own Venerable Bede have ever been considered as among his best titles to admiration as a scholar. But more than this, it is surely a narrow and illiberal view to regard the cultivation of science as foreign to the purposes of religion. At the time of which we are now speaking, as in our own, physical science was unhappily too often made an instrument for doing good service to the cause of infidelity. It was chiefly, if not exclusively, in the hands of the Arabian philosophers, who had drawn great

part of their errors from the physics of Aristotle. Schlegel, indeed, considers that the extraordinary popularity of Aristotle in the middle ages did not so much arise from the love of the mediæval schoolmen for his rationalistic philosophy, as from the attraction they felt to some great and mysterious knowledge of nature. His works seemed to give promise of unlocking to them those vast intellectual treasures reserved for the scrutiny of our own age, but of the existence of which they possessed a kind of dim half-consciousness. Hence the teachers of the thirteenth century could hardly do more effective service to the cause of truth than by handling these subjects according to a Christian method, and proving that faith and science were in no sense opposed to one another. Hallam affects to grieve over the evil inflicted on Europe by the credit which Albert's influence gave to the study of astrology, alchemy, and magic. The author of Cosmos, however, passes a very different verdict on the nature of his scientific writings, and one which our readers will be disposed to receive as more worthy of attention. 'Albertus Magnus,' says Humboldt, 'was equally active and influential in promoting the study of natural science, and of the Aristotelian philosophy. . . . . His works contain some exceedingly acute remarks on the organic structure and physiology of plants. One of his works, bearing the title of *Liber Cosmographicus de Natura Locorum*, is a species of physical geography. I have found in it considerations on the dependence of temperature concurrently on latitude and elevation, and on the effect of different angles of incidence of the sun's rays in heating the ground, which have excited my surprise.'* Jourdain, another modern critic, says, 'whether we consider him as a theologian or a philosopher, Albert was undoubtedly one of the most extraordinary men of his age; I might say, one of the most wonderful men of genius who has appeared in past times.'

It may be of interest to notice here a few of the scientific views of Albert, which show how much he owed to his own sagacious observation of natural phenomena, and how far he was in advance of his age. He decides that the Milky Way is nothing but a vast assemblage of stars, but supposes, naturally enough, that they occupy the orbit which receives the light of the sun. The figures visible on the moon's disk are not, he says, as has hitherto been supposed, reflections of the seas and mountains of the earth, but configurations of her own surface. He notices, in order to correct it, the assertion of Aristotle that lunar rainbows appear only twice in fifty years; 'I myself,' he says, 'have observed two in a single year.' He has something to say on the refraction of the solar ray, notices certain crystals which have a power of refraction, and remarks that none of the ancients, and few moderns, were acquainted with the properties of mirrors. In his tenth book, wherein he catalogues and describes all the trees, plants, and herbs known in his time, he observes, 'all that is here set down is the result of our own experience, or has been borrowed from authors, whom we know to have written what their personal experience has confirmed: for in these matters experience alone can give certainty.' (*Experimentum solum certificat talibus*). Such an expression, which might have proceeded from the pen of Bacon, argues in itself a prodigious scientific progress, and shows that the mediæval friar was on the track so successfully pursued by modern natural philosophy. He had fairly shaken off the shackles

* The very remarkable passage here referred to by Humboldt is to be found in the Treatise 'De coelo et mundo.' It is translated at length in Sighart's *Life of B. Albert* (ch. xxxix.), from which work has been chiefly extracted the summary of his scientific views given in the text.

which had hitherto tied up discovery, and was the slave neither of Pliny nor of Aristotle.

He treats as fabulous the commonly received idea, in which Bede had acquiesced, that the region of the earth south of the equator was uninhabitable, and considers that, from the equator to the south pole, the earth was not only habitable, but, in all probability, actually inhabited, except directly at the poles, where he imagines the cold to be excessive. If there are any animals there, he says, they must have very thick skins to defend them from the rigor of the climate, and are probably of a *white color*. The intensity of cold is, however, tempered by the action of the sea. He describes the antipodes and the countries they comprise, and divides the climate of the earth into seven zones. He smiles with a scholar's freedom at the simplicity of those who suppose that persons living at the opposite region of the earth must fall off—an opinion which can only arise out of the grossest ignorance, 'for, when we speak of the *lower* hemisphere, this must be understood merely as relatively to ourselves.' It is as a geographer that Albert's superiority to the writers of his own time chiefly appears. Bearing in mind the astonishing ignorance which then prevailed on this subject, it is truly admirable to find him correctly tracing the chief mountain chains of Europe, with the rivers which take their source in each, remarking on portions of coast which have in later times been submerged by the ocean, and islands which have been raised, by volcanic action, above the level of the sea, noticing the modification of climate caused by mountains, seas, and forests; and the divisions of the human race, whose differences he ascribes to the effect of the countries they inhabit. In speaking of the British Isles, he alludes to the commonly received idea that another distant island, called Tile or Thule, existed far in the Western Ocean, uninhabitable by reason of its frightful climate, but which, he says, has perhaps not yet been visited by man. He was acquainted with the sleep of plants, with the periodical opening and closing of blossoms, with the diminution of sap during evaporation from the cuticle of the leaves, and with the influence of the distribution of the bundles of vessels on the folial indentations. His minute observations on the forms and variety of plants intimate an exquisite sense of floral beauty. He distinguishes the star from the bell-flower, tells us that a red rose will turn white when submitted to the vapor of sulphur, and makes some very sagacious observations on the subject of germination. Having, in his tenth book, given a catalogue and description of the most commonly known trees, shrubs, and herbs, he tells us that all he here relates is either the fruit of his own observation, or borrowed from writers whose accuracy he can attest. The extraordinary erudition and originality of this treatise has drawn from M. Meyer the following comment: 'No botanist who lived before Albert can be compared to him, unless it be Theophrastus, with whom he was not acquainted; and after him none has painted nature in such living colors, or studied it so profoundly, until the time of Conrad, Gesner, and Cesalpini. All honor, then, to the man who made such astonishing progress in the science of nature as to find no one, I will not say to surpass, but even to equal him for the space of three centuries.'

In the Treatise on Animals which Jourdain particularly praises, nineteen books are a paraphrase of Michael Scott's translation of Aristotle, but the remaining seven books are Albert's own, and form a precious link between

ancient and modern science. It was not extraordinary that one who had so deeply studied nature, and had mastered so many of her secrets, should by his wondering contemporaries have been judged to have owed his marvelous knowledge to a supernatural source, or that his mechanical contrivances, his knowledge of the power of mirrors, and his production of a winter-garden, or hothouse, where on the feast of the Epiphany 1249, he exhibited to William of Holland, king of the Romans, plants and fruit-trees in full blossom, should have subjected him in the mind of the vulgar to the suspicion of sorcery. But it is certainly surprising that such charges should be reproduced by modern critics, who, it might have been thought, would have condemned the very belief in witchcraft as a mediæval superstition. The more so as Albert devotes no inconsiderable portion of his pages to the exposure and refutation of those forbidden arts, which he will not allow to be reckoned among the sciences, such as geomancy, chiromancy, and a formidable list of other branches of magic.

During the time that Albert was engaged in these labors, his daily life was one which might rather have seemed that of a contemplative than of a student of physical science. 'I have seen, and know of a truth,' says his disciple Thomas, of Cantimpré, 'that the venerable Albert, whilst for many years he daily lectured on theology, yet watched day and night in prayer, daily recited the entire Psalter, and at the conclusion of every lesson and disputation gave himself up to Divine contemplation.' His skill as a master drew an incredible number of students to Cologne, whom he not only inspired with his own love of science, but directed in the spiritual life. Among these were the blessed Ambrose of Siena, and Ulrich of Engelbrecht, who afterwards became provincial of Germany, and made use of the mechanical and scientific lore he had acquired from his master in the construction of the great organ in Strasburg cathedral.

After lecturing for four years in Cologne, he was recalled to Paris in order to take his degrees, and though under the accustomed age, for he was then but twenty-five, no opposition was offered on the part of the university to his being received as Bachelor, and lecturing as such in the public schools. But at the end of the year, when he should, by right, have proceeded to the degree of Doctor, the quarrel which had already broken out between the seculars and regulars was fanned into a flame by the calumnies of William de St. Amour, and the secular Regents persisted in refusing to admit the friars to any of the theological chairs. The dispute being at last referred to Rome, St. Thomas was summoned thither, and by his eloquent defense procured the condemnation of St. Amour's book on 'The Perils of the Latter Times,' in which the religious orders were attacked in scandalous terms. Not only were the deputies of the university obliged to subscribe this condemnation, but also to promise on oath, in presence of the cardinals, to receive members of the two mendicant orders to their academic degrees, and especially St. Bonaventure and St. Thomas, who had hitherto been unable to obtain their Doctor's caps. The publication of the Pope's bull, and the authority of St. Louis, finally brought this vexatious dispute to a close, but the university authorities, though forced to yield, contrived to give expression to their ill-will by an act which provided that the Dominicans should always hold the last place, not only after the secular regents, but after those of every other religious body.

The Dominicans and the University.

The Brothers Preachers were cordially welcomed to Paris by the Doctors of the University, who ceded to them by charter in 1221 a place called St. Jacques, situated just outside the city, where they fixed their chief establishment (Convent of St. James), and from which they derived the name of Jacobins. This establishment became their first *Studium Generale*—in which they opened under a Master of Studies, according to the ordinance of the first general chapter at Bologne in 1220, a school for sacred learning. By degrees this theological school was preceded by a three years course of philosophy, which included a knowledge of the languages of the neighboring nations, and finally of the Greek, Hebrew, and Arabic tongues. To accomplish this course the rule of the Order enjoined that there should be a Regent of Studies, a certain number of Bachelors and Lectors, and a Master of Studies; but no one could be appointed Regent till he had publicly taught theology for twelve years, and the Bachelor or Lector ten years, and all these must have maintained at least five public disputations in the schools before the assembled doctors and scholars. Moreover, before any one could present himself for the examination required in order to become a Master of Studies, it was necessary to have completed the course of arts, and another four years' course of theology.

During the year of religious probation which preceded profession, the novices were exclusively to occupy themselves in acquiring a knowledge of their rule, and the duties of their state, and were exercised in chanting the Divine office and studying the ceremonies of the Order. During this time they were not allowed to engage in any study except that of languages. After their profession their scholastic course began, during which time every facility was to be afforded them for pursuing their philosophical and theological course. They were to have suitable cells in which they might read, write, and even sit up at night with a light. There was to be some place in which the master of studies could assemble them to propose doubts and questions, in discussing which good order and courtesy were to be observed. Every student was to be provided with three books; a Bible, a copy of the Sentences, and a book of histories.* The studies began with a course of philosophy, then the Scriptures were explained, and no one could be sent to a *Studium Generale*, a house of general studies, until he had passed at least one year under a professor of the Sacred Scriptures. After this came the explanation of the Sentences, which formed the theological text-book, until the works of St. Thomas were substituted in their place. In the schools the Lector was forbidden to use any written manuscript; he might have the text of Aristotle and of the Sentences, but no gloss. The pupils might take written notes if they chose, and if they

* After speaking of the study of the Scriptures, it is said: 'Another fount of theological science is ecclesiastical history, which is, as it were, the complement, and ever-living interpreter of Holy Scripture; so that these two are the *duo luminaria magna*, illuminating all the faithful in Christ, and manifesting without a cloud of error all those truths revealed by God; for the history of the Church, rightly speaking, is nothing else than Christian doctrine in act, nor is there any better or more easy way of knowing the Catholic dogma; for it is nothing else than a series of battles and triumphs of our faith against the insurgent heresies, which the Church, by her doctors, martyrs, and decrees of Popes and Councils has successively pierced through and overcome; whence the certain interpretation of Scripture and the clear explanation of tradition and the authoritative definition of dogma, are all to be found in the History of the Church.'

were able to do so, though, as they sat on bundles of straw, or at best on benches without desks, this was not always easy. Most were content to trust to their memory, assisted by repetitions of the master's lesson among themselves. Classes were held every day, with weekly and yearly examinations.

From the *Studium Generale* in Paris the student passed into the lecture-rooms of the doctors of the university. The degree of Doctor of Divinity or Master of Sacred Theology in the Dominican Order was obtained as follows. He who was named *Bachelor* by the General of the Order, or by the Chapter, began by explaining the Sentences in the school of some doctor, for the space of a year, at the end of which time the prior of the convent, with the other doctors then professing, presented him to the chancellor of the Church of Paris, and affirmed on oath that they judged him worthy of obtaining a license to open a school of his own and teach as a doctor; after going through certain examinations, he taught the second year in his own school, and the third year was allowed to have a bachelor under him, whom at the end of that year he presented for his license. Thus, the doctor's course lasted three years, and no one could be raised to the degree of Doctor of Divinity or Master of Sacred Theology who had not thus publicly taught. The teaching of the Friar Preachers, however, was not exclusively given in the pulpit or the professor's chair. It was their aim to engraft in men's minds a knowledge and love of the truth, to protect them from heresy by informing them with the spirit of the Church, that spirit which finds expression, not in her creeds alone, but her Liturgy and sacred ceremonies.

The friendly relations of the university to the Dominicans was early disturbed and involved in a bitter controversy, which finally extended the liberty of teaching to all the mendicant orders. In 1229, in consequence of a riot in which the students engaged were dealt with too severely by the city, as the authorities of the university judged, the capital was put under interdict, and the doctors opened their schools and gave their lectures in the neighborhood, and in other cities. The interregnum continued three years, and was only finally adjusted by the interference of the Pope (Innocent III.) During the absence of the masters, the Dominicans who had not taken an active interest in the quarrel, began to teach theology publicly. Under the appointment of the Archbishop of Paris—the first incumbent of the vacant chair being Roland of Cremonia, and the second, John of St. Giles. On the return of the masters to the city, the academic authorities resisted the right of the Dominican to teach outside of their own convent to any but novices of their own order. The Franciscans soon became enlisted in the fray, and after forty years of litigation in the courts, the case, complicated by municipal, corporate, and personal action, was carried to Rome and was decided by Alexander IV., who belonged to the Dominican Order, adversely to the university, and on the 25th of October, 1257, Thomas Aquinas of the Dominican Order, and Bonaventura of the Franciscan Order, received the cap of the Doctors of Theology from the Canon of Notre Dame, Chancellor of the University of Paris, and were admitted by the members of the university to share their academic honors. These two men were admirably fitted by their learning and ability to signalize the triumph, in which all mendicant orders, the Carmelites, the Augustines, the Bernardines, the Premonstratenses (White Canons), the Trinitarians, the Cistercians, and all religious orders devoted to study, were authorized to share.

(To be continued.)

SUPERIOR INSTRUCTION IN SPAIN.

INTRODUCTION.

PRIOR to 1300, in the disturbed condition of the Iberian peninsula, the schools and universities of Italy and France were much resorted to by Spanish youth, not a few of whom became distinguished both as students and professors, at Bologna, Naples, Rome, and Paris. In 1260 a Spaniard was made rector at Padua; and at Bologna the College of St. Clement was instituted and endowed for the education of his countrymen who resorted there, by Cardinal Carillo de Albornoz, Archbishop of Toledo.

AVERROES (more properly *Abul-Walid*), whose commentaries on Aristotle, and philosophical and physiological views, based on the works of the Grecian philosopher with which he appears to have been acquainted only through a Syriac translation, were much studied, not only in the Arabian but in the Christian schools of the 13th and 14th centuries, was born at Cordova, Spain, about 1149. His father, who was chief judge and master, instructed him in Mohammedan jurisprudence; in theology and philosophy he was taught by Tophail, and in medicine by Ibr Zohr, the elder. He succeeded his father in his civil offices, and was afterwards appointed chief judge in the province of Mauritania, of which he was deprived by the decision of an ecclesiastical tribunal on account of his Mohammedan heterodoxy, but was restored by Calif Almansor. He died in Morocco about 1217 [to 1220]. His commentaries on Aristotle contained a system of philosophy which was not in harmony with either the Christian or Mohammedan teaching, and the sect known in Italy as Averroests were condemned by the last council of the Lateran under Leo X.

It was through Averroës' translations and commentaries that Aristotle was chiefly studied, and a pantheistic philosophy, and natural science prevailed in the schools. To combat the skeptical, and it was regarded anti-church tendency of this teaching, the study of Aristotle's physics and metaphysics was interdicted in the University of Paris, by the statutes of Robert de Courçon, in 1210, and a little later a systematic effort was began on the part of the Dominican Friars to establish a course of theological study both at Cologne and Paris, which culminated in the triumphant labors of Albertus Magnus, and his greater disciple Thomas of Aquin, both of whom were admitted to university honors and chairs in 1257. The heaviest blow which the doctrines of Averroës received was from St. Thomas, in his treatise on the 'Unity of the Intellect,' and in his commentaries on Aristotle, in which he used the Aristotelian system of reasoning to annihilate all opposition to the truths of christianity, and to combine reason and faith into a system of christian philosophy. This philosophy, as presented in his great work the '*Summa Theological*,' was formally recognized in the universities of Paris, Oxford, Cambridge, Bologne, Padua, Rome, Naples, Toulouse, Salamanca, Alcala, Cologne, and Louvain.

UNIVERSITY OF SALAMANCA.

SALAMANCA, a large city and military station under Roman domination, and an early seat of a bishop and a cathedral church under the Christian Church, became a university town in 1239, under Alonzo IX. of the kingdom of Leon. When the two kingdoms of Leon and Castile were united under St. Ferdinand, the University of Palencia (founded by Alonzo VIII. of Castile, in 1209), was merged in that of Salamanca, and in 1243 received from the King and the Pope new statutes and privileges, which were enlarged by his successor in 1254; and again in 1300. The whole discipline was administered by a rector, with an academic council of eight members, originally appointed from the students, with power to fill vacancies in their number according to the code of Alphonzo X. in 1254. The chapter in this code relating to the establishment and care of great public schools (*Studios Generales*), is in advance of the public legislation of most European States. This sovereign established Arabic as well as Latin schools at Seville and Burgos, preparatory to the University at Salamanca.

The different orders or faculties in the university were designated by the color of the tassel on the hoods—those of divinity being white; canon law, green; civil law, crimson; arts and philosophy, blue; medicine, yellow. A bachelor of law must have studied six years, to which he must add five years to become a licentiate. A vacancy in the chair of a teaching doctor was filled by senority from those holding that degree. The students were grouped in colleges, according to their social position.

The colleges were divided into *Mayores* and *Menores;* in the former (4) were taught divinity, law, medicine, and the classics; in the latter (21), grammar and rhetoric. The colleges were again classified into schools, viz., the *Mayores* had schools of theology, canon law, medicine, mathematics, natural philosophy, languages and rhetoric; the *Menores* had schools of grammar, and music, and even schools for beginners in reading and writing. Of the *Collegies Mayores* there were only six in all Castile, four of which were at Salamanca, and were clothed with special privileges, such as being open only to sons of the great families, and insuring to their graduates immediate promotion in Church and State. These privileges continued till 1770, when they were abolished through the influence of a minister (de Roda) who when young had been rejected from membership on account of his humble birth. The students of poorer families formerly were authorized by law to solicit charity to meet the expenses of their education. Such students figure largely in the novels and dramas of Spanish literature, and often young noblemen are represented as assuming the garb (a quaint oil-skin cap, in which a wooden spoon was stuck), language, and vocation of this class, to play off their pranks. The real pauper student fraternized with beggars, and the proverb 'born with a silver spoon in his mouth,' was not applied to any of this class.

Salamanca at one period numbered its students by the thousands, but anchored in endowments, and administered in the interests of the church, it failed to meet the demands for new studies until its endowments have been confiscated and wasted, and its buildings and equipments have been destroyed by hostile armies. It has now lost its place and prestige as an independent institution.

UNIVERSITY OF ALCALA.

Up to the foundation of Alcala the education which prevailed in the peninsula appears to have been thoroughly of the old school. The Spanish universities had indeed some peculiarities arising from their proximity to the Moorish schools, and appear to have cultivated the geometrical sciences and the Eastern tongues more generally than was elsewhere the practice. But the prevailing tone was scholastic and ecclesiastical. The monasteries still maintained those public schools, which served as feeders to the universities, and in these a discipline was kept up differing very little from that of Fulda and St. Gall. At Montserrat, peasants and nobles were received together, and each wore a little black habit, and in church a surplice. They sang every day at the Mass, and recited the Office of Our Lady, eating always in the refectory of the brethren, and sleeping in a common dormitory. Every month they went to confession, as well as on all festivals, and their studies were of the monastic stamp, with plenty of Latin and plain chant, and also instrumental music. A number of the bravest Spanish knights had their education in these monasteric schools, and one of them, John of Cardonna, who commanded the galleys of Sicily, and relieved Malta when besieged by the Turks, chose as his patroness, in memory of his school days, Our Lady of Montserrat, and bore her banner into battle. He used to call himself Our Lady's page, and said he valued the privilege of having been brought up in her house more than his rank as admiral.

But these are old-fashioned memories, and must give place to something more in accordance with the requirements of the age. The Renaissance was making its way even into the Spanish schools, and the literary movement had been fortunate enough to find a nursing mother in the person of Isabella the Catholic. German printers and Italian professors were invited into her kingdom, and Spanish students sent to gather up the treasures of learning in foreign academies. Among these was Antonia de Lebrija, whom Hallam calls the restorer of classical literature in Spain. Italian masters directed the education of the royal children, and from thence the Princess Catherine, doomed to be the hapless Queen of Henry VIII., received those learned tastes which won the admiration of Erasmus. A Palatine school was attached to the Court, in imitation of that of Charlemagne, and was placed under the direction of Peter Martyr,* whose letters are filled with accounts of the noble pupils who thronged his school, won from frivolous pastimes by the charm of letters. In 1488 he appeared at Salamanca to deliver lectures on Juvenal, and writes word that the audience who came to hear him so blocked up the entrance to the hall, that he had to be carried to his place over the heads of the students, 'like a victor in the Olympic games.' The rage for learning went on at such a pace that the proudest grandees of Castile thought it not beneath them to ascend the professor's chair, and even noble ladies delivered lectures on classical learning in the halls of universities. The queen's noble encouragement of learning had been fostered by her confessor, F. Francis Ximenes; and when, in 1495, the Franciscan friar became Archbishop of Toledo and primate of Spain, one

* Not Peter Vermigli, the celebrated heretic who afterwards figured as Professor at Oxford, but Peter Martyr of Anghiera, a relation of the Borromeo family, who had come into Spain at the invitation of the Spanish Ambassador at Rome, and at the solicitation of Isabella chose it for his adopted country.

of his first thoughts was the erection of a model university, to which he resolved to devote the immense revenues of his see.

It has been said that seats of learning require the accessories of a fine air, and even the charms of natural scenery; and we might quote one of the most exquisite pieces of word-painting to be found in any language which is written to show the special gift enjoyed by Athens, rendering her worthy to be the capital of mind. It was the clear elastic air of Attica which communicated something of its own sunniness and elasticity to the intellect of her citizens, just as it imparted a golden coloring even to the marble dug out of that favored soil. So it had been with Paris, the Athens of the Middle Ages, where students from the foggy shores of Britain conceived themselves endowed with some new faculty when relieved from the oppression of their native atmosphere. And even Louvain, though less favored than these by nature, had been chosen in preference to other Flemish cities, chiefly on account of her purer air and her pleasant *entourage* of copses and meadows, with their abundant store of 'corn, apples, sheep, oxen, and chirping birds.'

It is not surprising, therefore, that Ximenes, when seeking the fittest spot in which to plant his academy, took very gravely into consideration the question of scenery and climate. The clear atmosphere of Alcala, and the tranquil landscapes on the banks of the Henares, so soothing to the meditative eye, had their share in determining him to fix his foundation at the ancient Complutum. In its grammar schools he had made his early studies, and old boyish recollections attached him to the spot, whose ancient traditions rendered it dear to Christian scholars. There, then, in the year 1500, he laid the foundation of his first college, which he dedicated to his saintly predecessor, St. Ildefonsus. This was intended to be the head college of the University, to which all the others were in a manner to be subordinate. It consisted of thirty-three professors, in honor of the years of our Lord's earthly life, and twelve priests or chaplains, in honor of the twelve Apostles. These latter had nothing to do with the education of the students, but were to recite the divine office in common, and carry out the rites of the Church with becoming solemnity. The professors, who were all to be theologians, were distinguished by their dress, a long red robe, which, being flung over their left shoulder, hung to the ground in large and graceful folds. The colleges of St. Balbina and St. Catherine were intended for students in philosophy, each containing forty-eight students. There was a small college, dedicated to Our Lady, for poor students in theology and medicine; and a larger one, used for the reception of the sick. The college of SS. Peter and Paul was exclusively for Franciscan scholars, corresponding in character to the monastic colleges or houses of study at Oxford. There were also two classical schools for young students, forty-two of whom received a free education for three years; these were severally dedicated to St. Eugenius and St. Isidore. And lastly, there was the college of St. Jerome for the three languages, in which ten scholars studied Latin, ten Greek, and ten Hebrew; a foundation which formed the model on which the Collegium Trilingue at Louvain was afterwards established. I will say nothing of the libraries, refectories, and chapels, all of which were finished with great splendor, and the whole city was restored and beautified, so as to make it more worthy of being the site of so magnificent a seat of learning. Other houses of study soon sprang up in connection with the different religious orders, all of which were

anxious to secure for their members advantages which were nowhere else to be found in such abundance.

Eight years after he had solemnly laid the foundation stone of his first college, the university was opened, and a brilliant staff of professors—in all forty-two in number—were gathered round the cardinal primate to receive their respective offices from his hands. The government of the university was vested in the hands of a chancellor, rector, and senate. The system of graduation was copied from that of Paris, except that the theological degrees were given a pre-eminence over the others, and made both more honorable and difficult to attain.

The professorships were distributed as follows:—Six for theology; six for canon law; four for medicine; one, anatomy; one, surgery; nine, philosophy; one, mathematics; four, Greek and Hebrew; four, rhetoric; and six, grammar. There was no chair of civil law, as this faculty was excellently taught at the other Spanish universities, and Ximenes had no liking for it, and did not wish to introduce it at Alcala, probably fearing lest it might prevent that predominance of the theological faculty which he desired should be the characteristic of his university. Provision was made for the support of the aged and infirm professors; and on this point the Cardinal consulted his former colleague in the regency of Castile, Adrian of Utrecht, and established similar regulations to those which existed at Louvain. The system of studies and rule of college discipline were drawn up by himself, the former being in a great degree borrowed from that establishment at Paris. Frequent disputations and examinations quickened the application of the students, and at these Ximenes loved to preside, and encourage the emulation of his scholars with his presence. In the choice of his professors he considered nothing but the merit of the candidates, and set at nought all the narrowness of mere nationality. Spain was by this time, however, able to furnish humanists and philologists equal to those of Italy or Germany. And most of the first professors were of native birth. Among them was Antonio de Lebrija, and though he afterwards accepted a chair at Salamanca, yet he finally returned to Alcala, and rendered invaluable aid to Ximenes in the philological labors in which he was about to engage, and which shed an additional lustre over the new academy.

The Complutensian Polyglot Bible of Ximenes.

Ximenes had always manifested a peculiar predilection for the cultivation of Biblical literature. In his earlier years his love of the Holy Scripture had induced him to devote himself to the study of Hebrew and Chaldaic, and he had often been heard to say that he would willingly give up all his knowledge of jurisprudence to be able to explain a single verse of the Bible. He considered a thorough revival of Biblical studies the surest means of defeating the new heretics, and in the midst of Court engagements and political toils, he at length conceived the plan of his great Polyglot Bible, in which the sacred text was to appear in the four learned languages, after the most correct versions that could be obtained. This great work, which was to serve as the model for all subsequent attempts of a similar kind, was no sooner designed than he set about its execution, and secured the co-operation of a number of skillful scholars, fixing on Alcala as the scene of their labors Immense sums were expended in obtaining Latin, Greek, Hebrew, and Chaldaic manuscripts; and

in his dedication, Ximenes acknowledges the invaluable assistance which he received from Pope Leo X. The plan was exactly one sure to engage the sympathies of that generous Pontiff, who accordingly placed at his command all the treasures of the Vatican Library. The costly work when complete presented the Hebrew text of the Old Testament, the Greek version of the Septuagint, the Latin version of St. Jerome, and the Chaldaic Paraphrase of the Pentateuch, together with certain letters, prefaces, and dissertations to assist the study of the sacred books. The work was commenced in 1502, and the last volume was published in 1517. The same energy which had succeeded, in the brief space of eight years, in raising a university which received the title of 'the eighth wonder of the world,' was able, in fifteen years, to bring to a happy conclusion a literary undertaking which might well have occupied thrice that space of time. Ximenes, who felt his end approaching, desired to leave all his great works complete, and urged on his scholars with frequent admonitions on the shortness of human life. If *they* lost *him* as their patron, or if *he* were to lose *their* labors, the whole design might fall to the ground. On the 10th of July, 1517, the last sheet of the great Complutensian Polyglot was printed, and the young son of the printer, Bocario, putting on his holiday garments, ran at once to present it to the Cardinal. Ximenes received it with a solemn emotion of gratitude and joy. 'I thank Thee, O Lord Christ,' he said, 'that Thou hast brought this work to a desired end.' It was as though he had been permitted this as his last earthly consolation, for four months later he closed his great and useful career, being in the eighty-second year of his age.

Cardinal Ximenes (*Francis Ximenes de Cisneros*), statesman and primate of Spain, and founder of the University of Alcala, was born in 1437, at Torrelaguna, in Old Castile. Having studied in a school at Alcala, and at the University of Salamanca, he completed his theological course at Rome, and returned to Toledo with the promise of the first vacant prebend. Not obtaining this, he entered the Franciscan Order in 1482, and in a retired convent at Castanel applied himself to the study of divinity and the oriental languages. On his return to Toledo, Queen Isabella made him her confessor, and in 1495 nominated him Archbishop of the most important see of Spain. In this high office he practiced the severest bodily austerities, and in his travels always lodged at some convent of the Order, and conformed to all the rules of the place—settling one-half of his enormous revenue for the relief of the poor, and reserving the latter for great public services, like his military expedition into Africa carried on at his own expense, his seminary for young ladies, granaries for periods of scarcity, the College of St. Ildephonso, the University of Alcala, and the edition of the *Biblia Sacra Polyglotta*—any one of which would have signalized his career as a public benefactor. In 1507, Pope Julius II. gave him a cardinal's hat, and King Ferdinand, on his death in 1516, intrusted him with the administration of affairs, from which however he had leave from the Archduke, afterwards Emperor Charles V., to retire under circumstances intended to be insulting—only to die, in December, 1517.

III. SUPERIOR INSTRUCTION.

There are ten universities, with an attendance (1860–1) as follows:

In the	10	Faculties of philosophy and literature,	1,065
"	10	" exact sciences,	1,132
"	4	" pharmacy,	514
"	7	" medicine,	1,626
"	10	" civil and canon law,	3,463
		" administrative law,	506
		" theology (now abolished),	305
		Total,	8,611

There are seven special schools for the military service, viz: One College for Infantry Cadets, with 510 students; one College for Cavalry, with 108 students.

The School for Artillery had, during the years from 1852 to 1861, 459 pupils. The regimental schools of the same corps numbered 1,639 pupils.

The Marine Schools numbered 157; the Academy of the Staff of the Fleet, 18; the School of *Condestables*, 202; the Special School of Marine Engineering, 16; and 100 pupils on board the school steamer.

The military schools are less attended by pupils of the middle class than formerly, and it is difficult to fill the quota in the marine schools.

The 59 Church Seminaries numbered 1859–60, 21,170 pupils, of whom 670 enjoyed a whole free place, 235 a half.

IV. ACADEMIES, GALLERIES, SOCIETIES.

There were, in 1861, 71 literary associations, with 12,830 members, and 36 libraries, with 30,520 books (of which 1,506 are MSS). Four of these societies were private; 109 courses were given on different subjects.

There were 32 of the associations called *amigos del pais*, with 4,478 members. In Granada and Madrid ladies are admitted to these societies.

Among the institutions to advance science and the arts, and literary culture generally, may be specified:

1. Royal Academy of Spain, founded in 1714, after the model of the Academia della Crusca in Florence (1582), to improve and purify the Spanish language; Royal Academy of Spanish History, founded in 1739; Academy of History and Geography, at Valladolid, and the Literary Academy at Seville, both founded in 1753.

2. Royal Gallery of Paintings, at Madrid, founded in 1512; among its 2,000 paintings, are 62 by Velasquez; 46 by Murillo; 53 by Reubens; 22 by Van Dyke; 43 by Titian; 10 by Raffaelle, and excellent specimens of other schools and artists.

3. National Library, with over 200,000 volumes; Scientific Collections of the Academy de san Fernando; Conservatory of the Arts, etc.

We give on the next page a summary of the Educational Statistics of Spain, gathered from other sources.

School Statistics—1865.

I. ELEMENTARY SCHOOLS.—These are classified into Primary for very young children, and Superior for the older, with other schools having both older and younger pupils. Of those of a public character there were 18,250, of which 109 were for infants, and 272 for adults—having an aggregate attendance of 912,195 pupils. There were besides 3,800 private schools of an elementary character with 134,383 pupils, making an aggregate of 22,060 schools, and 1,251,653 pupils, or one to every 13 of the population. The census shows a large number of adults not reached by any school, public or private.

II. SECONDARY SCHOOLS.—These embrace the following institutions:—Fifty-eight public colleges, with 10,525 pupils; 42 private colleges with 3,241 pupils, and a large number of boarding institutions under the charge of ecclesiastics, with 22,000 pupils. There are also belonging to this class numerous colleges, which are supported by the municipalities, every large town and village being bound, in proportion to its population, to maintain one or more of these schools for public instruction.

III. SUPERIOR INSTRUCTION.—There are 10 Universities, each with a Faculty of Science, Philosophy and Law; 6, Theology; 7, Medicine, and 4, Pharmacy—as follows:—

Ten of Sciences.—Barcelona, Granada, Madrid, Oviedo, Salamanca, Santiago Seville, Valencia, Valladolid, Zaragossa—46 professors, 127 students. *Ten of Philosophy and Literature.*—51 professors, 191 students. *Ten of Law.*—80 professors, 3,742 students. *Six of Theology.*—Madrid, Oviedo, Salamanca, Santiago, Seville, Zaragossa—14 professors, 326 students. *Seven of Medicine.*—Barcelona, Granada, Madrid, Santiago, Seville, Valencia, Valladolid—73 professors, 1,155 students. *Four Pharmacy.*—Barcelona, Granada, Madrid, Santiago—11 professors, 563 students. *Total*, 275 professors, 6,104 students.

IV. SCHOOLS OF SPECIAL INSTRUCTION.—

Commerce, 9, with 27 professors and 553 scholars;
Navigation, 14, with 40 professors and 586 scholars;
Farm Superintendence and Hand-Surveying, 5, with 20 professors and 402 scholars;
Veterinary, 4, with 15 professors and 1,078 scholars;
Civil Engineers, 1, with 10 professors and 115 scholars;
Mines, 1, with 8 professors and 34 scholars;
Forestry, 1, with 4 professors and 12 scholars;
Architecture, 1, with 7 professors and 23 scholars;
Industrial Schools, 6, with 54 professors and 1,806 scholars;
Diplomacy, 1, with 6 professors and 43 scholars;
Notarial Schools, 10, with 411 scholars;
Painting, 7, with 20 professors and 2,271 scholars;
Sculpture, 3, with 7 professors and 114 scholars;
Engraving, 3, with 3 professors and 14 scholars;
Music and Declamation, 1, with 37 professors and 531 scholars.

According to the statement of an article by Prof. Le Roy in the Encyclopediae Pedagogic, on the school system of Spain, there were in 1860 8,611 students in the different universities; 24,353 Elementary schools, of which 20,198 were public.

III. SUPERIOR AND PROFESSIONAL SCHOOLS.

The highest scientific instruction is obtained at the University of Coimbra, which has five faculties, viz: Theology, Jurisprudence, Medicine, Pure and Practical Mathematics, and Philosophy.

Since the University has lost its clerical supervision, the students stand in closer relation to the professors; and it is charged that in order to promote their own popularity, they show to the young students too much lenity and condescension to secure the best results of study. Coimbra has never had a complete and harmoniously arranged course of lectures on the humanities, philosophy, and ancient and modern literature. Until 1859, the elements of logic, moral science and metaphysics, were the principal branches upon the programmes of the Lyceums. There were some exceptions to this, among those that were brought under the influence of persons who had traveled abroad. The Department of Belles-letters is following in the track of progress, especially in respect to the study of languages, ancient as well as modern.

The late king, in 1859, in order to excite a greater interest in education, opened in Lisbon, at his own expense, a sort of *faculté des lettres*, which is destined to react upon the Lyceums, being a sort of higher College, having five professorships, which hold the same rank as those of the University.

Among the Special Schools, which are of some importance, is the Polytechnic School of Lisbon, which, like the school of the same name, in Paris, prepares its students for a similar career in civil or military life. This was founded in 1779, under the name of Royal Naval Academy, and was reorganized in 1851, and in 1860 attached to the Ministry of the Interior, because it educated civil engineers as well as officers for the army. Students are admitted at the age of fourteen, after a rigid examination in French, logic, drawing, arithmetic, the elements of algebra, geometry, trigonometry and mathematical geography, and natural history, besides the branches of an elementary education. The Course in the institution requires three or four years. The school is under the superintendence of a naval officer, and is well provided with professors in the various branches pursued. There is a library and museum of natural history connected with the school.

There is also a Polytechnic Academy at Porto, which serves as a naval school and for a commercial and higher art and trade school.

These two special institutions, by the law of 1844, have equal rights with the University and the Schools of Medicine, etc.

Engineers for mining are not educated in Portugal, but are obliged to go abroad for instruction, and the government supports at least three such students. The diploma of engineer of roads and bridges, from the Polytechnic School at Paris, is deemed sufficient for entering the public service.

III. SUPERIOR INSTRUCTION.

Higher instruction in the arts, or philosophy, and in the professional studies of theology, jurisprudence, and medicine, are given in the Universities of Upsala and Lund. The former is one of the most ancient in Europe, having had its origin in 1260, although it was not designated and recognized as a university till 1476–8. It was modeled after the University of Paris, and retains to this day the old organization of *nations*, corresponding to the eight provinces in Sweden, each nation having an inspector, curator, librarian, and club-room. These nations are serviceable in the discipline of the institution, the certificate of honorable conduct from the officers of the nation to which the student belongs being necessary to a formal graduation from the university.

The library, in a building specially erected for its accommodation, contains over 100,000 printed books, and 5,000 manuscripts. Among the latter is the celebrated *codex Argenteus*, or copy of the four gospels translated into the Teutonic language by Bishop Ulfilas, at the end of the fourth century. Here, also, is an old Icelandic Edda. The university possesses a Botanical Garden, with a museum of natural history.

In 1868–69 there were at Upsala 1,452 students, and 97 professors and instructors. The students were distributed as follows: 966 in the classes of philosophy, 222 of theology, 104 of medicine, and 159 of law. About 150 students are admitted on the endowment left by Gustavus Adolphus in 1634. The property left by him is valued at 4,500,009 rix dollars.

The University of Lund was founded in 1479, while this district of Sweden was part of Danish territory. It numbers among its graduates the great Linnæus; and Puffendorf published here, while professor of the law, his celebrated work, *De jure Naturæ et Gentium*. The number of students varies from year to year from 400 to 600, and there are in residence from 30 to 40 professors and students. The library contains 30,000 volumes, besides many valuable manuscripts. The museum is rich in the antiquities of Sweden and Lapland, in a numismatic collection, and in specimens of ores, minerals, and animals.

IV. MUSEUMS OF ART, LITERATURE, AND SCIENCE.

Besides the libraries, and the scientific and ethnological collections belonging to the two national universities, there are at Stockholm:—

1. The Royal Museum in the Palace, which contains over 500 pictures of the Italian, Dutch, Flemish, and French schools; a collection of drawings by the old masters; a gallery of sculpture; collections of Egyptian, Etruscan, and Northern antiquities; a historical museum of costumes, arms and ornaments which belonged to various sovereigns of Sweden; a library of 100,000 volumes; and a cabinet of 50,000 coins.

2. The Academy of the Fine Arts, founded by Count Tessin, in 1733; of Sciences, of which Linnæus was one of the founders in 1739, and was presided over by Berzelius; of Horticulture, founded in 1740;—each with collections illustrative of the objects of their respective organizations.

II. SUPERIOR INSTRUCTION IN BELGIUM.

Superior Instruction in Belgium, as now organized, embraces the old university of Louvain, under Catholic control; the State universities at Ghent and Liege; and the free university at Brussels.

(1.) *Catholic University of Louvain.*

The ancient University of Louvain dates back to 1425, when John IV., Duke of Brabant, obtained from Pope Martin V. the privilege of erecting a *studium generale*, and from Eugenius IV., six years later, the theological faculty. This faculty was absorbed by the Dominicans, and its teaching became authoritative with all who called St. Thomas of Aquin, *the* doctor in that department of learning. Profiting by the disorders of Paris and Oxford, its statutes were drawn up with great care, and are even now cited as of high authority (by Sir William Hamilton and others) in adjusting the powers of the curators or trustees of such corporations, the appointment of professors, the examination of students, and the internal police of the institution.

The different faculties were early organized in separate schools, with special accommodations for the professors and students of each—numbering at one time 43 houses and 6,000 students. Out of the eight colleges established for the faculties of arts, was the '*Collegium Trilingue*,' founded in 1516 by Jerome Busleiden, the friend of More and Erasmus, for the study of Greek, Latin, and Hebrew. The idea of this academy had been suggested to the founder by a visit to Alcala, where Cardinal Ximenes was then completing the establishment of his university. Hallam tells us that its foundation was fiercely opposed by the monks and friars, 'those unbeaten enemies of learning,' and it is true that the old professors did at first regard the new institution with some jealousy. They had been used to write and speak mediæval Latin, and grumbled sorely when required to turn Ciceronians. The college happened to be first opened in the fish-market, and hence arose the favorite bon-mot of the Louvain conservatives, '*We* do not talk *Fish-Market* Latin.' In time, however, the fish-market Latin established its supremacy, and Louvain grew proud of her classical professors, such as Louis Vives and Conrad Goclen. The colleges gradually multiplied in number, and even at the present day the city is filled with splendid buildings, all of which once formed part of the university.

The University of Louvain, long second only to that of Paris in the number of its students and the celebrity of its teachers, and more comprehensive even than Paris in the subjects taught; was for several centuries famed, especially, for the validity of its certificates of competency —for the value of its different degrees. It is recorded by Erasmus as a current saying, 'that no one can graduate in Louvain without *knowledge*, *manners*, and *age*.' But among its different degrees, a Louvain promotion in arts was decidedly pre-eminent; because, in this Faculty, the principles of academical examination were most fully carried out.

Valerius Andreas, in the Zedlerian Lexicon (1738), says: 'Philosophy, from the very commencement of the University, was wont to be taught, partly in private houses, partly in '*the Street*' or public *School of Arts* (where, indeed, the prelections of two chairs in that Faculty, to wit, *Ethics* and *Rhetoric*, are even now publicly delivered), the masters themselves teaching each his peculiar subject at a fixed and separate hour; until, in the year 1446, by the authority of the Faculty, private tuition was abolished, and four houses were appropriated to licensed instruction in philosophy, some eight and twenty other colleges belonging to it, being left to supply board and lodging to the students. These four houses are commonly called *Pædagogia*, and from their several insignia, go by the names of the *Lily*, the *Falcon*, the *Castle*, the *Hog*. The languages (Hebrew, Greek, and Latin), thereafter obtained their special professors in the *Trilingual* or *Buslidian College*. The chair of Mathematics, though its subject had been previously taught, was founded in the year 1636.

'The study of Philosophy is accomplished in two years. For there is given nine months to *Logic*, eight to *Physics*, four to *Metaphysics*; while the three last months are devoted to *Repetitions* of the whole course of Philosophy. Account is also taken of *Moral Philosophy*, taught on Sundays and holidays, by the public professor, in 'the Street' or School of Arts, and in the Pædagogia by domestic professors.

'The exercises of this philosophical study take place in four Gymnasia, called *Pædagogia*. In each of these there are four daily prelections, two before, two after, noon; and each house has four *Professors* of Philosophy, two of whom are called *Primaries*, two *Secondaries*. These professors divide among them the whole course of philosophy. And first, in *Logic:* The Primaries expound the Introduction of Porphyry, Aristotle's Categories, and his books of Prior and Posterior Analytics; while the Secondaries, after an explanation of the Elements of Logic, lecture upon Aristotle's books of Enouncement, Topics, and Sophisms. In *Physics* and *Metaphysics* [I omit the enumeration of books], the Primaries teach at the hours of six and ten of the morning; the Secondaries at two and four of the afternoon; and the hearers for one hour take down the dictates of their instructor, while for another they are examined and required to give an account of the prelection which they have again, in the interval, considered.

'The exercises of *Disputation* are either private or public.

'The *private* are conducted in the several Pædagogia, and in kind are two-fold. In the first place, the students, at certain fixed hours, contend with each other, on proposed questions, note each other's errors, and submit them to the judgment of the Professor; and he, thereafter, assigns place and rank to the more learned. Besides these, on each Monday and Friday, there are Disputations held on points of Logic and Physics, over which one of the Professors in rotation presides. These commence in January, and end in June.

'The *public* Disputations take place in the common School of Arts, which is called 'The Street;' and these also are of two kinds. In the first place, on Mondays and Fridays, during Lent, the Physical auditors of all the Gymnasia, divided into certain classes, compete among themselves for glory; one prescribing to another the matter of disputation. Besides these, there are eight other Disputations, carried through on Sundays, and which commence in January. There are present all the Physical hearers with their Professors, and in these they severally make answer during an hour on certain predetermined theses; and are oppugned by the *Prior Bachelor* (that is, by him who has been chosen from the more learned), and thereafter by others.

'The Honors or Degrees which are obtained in this Faculty are those of *Bachelor*, *Licentiate*, *Master*. Previous to these there is one public act, that of *Determination*, as it is called. Therein the students of Logic, in a public meeting of the whole University, severally state their opinion on some Ethical question proposed by the Preses, who is one of the Professors. In this manner they profess themselves students of philosophy, but obtain no degree.

'The *Baccalaureate* is here two-fold. The one is obtained on examination after a three months' study of Physics; the other, after the completion of the course of Metaphysics, and a public responsion touching Philosophy in general.

'For the *License*, the candidates of all the Gymnasia are presented in a body

to the Venerable Faculty of Arts; and on that occasion, and *in their presence*, their future *Examiners* (that is the [eight] *Primary Professors* of all the Gymnasia, nominated by the Gymnasiarchs), make *solemn oath*, that they will be influenced by no private favor, but rank each candidate in the strict order of merit. The examination then begins. This is two-fold; the one is called the *Trial*, the other the *Examination* proper. For each, the whole body of candidates is divided into *three classes*. The *first class* consists of twelve, to wit, three from each of the Gymnasia students, namely, who by the judgment of the professors stand highest in learning. The *second class*, in like manner, comprehends twelve, the three, to wit, who from the four Gymnasia are named as nearest in proficiency to the first. To them of the second class are added twelve others, called *Aspirants*. The *third class* is composed of all the rest. Those who are of the first class are each examined for about three hours on all the branches of Philosophy; those who are of the second, for two hours; those who are of the third, for half an hour; and this, both in what is called the Trial, and in the Examination proper. The several examiners write down the answers of all the candidates, read them over again at home, and determine what in their several opinions should be the order of all and each, and write out the list. The examination finished, the examiners, on a day appointed, consign their lists of arrangement to the Dean, who delivers them to the Gymnasiarchs. They consult among themselves, and, by an ingenious device, calculate the suffrages of arrangement, and appoint to each candidate his true and unquestionable rank.

'When, however, the *first* or highest (*primus*) is proclaimed, the bell is tolled in his Gymnasium, for three days and nights, and holiday celebrated. I pass over the other signs of public rejoicing. This honor is valued at the highest, and he who obtains it is an object of universal observation. On the third day thereafter, in the public School of Arts, the candidates are, in this fashion, proclaimed Licentiates: In the first place, the Dean of the Venerable Faculty, after a public oration, presents the candidates to the Chancellor [who on this occasion ranks superior to the Rector]. He (the Chancellor) then, having propounded a question, orders the Primus to afford, in the answer, a specimen of his erudition, he himself acting as opponent. The names of all the others are then proclaimed by the Beadle, in the order established by the Gymnasiarchs, on the votes of the examining professors.'

It was at Louvain that Pope Adrian IV. received his education, and from a poor scholar rose to fill the posts of professor and rector of the university. The son of a boat-builder of Utrecht, he was admitted among a certain number of poor boys whom the university bound itself to educate gratuitously, and endured rather more than his share of the hardships and privations to which scholars of that class are usually exposed. Seldom able to provide himself with the luxury of a lamp or a candle, he was accustomed to prosecute his studies after dark in the porch of some church, where a lamp was then usually suspended, or at the street corner, which supplied him with a feeble light. However, he seems sometimes to have been able to procure himself a better sort of light, for we read that, one cold winter's night, Margaret, the widow of Duke Charles of Burgundy, then governess of the Netherlands, remarked a tiny ray that issued from one of the college windows at a very late hour, and bidding her chamberlain find out which of the students sat up so late in such intense cold, she was told that it was only 'little Florentius' over his books. With a woman's instinct of compassion, she sent him the next day three hundred florins for the purchase of books and firewood. When he was raised to the head of the university, he exhibited the same zeal for the promotion of ecclesiastical discipline

which afterwards won him so much unpopularity from his Roman subjects. In spite of their contemptuous strictures on his supposed barbarism, Adrain was revered in Louvain, as a generous patron of letters. He erected and endowed one of the most magnificent colleges of which Louvain could boast, and in it was deposited the autograph copy of his works, which is still preserved in the great seminary of Mechlin.

In 1797, this great establishment was swept out of existence as a university by a decree of the French republic, but was revived as a lyceum under the French University organization; and as a university under the Dutch government in 1825, but in a form which met a firm resistance from the Catholic population that would tolerate no government interference with the religious training of the youth of their faith; and in 1834, after the revolution of the governing dynasty of 1830, it was re-established under an apostolic brief of Pope Gregory XVI. Its teaching is now organized in five Faculties: letters and philosophy, sciences, law, medicine, and theology, in which there were, in 1872, 50 professors and 749 students.

(2.) *State Universities.*

The university at Ghent and Liege, both resting on old foundations, were instituted by the government; the former in 1816, and the latter in 1817, and receive annually, from the treasury a subsidy of $70,000. Neither have a theological faculty, and to each there is attached a school of applied science, with special reference to the industries of the locality —of mines at Liege, and of engineering at Ghent. The degrees are conferred on the award of a board of examiners, appointed by the king, on the nomination of the two houses of parliament (two by the Senate and two by the House), and the ministers (one by each). Each of the four faculties (letters, science, law, and medicine), has a special board. The sessions of the board are public at Brussels, and the candidates who present themselves, on complying with certain general regulations, are examined without reference to the place, or teachers, where their knowledge has been acquired. Neither of the institutions have the faculty of theology. The total attendance of students, including the special schools, for the last five years averages about 1,200—700 at Liege, under 60 teachers (of different grades), and 500 at Ghent under 50 teachers. Both institutions are well provided with libraries, laboratories, and scientific collections. The matriculation fee is 15 francs, and the fees for all the courses in each faculty average 225 francs.

(3.) *The Free University of Brussels.*

The University of Brussels is an incorporated institution, managed by a board, of which the burgomaster (mayor) of the city is president. It was instituted in 1837, and professes entire independence of all ecclesiastical views or teaching—confining its instructions to courses in letters, science, law, and medicine. All diplomas must be signed by the professors, rector, and official inspector. The number of professors and teachers in 1869, was 50 for 446 students.

PROFESSIONAL EDUCATION IN SCOTLAND.

LAW SCHOOLS AND THE BAR OF SCOTLAND.

THE following notes and extracts, on University Education in Law, and the regulations for admission to the Bar of Scotland, are gathered from Lorimer's *Past, Present, and Possible of the Universities of Scotland*, and the Report of the Scotch University Commission.

EDINBURGH.—Although it appears that, so early as the year 1590, there were both professors and teachers of the law in the University of Edinburgh, yet the royal commissioners for the examination of the universities seem to be correct when they say that the present Faculty of Law in the University of Edinburgh is of very recent origin. 'There were,' say the commissioners, 'no materials for the formation of the Faculty of Law till 1709, when the civil law class was instituted, there being before that period no kindred class but that of public law, which had been founded two years before. The class of Scotch law was not established till the year 1722; and it is not till a few years after that period that there is any notice of a separate Law Faculty to be found in the records or minutes of the university. To this Faculty the class of conveyancing was, upon the motion of the Faculty itself, added in 1825.

With reference to the civil law class, it is stated that 'up to the period at which the examination by us (the commissioners) took place, this class was divided into two branches, the first class being devoted to the Institutes of Justinian, and the second to the Pandects.' Each of these classes met for one hour a day five days of the week. This arrangement was, as it appears to the committee, injudiciously abolished on the recommendation of the commissioners, and the class reduced to its present condition of a single lecture once a day, on a subject, to obtain a moderate acquaintance with which, requires at least the study and application which it formerly received.

As regards the Scotch law class, the commissioners report that 'the lectures on Scotch law should embrace both the civil and criminal law of Scotland; but Professor Bell stated in evidence that he can not find sufficient time in one course for the civil part of our jurisprudence, in the way in which he thinks it should be taught; and that he had not, when he appeared before us, entered at all on the criminal law. His predecessor, Baron Hume, had lectured two years separately upon this subject. Indeed, the professor admits that the session of five months is too short for the work which ought to be performed. For the full discussion of the subject, two classes would be requisite; and Professor Bell is of opinion that both of these ought rather to be taught at different hours in winter, than one in winter and one in summer.' This suggestion was adopted by the commissioners; and they recommend that 'Scotch law should be taught either under two divisions, civil and criminal law, or two hours should be appropriated to it.'

The history of the class of 'Public Law, and the Law of Nature and Nations,' which was the first endowed in the university, is somewhat curious. 'Although this class be regularly advertised with the other classes of the university, the present incumbent has never delivered any lectures. His predecessor, the late Lord Meadowbank, gave a course of lectures in the year 1780 or 1781, but the study of that branch of law having fallen into neglect, he gave it up; and although, in 1795, he resumed the subject, yet the result

being the same, he, after giving a few lectures, desisted, so that there has been no regular course for about 46 years.' 'The fact,' say the commissioners, 'that the class of public law has thus been annihilated, is a singular one in the history of literature. At one period it was thought the most important, perhaps, of all branches of liberal instruction, and for a century after the time of Grotius, it attracted more attention than any other part of philosophy; and yet for many years, though intrusted to men whose talents would have qualified them to do it ample justice, it has been regarded with complete and hopeless indifference. It is proper to observe, however, that it is given in evidence, by Mr. Thomas Thomson, that it might be made a class of the very highest attraction, and of great utility, and that this might be effected by the appointment of a man of pre-eminent talents and learning.' Notwithstanding this opinion, the commissioners recommend that 'the class of public law should be abolished;' and the suggestion was adopted.

The real cause of the failure of this class probably was, that the professors confined themselves to what was called 'the law of nature' (legal ethics), which, in the hands of an ordinary lecturer, would very readily degenerate into a repetition of moral common-places, to the exclusion of public or constitutional law, properly so-called, or the relations of the citizen to the state. It is now successfully taught both in the continental universities, and in the University of London.

GLASGOW.—In the original foundation of the University of Glasgow, the faculties of theology, canon law, civil law, and arts, are expressly enumerated. The teaching in the faculties of law, however, seems to have fallen into disuse till it was revived in 1714 by the appointment of a professor of civil law. Since that period there has been one professor of law in the University of Glasgow, who teaches usually Scotch law only, but who has also occasionally taught civil law in a separate class.

ST. ANDREWS.—In the papal bull by which the institution of the University of St. Andrews was sanctioned, in 1413, by Benedict XIII., the study of the canon and civil law is enjoined, and in the second erection of St. Mary's College, in 1553, the canonist, who was to be in priest's orders, and '*sacrorum canonum licentia decoratus*,' was to teach canon law on five days of the week.

ABERDEEN, *King's College*.—At its first erection in 1494, by the bull of Alexander the Sixth, the 'General Study or University of Old Aberdeen,' included the subjects of civil and canon law; and by the new erection, there were to be doctors of canon and civil law, and a class of students who were to 'study civil law, and be present at the lectures delivered on that subject.' This class, it seems, still exists, though inefficient.

Marischal College.—In this institution, which was founded after the Reformation, there was originally no school of law, but there is now attached to it a lectureship on Scotch law and conveyancing.

The Bar of Scotland.

It is a matter of historical fact, that Scotch lawyers, from the institution of the College of Justice down to a comparatively recent period, were in the habit of acquiring a knowledge of the civil law, and of completing their general education, at continental universities. Their education there frequently occupied a number of years; and, not contented with attending the lectures of the professors, they also sometimes attached themselves to some celebrated lawyer, at whose consultations they were present. The reputation of several eminent French professors attracted to the French universities students from all quarters of Europe. After a time, however, the current changed, and Scotchmen went to Leyden and Utrecht, instead of Bourges and Toulouse.

On their return home from this foreign education, they applied for admission to the bar upon a petition which gave an account of their university studies. Here are a few illustrations from the records:

In the MSS. records of the Sederunts of the Court of Session (Library mark, 25.2.5), there occurs this entry, of date 3d January, 1587:—'This day Mr.

Alexander Sim, son lawfull to Mr. Alex. Sim, advocate, one of the Commissaries of Edin'r., is admitted ane advocate upon his supplication, given in to the Lords in August last, mentioning that he had studied the laws thrie years in France, wher he had employed himself ordinar to the lawes, and sumtymes extraordinarily, resorting to the most learned and cunning men's lessons and conferences, till he was called back yrfra be deceis of his parents.'

On 4th July, 1594, 'Mr. Thomas Nicolsone gave in a supplicatione, bearing that he hade followed letters from his youth, and had spent 7 or 8 years in oyir countreys; Thairfoir craved to be admitted ane advocat.'

'Penult Mail, 1600.—Robert Hamiltone gave in a supplicatione, bearing that he had studied the lawes at Paris,' &c.

'11th June, 1600.—Compeared by Mr. Lewis Craige, and produced a supplicationne, bearing how he had been brought up at the schooles in this burgh till he perfected his course of philosophy, and then he went to France, where, in Poitiers, he studied the lawes be the space of two yeares and a halfe, whereof I have given some evidence to their Lordships; therefore desired to be admitted ane advocat, to the effect he might be able to attend on their Lordships' service, and other affaires of the country.'—*Pitmedden MSS.*

'10th July, 1605.—Mr. Jo'n Halyday, admitted ane advocate, bearing he was brought up at schools and philosophy wtin the burgh, and then passed to Poitiers, and studied the lawes be the space of 6 yeirs or yrby.'

'Mr. Oliver Colt, younger, is admitted advocatt upon a bill, pedantikally bearing that, after the accomplishing of his studies 'in literis humanioribus,' et 'finito cursu philosophiæ' in the college of Edinburgh, where he was 'donatus laurea artium liberalium,' and had studyed lawes 7 years in France, and mynds to be a profitable instrument in the Commonwealth.'—*Pitmedden MS.*, 1606.

'18 Jan., 1659.—This day Mr. Geo. M'Kenzie, student of law, gave in a supplication to the commissioners' (Cromwell's), 'mentioning that he has these six years past been endeavoring to qualify himself for the office of ane advocate, both by studying the civil law abroad, in the universities of France,' &c.

The practice of attending continental universities terminated about 1800. When the French armies entered Leyden and Utrecht, the last resident Scotch teachers left; and the connection between Scotland and the Low Countries in matters of Education then finally closed. How intimate this must have been is evident from the single circumstance, that in almost all the universities of France, Holland, and Italy, Scotchmen were professors, and Hadrian Damman of Bysterveldt, a Dutchman, was appointed in the year 1594 Professor of Law in the University of Edinburgh. Education abroad does not appear ever to have been made compulsory by any regulation of the Faculty; and some of the ablest of the Judges, such as Lord Kames never had the advantage though admitting the expediency, of study out of Scotland.

The influence of this continental study was felt, as well in molding the character and bearing of the men, as in modifying the law itself. It communicated the light of a good example, and gave the tone of a high principle to the profession. The refinement of education, the tastes of scholarship, and the fruits of study kept the Faculty free from many of the prejudices incident to its provincial position, and gave it an influence denied to more numerous corporations who have disregarded every system of law but their own. No circumstance has indeed tended so much to the formation of the simple and intelligible system of Scotch law, as the liberal training of the Judges who in former days made it. The institutions of Lord Stair are largely indebted to the circumstance, that its author was once a professor of philosophy.

The qualifications exacted from advocates were at different times matter of regulation by the Faculty and by the Court, separately, and by both conjointly. It seems generally to have been thought proper, on the part of the Faculty, to

communicate their resolutions to the Court; they also sometimes got them confirmed; but they more frequently passed and enforced their resolutions upon their own authority, without the aid or sanction of the Court.

This, however, must be said, that from a very early period the Court lent all the assistance which their authority could give, to the efforts of the bar, to uphold its character for learning. By a resolution of the Faculty, confirmed by the Court on 17th November, 1610, advocates were only to be admitted 'eftir they have past their course of philosophie, and hes bein brought up in some university, as student to the lawes be the space of two yiers or thereby.' (A. S. printed). Thereafter, two modes of admission were adopted—1st, Ordinary; 2d, Extraordinary. Admission in the *Ordinary* form could only be obtained after 'a public and private examination,' in 'our law and the civill law,' and by the delivery of 'a public lesson.' This ordeal was too severe for many candidates; and so petitions were presented to the Court, 'craving to be admitted advocats without undergoing the ordinar tryall'—which the Court sometimes granted; and the admission so obtained was termed the *Extraordinary* mode. The object of this was to allow persons to become advocates who appeared of sufficient ability and knowledge, 'altho' they had not studied the Roman civill law;' the Judges, however, being satisfied 'of the person's integrity, good breeding, honest deportment, and fitness for exercising the office of ane advocate.' All this opened a door to favoritism and abuse. The relations of the Judges 'importuned the Lords to procure their entry that way, and thereby gave occasion to misconstruction and clamor.' (A. S., 24th Nov., 1691). It was therefore enacted that the kindred of Judges must pass in the ordinary way; and the system of extraordinary admission only continued for a few years after the Revolution. (*Ibid*, July, 1688, and 25th June, 1692).

On the 22d February, 1724, a committee which had been appointed to consider a proposal for examining intrant advocates, upon the Scotch as well as the Roman law, reported that 'the proposal appears to us not only to the honor of the Faculty, but also for the interest and advantage of the whole nation, as tending very much to the preventing of persons entering into the society not endowed with a sufficient stock of knowledge.'

From the Acts of Sederunt above quoted, it appears that examinations both on the Scotch and Roman law had been required so early as 1688 and 1691, and therefore it is not easy to understand why a proposal to examine in Scotch law is in 1724 treated as a novel idea. There is no evidence in the records that the report and proposal were adopted by the Faculty till 16th January, 1750; but, of that date, the Faculty resolved that the following regulations, now in observance (except Rule 3), should be adopted in the examination of intrants—1st, a private examination on the Civil law; 2d, an examination on the Scotch law; 3d, a public trial on the Civil law. These rules were approved of by the Court, and confirmed by Act of Sederunt, 28th February, 1750.

The Faculty do not, however, appear to have been satisfied with merely requiring examination in Scotch and Civil law. Six years afterwards a meeting resolved 'that as it concerns the honor of the Faculty that their members should be versant in every part of polite literature, and more particularly in parts of learning which are more immediately connected with the Roman law, they recommend to the private examinators on the civil law to examine the candidates upon the history and antiquities of the Roman law;' and a copy of

the resolution was ordered to be sent to the professors of the university. No notice was taken of the Court.

The course of study was still further extended by a resolution come to in 1760. The Faculty, on the ground that it concerned their honor that their members should be versant in general learning, 'and particularly in the law of nature and nations—the fountain of justice and equity—recommend to all young gentlemen who intend to offer themselves candidates for the office of advocate to apply to the study of the law of nature and nations.' A copy of the resolution was ordered to be sent to the professors (but not to the Court) as before.

It appears from the proceedings at a meeting held on 5th January, 1762, that the above resolutions as to the study of the history and antiquities of the Roman law, and of the law of nature and nations, had not 'been properly understood, nor obedience given thereto;' a committee was therefore appointed to 'lay down some proper method in order to carry the same more effectually into execution.' The result was, that on 24th November, 1762, the Faculty, instead of recommending to the *candidates* for admission as before, recommended to the *examinators* to examine the candidates upon the law of nature and nations—the best means of enforcing the study upon the candidates.

On 19th November, 1760, the Faculty adopted the same resolution in reference to Greek and Roman antiquities; upon which they 'recommended the private *examinators* on the civil law to examine all candidates.' A copy of this resolution was ordered to be sent to the professors of the university, but nothing is said of the Court.

A new course of investigation into this matter was begun in the year 1777, in consequence of an observation from Mr. Crosbie, who stated 'that of late there has been a great decline of knowledge in the Latin tongue among the candidates for the bar,' and therefore he moved that the Faculty should take this matter under their consideration, and think of some proper remedy.

A committee was appointed, but if they ever reported, the report has not been preserved. The subject was, however, resumed in the year 1785, when, upon the motion of Mr. M'Leod, 'that as some misapprehension seemed of late to have been entertained as to the qualifications necessary for admission into this Faculty,' a committee, composed of Messrs G. Wallace, Wight, Maclaurin, Cullen, B. W. M'Leod, A. Abercrombie, Hon. Henry Erskine, W. Craig, Charles Hay, the Solicitor-General, and Mr. W. Tait—Mr. M'Leod, convener—was appointed to report upon the subject. They did report on the 18th July, 1785, recommending several regulations which were 'taken under consideration one by one. The Faculty, after making a few alterations, approved of them, and recommended to the Dean to lay them before the Court for their approbation.' It does not appear that they were ever presented to the Court, nor can any trace of the regulations be found.

On 10th December, 1787, a meeting of Faculty was held at which no other business was done except agreeing unanimously to a motion made by the Dean of Faculty, Henry Erskine, to the effect that 'candidates for the office of advocate shall hereafter, instead of being remitted by the Dean in the usual form, lay before the Dean certificates of their having had a regular and proper education; that these certificates shall by the Dean be laid before the Faculty,

who shall determine by ballot whether the candidate shall be remitted to the examinators or not.'

This resolution was enforced by the sole authority of the Faculty, and without the Court's sanction, for four years. On 21st May, 1791, the Dean (Henry Erskine) laid before the Faculty a 'scroll of regulations respecting intrant lawyers,' which was ordered to lie upon the table for the perusal of the members. At the same time it was 'resolved that the ballot now in use, and which appears to the Faculty to be inadequate for the purpose for which it was enacted, shall be suspended; and that till the proposed regulations shall be passed into a law, all persons whose petitions have been remitted, or may be remitted to the Faculty by the Court, shall be remitted to the examinators for examination, unless some objection shall be stated to the candidate, and shall be sustained by an open vote of a majority of the Faculty convened for that purpose.'

In 1795 a set of rules regulating the admission of intrants, and requiring satisfactory evidence of integrity, good breeding, and a regular university education, in addition to a study of the civil law, was adopted by the Dean and Faculty of Advocates which were not revised till 1813. In that and the following year, and again in 1818, various modifications were made in order to secure in all candidates evidence of possessing the literary, as well as a knowledge of civil and Scots law.

The following is the conclusion of the report of March, 1814:

'That it has been considered as of the utmost importance for securing and perpetuating the general respectability and professional usefulness of the Faculty of Advocates, that all those who are admitted into that body should have previously devoted their attention, during a suitable period, to the study not only of the laws, but also of the learned languages, philosophy, and the liberal sciences. Regular attendance at an university for the space of five years at least shall be required from every candidate previous to his admission into the Faculty.

That every candidate for admission, previous to his private examination on the civil law, shall produce to the Dean and also to his examinators, certificates of four years' regular attendance as a student in one of the universities of this kingdom or abroad, including two years' attendance upon lectures on the civil law in some university.

That every such candidate, previous to his private examination on the law of Scotland, shall produce a certificate of his having attended at a Scots university lectures on the law of Scotland for one year, which year shall be understood to be over and above the four years' attendance required to be certified to the civil law examinators, and which shall be held to complete the five years of an university education.'

In 1828, a committee submitted a series of recommendations requiring four years residence in a university, or a course of liberal study in literature and philosophy distinct from the course of civil and Scots law, and indicated a scheme of special instruction in law, which is now followed, with some modifications, in the University of Edinburgh. Lorimer's *Universities of Scotland—Past, Present, and Possible.*

COURSES OF FACULTY OF LAW—EDINBURGH.

THE course of study in Law in the Edinburgh University extends over three academical years; and students, whether intending to graduate in law or not, are advised by the Faculty to attend the lectures in the following order:

First year—Civil Law; *Second year*—Scotch Law; *Third year*—Conveyancing; and to attend the lectures on Public Law, Constitutional Law and Legal History, and Medical Jurisprudence, during the second and third years of study, in such order as may be most convenient to each individual student.

I. CIVIL LAW.

The course of lectures on Civil Law extends over a winter and summer term, covered by one entrance fee. The winter lectures begin in November, and continue until the end of March; the summer lectures are given in May, June, and July.

The subject-matter of the course is the external and internal history and general and special doctrines of the Law of Rome, as developed in the institutes of Gaius and Justinian, supplemented by the other ante-Justinian and Justinian texts.

During the winter term the external history of the law will be taken up; next the doctrines of general application; and then the internal history and special doctrines (1) of the law of possession, property, and real rights, and (2) of the law of obligations.

The lectures of the summer term will be devoted to the consideration of the internal history and special doctrine of (1) the law of the family relationships, and (2) the law of succession.

The lectures are equally adapted for students intending to enter the legal profession in Scotland or England, or qualifying for service in India or the Colonies.

II. LAW OF SCOTLAND.

Winter Session.—The lectures have special reference to the writings of Mr. Erskine, and students are strongly recommended to make themselves familiar either with his 'Principles,' 14th edition, by W. Guthrie, Esq., 1870, or his 'Institutes,' edition by J. Badenoch Nicolson, Esq., 1871.

1. Sketch of the Literature of the Law of Scotland—the sources of the Law—the interpretation of Statutes—jurisdiction—judicial machinery.
2. Personal Relations—marriage and the modes of proving it—patrimonial effects of marriage—rights of husband and wife—dissolution of marriage—divorce—tutors and curators—minors—insane—idiots—bastards—master and servant.
3. On the Origin of Property and its Acquisition—possession—heritable and movable—constitution of heritable rights—the charter and its clauses—investiture—mutual rights of superior and vassal—law of landlord and tenant—transmission of feus—redeemable rights—servitudes—entails, prescriptions—questions of double title.
4. Obligations and Contracts—general requisites to, and modes of, their construction—partnership—joint-stock companies—factory and agency—sale—stoppage *in transitu*—commodate—pledge—carriers—shipping—insurance—exchange—cautionary—extinction of obligations—diligence—bankruptcy.
5. Succession—heritable—movable.
6. Parochial Law—clergy, teinds, manses, and glebes—churches—schoolmasters—poor.
7. Law of Evidence.

8. Procedure.
9. Criminal Law.

Summer Session.—The lectures on Criminal Law are delivered during the summer session.

Lectures will also be delivered during the summer of 1872, on Bills of Exchange—Cautionary—Procedure—Law of Evidence.

III. CONVEYANCING.

The course of lectures delivered from the Chair of Conveyancing will embrace the following subjects:—

BRANCH FIRST—*Deeds in General.*

1. Capacity of the parties to contract, and lawfulness of the subject matter. 2. Requisites as to external form, description of the parties, integrity of the text, and the solemnities of execution and authentication. 3. Deeds privileged as regards those solemnities. 4. Necessity of delivery and acceptance. 5. Freedom of consent essential to give validity to Deeds, and operation of error, fraud, force, and fear as grounds of reduction. 6. Effect of *homologation* and *rei interventus* in validating Deeds imperfect or defective in themselves. 7. The Stamp Laws in their relation to conveyancing. 8. General structure of, and clauses common to all Deeds.

BRANCH SECOND—*Deeds Relating to Movable Rights.*

1. The personal bond and other personal obligations, transmissions thereof *inter vivos*, and discharges. 2. Personal contracts (exclusive of the contract of marriage). 3. Deeds relating to corporeal movables, including maritime writs. 4. Factories and powers of attorney. 5. Bills and promissory notes. 6. Personal diligence.

BRANCH THIRD—*Deeds relating to Heritable Rights.*

1. Sketch of the feudal system and its bearing on the existing state of heritable rights in Scotland. 2. The writs constituting a feudal state, and the respective rights of superior and vassal. 3. The writs used in the voluntary transmission, *inter vivos*, of such estate, and burgage lands. 4. The judicial transmission of heritage. 5. Heritable securities, their constitution, transmission, and extinction. 6. Leases. 7. Real diligence.

BRANCH FOURTH—*Family Settlements and Relative Deeds.*

1. The contract of marriage and bond of provision, as affecting movable or heritable estate or both. 2. Testamentary Deeds, applicable to either or both classes of estate. 3. The entail and disentail, and relative Deeds. 4. The completion of titles *mortis ratione* by executor and heir to movable and heritable estate, whether testate or intestate.

In each of these branches, alterations made by recent acts of Parliament in the structure or effect of any of the deeds or writs treated of, will be pointed out, and the old and new forms compared.

IV. PUBLIC LAW.

The course of lectures delivered from the Chair of Public Law, and the Law of Nature and Nations, is divided into two branches:—

1. NATURAL LAW, the Philosophy of Law, or the principles of the science of jurisprudence as a whole.

The object of this very important branch of the course is to exhibit jurisprudence in all its departments, in the light of a science resting on nature, as opposed to a mere system of arbitrary or empirical rules. The Law of Nature is consequently investigated, not as a primitive system of positive law existing in a particular condition of society real or imaginary, but as the necessary groundwork of society itself, and the unchangeable element in all systems and branches of Positive Law.

The relation between Natural Law thus understood, and the *jus naturale* and *jus gentium* of the Romans, having been examined, and the more celebrated definitions and divisions of the science, ancient and modern, briefly enunciated, the general scheme of the whole course is explained, and the first branch subdivided thus:—

a. Sources of natural law, or of general jurisprudence = ultimate sources of positive law, or of special jurisprudence.

b. Objects of natural law, or of general jurisprudence = ultimate objects of positive law, or of special jurisprudence.

c. Proximate sources of positive law, or of special jurisprudence viewed as a whole.

d. Proximate objects of positive law, or objects of the different branches of positive law.

2. INTERNATIONAL LAW, or the *jus inter gentes*.

1st, Sketch of the History of International Law. (*a.*) The Oriental or Ante-Classical Period. (*b.*) The Classical Period. (*c.*) The Maritime communities of the Mediterranean in the Middle Ages. (*d.*) The general maritime codes. (*e.*) The maritime jurisdiction of England. (*f.*) The North of Europe and the Hanseatic League. (*g.*) The rise of scientific jurisprudence in the sixteenth and seventeenth centuries; the Spanish period; the Dutch and German Period, down to the Peace of Westphalia.

2d, *Public International Law.*

A. Independent States in their peaceful relations. (*a.*) Recognition; or what is a State internationally considered? (*b.*) The different kinds of States. (*c.*) The property of the State. (*d.*) Intervention. (*e.*) The balance of power. (*f.*) Legation. (*g.*) The diplomatic profession. (*h.*) The consulate. (*i.*) Negotiation. (*j.*) Treaties. (*k.*) Professional literature of diplomacy.

B Independent States in their warlike relations. (*a.*) Tentative war by means of embargo, reprisals, &c. (*b.*) The laws of war on land. (*c.*) Laws of war at sea. (*d.*) Blockade. (*e.*) Neutrality.

3d, *Private International Law*, or the rules in accordance with which the municipal laws of one State are recognized within the territories of another.

The abstract principles evolved in the first branch of the course are continually kept in view, and exhibited in the concrete in the subsequent branches. In discussing the doctrines of Public International Law, the aim of the Professor is twofold; 1st, To illustrate to law students in general the dependence of a special branch of jurisprudence on the facts of nature, and on the relations necessary to the existence and development of organic social life; and 2d, To communicate information on the subject of positive International Law, for the benefit of candidates for the Diplomatic, Consular, and Indian Civil Service. As the course is imperative for the bar, and probably will be made so for the other branches of the legal profession, the general doctrines of Private International Law will be illustrated with reference to one special department of the Law of Scotland.

V. CONSTITUTIONAL LAW AND CONSTITUTIONAL HISTORY.

This course is intended to trace—

The rise and progress of constitutional principles and the assertion of political right in the nations of Europe:

The partial growth of freedom and free institutions in the Continental Nations, and their full and successful development in Britain:

The causes of temporary failure of constitutionalism in North Germany:

The formation of the English Constitution, and English Parliamentary History, distinguished into periods:

The Constitutional History of British Colonies—the United States, Canada, India, and Australian Colonies.

The Constitutional History of Scotland, Civil and Ecclesiastical, with the origin of some of its peculiar laws.

VI. MEDICAL JURISPRUDENCE.

Medical Evidence Generally.

1. Documentary—
   Reports and written opinions.
2. Oral—
   Common witnesses. Experts.
3. Experimental—
   Examination of the living; identity; state of body; state of mind. Examination of the dead; real or apparent death; identity; cause of death; exhumations, autopsies. Examination of localities. Examination of productions.

MEDICAL EVIDENCE SPECIALLY.

Questions affecting Health or Life.

1. Assaults and Homicides—
   Wounds and other external injuries; blood-stains. Suffocation, hanging and strangling; drowning. Starvation. Heat and cold. Poisons.
2. Suicide.
3. Offenses against Chastity—
   Rape, &c.; concealment of pregnancy; criminal abortion; infanticide.
4. Malpraxis and Neglect of Duty.

Questions affecting Property.

Nuisances. Arson. Forgery. Coining.

Questions affecting Civil Rights or Social States.

Marriage and Divorce. Impotence and Sterility. Live birth. Inheritance. Legitimacy. Survivorship. Insanity. Congenital defects. Exemption from public duties. Feigned diseases.

Hygiene of Individuals.

Man—
   Age and development. Sex. Constitution.
External Agencies—
   Food and Drink. Air. Clothing. Ablutions. Exercise.
Habits and Modes of Life—
   Temperance. Celibacy and Marriage. Professions: learned, mechanical, criminal. Punishments. Prostitution.
Duration and Expectancy of Life—
   Life Assurance.

Hygiene of Communities.

Climate—
   Causing disease; remedying disease.
Towns, Camps, and Private Habitations—
   Topographical position; water supply; heating and lighting; ventilation; drainage and sewerage.
Public Buildings—
   Schools; churches; hospitals; theatres; prisons.
Cemeteries. Quarantine Establishments. Epidemics. Endemics.

GRADUATION IN LAW.

The degree of Bachelor of Laws was instituted by an ordinance of the Universities' Commissioners in 1862. No one can be admitted a candidate unless he be a graduate in arts in one of the universities of Scotland, England, or Ireland, or of a colonial or foreign university specially recognized by the University Court. He must have attended courses of at least 80 lectures in Civil Law, Law of Scotland, and Conveyancing, each; and of not less than 40 in Public Law, Constitutional Law and History, and Medical Jurisprudence, each. His examination must be conducted both in writing and *viva voce*, by the six professors, who are constituted examiners, and in the case of a vacancy in the professorship, or the absence of an incumbent, the place must be filled by the University Court. Each candidate must pay a fee of five guineas.

The degree of Doctor of Laws (LL. D.) is conferred *honoris causâ tantum*. It was first conferred in the University of Edinburgh in 1695; and down to 1872, 137 names had been entered on the register of Doctor of Laws.

SUPERIOR INSTRUCTION IN SCOTLAND.

INTRODUCTION.*

PREVIOUS to the establishment of Universities in Scotland, a residence abroad was considered indispensable for all who aimed at advancing their fortunes by other means than the sword; and even after these institutions arose, the custom continued for more than a century in great observance. At a much later period, and indeed down to the middle of the eighteenth century, we meet with few eminent Scotchmen who were not partially educated on the Continent; and it is probable that the generation now at maturity had less intercourse with foreign countries in their youth than any other within the range of our authentic history. During the last thirty years the custom has in some degree revived; and it is productive of so many advantages, both intellectual and social, that we would gladly see it more generally reinstated. So long as even a highly instructed man has not actually seen political relations, social life, civilization, and refinement, under more than one form, however much he may have heard of the manner in which they exist, some degree of narrowness will invariably belong to his character. By such a person the accidental peculiarities of that phase which society exhibits in his own country, will be continually mistaken for the necessary consequences of a normal human development; and with Chinese exclusiveness he will be become as intolerant of a custom which sins against his conventional notions, as of one which violates a universal law. It is by no means sufficient that the distinction, when pointed out, should be admitted; the practical conduct of the individual will be the same so long as he does not *feel* that whilst the one is as universal as the heaven which is over all, the other may be set at nought, not only innocently, but frequently with advantage. Now this *feeling*, so far as we have observed, is to be found only in those who have, so to speak, absorbed more than one nationality; that is, to whom the manners and modes of thinking of some foreign people have at one time been so familiar, that those of their own country would have been felt to be strange. At first sight it may appear that that rigidity in trifles, by which it will be admitted our countrymen frequently expose themselves to ridicule, is too insignificant a fault to merit so costly a cure as a foreign education, but it should not be forgotten that in magnifying trifles to the level of moral and religious duties, we run no small risk of occasionally degrading these latter to the level of trifles, or what is still more frequent in this country, the half interest with which we regard, and the half strictness with which we perform the one extends to the other, and a sort of unmeaning and undiscriminating stiffness, which speedily becomes the grave

* Lorimer's *Universities of Scotland.*

of every thing like generous enthusiasm or fearless sincerity, extends itself to our whole conduct. Now the advantages thus arising from foreign residence and instruction, it was the object of our ancestors to secure to our youth by positive institutions; and with this view it was that Balloil College, Oxford, and the Scotch College in the University of Paris, were founded, the first by Dervorguilla, the wife of the elder Balloil, in 1282, and the latter by David, Bishop of Moray, in 1326. Similar institutions of less celebrity existed in other parts of the Continent, all of which have either been swept away by successive revolutions, or converted into training schools for the exclusive use of the Roman Catholic priesthood. Those who know how rarely the advantages we have hinted at, to say nothing of the more special ones of positive scientific instruction, fall to the lot of those innumerable swarms of our youthful countrymen who at present infest every part of the Continent, will be able to appreciate the wisdom of an arrangement by which provision was made for the superintendence of their studies immediately on their arrival. Nor was it only where such establishments had been instituted for their benefit that Scotch students in earlier times had an advantage over those of our own day. To say nothing of the facilities afforded for foreign study by the use of Latin as the common language of the learned, there was scarcely a university on the Continent where Scotchmen did not hold professors' chairs during the sixteenth century. In turning over the leaves of Dr. Irving's 'Lives of Scottish Writers,' we have ourselves hit upon no less than thirty-three names of countrymen of our own, who during this time were professors in the Universities of France Germany, and Holland. It was into the hands, and not unfrequently into the houses, of these men, that a Scottish youth of those days naturally passed, when he had completed his course at the burgh or monastic school, and from their position they must have been eminently qualified not only to give him every information and assistance with reference to the course of study pursued at the Foreign School, but from being his countrymen, and consequently acquainted with the course of his previous training, they would be enabled to adapt their advice to the condition of his actual advancement.

The four existing universities of Scotland were founded as follows: St. Andrews in 1411, by Henry Ward Law, bishop of St. Andrews, and confirmed by Pope Benedict XIII. in 1413; Glasgow, by Pope Nicholas V., in 1450; Aberdeen, by Pope Alexander VI., in 1494; and Edinburgh, by James VI., in 1582.

In the *First Book of Discipline* a plan for the reorganization of the universities was set forth, which would have harmonized the conflicting claims of each, and put them all on to the special work for which each was best fitted.

In 1858, an act of Parliament was passed 'to make provision for the better government and discipline of the Universities of Scotland) and improving and regulating the course of study therein, and for the union to the two universities and colleges of Aberdeen.' By this act a Board of University Commissioners was appointed, with ample powers, and in the universities there is a uniform system of government and instruction—so that the present constitution of the University of Edinburgh, hereafter described, will answer as a type of the whole.

UNIVERSITY OF ST. ANDREWS.

(From McCrie's Life of Andrew Melville.)

The university of St. Andrews was the earliest, and continued long to be the most celebrated of Scotch academical institutions. For two centuries almost all the eminent men who appeared in this country were connected with it, either as teachers or pupils. A brief description of its constitution, the mode of instruction practiced in it, and the changes made on this, will convey a better idea of the state of our literature than any sketch which I could propose to give of the history of all the universities.

At the commencement of the fifteenth century, no great school existed in Scotland; and the youth who were desirous of a liberal education were under the necessity of seeking it abroad. The inconveniences arising from this were increased by the dissensions which the conflicting claims of the rival popes excited on the Continent. To remedy the evil, Henry Wardlow, Bishop of St. Andrews, with the consent of parliament, erected, in the year 1411, a General Study, or university, in the chief city of his diocese; and, two years after, the charter which he had granted was confirmed by a bull from Benedict XIII., whom the Scots then acknowledged as sovereign pontiff.

The university of St Andrews was formed on the model of those of Paris and Bologna, and enjoyed the same privileges. All its members, or suppots, as they were called, including the students who had attained the degree of bachelor as well as the masters, were divided into nations, according to the places from which they came. At a congregation or general meeting, they elected four procurators, who had a right to act for them in all causes in which their interests were concerned, and four intrants or electors, by whom the rector was chosen. The rector was the chief magistrate, and had authority to judge and pronounce sentence, with the advice and consent of his assessors,* in all causes, civil and criminal, relating to members of the university, with the exception of crimes which incurred the highest punishment.† He had a right to repledge any member of the university who might be called before any other judge, civil or ecclesiastical; and in certain cases, those who did not belong to the university might be called before the rector's court, upon the complaint of a master or student. It is natural to suppose that the exercise of these powers would give occasion to a collision of authorities; and, accordingly, a concordat was entered into, at an early period, between the university and the magistrates of the city, by which the limits of their jurisdictions were defined and adjusted. The university had the right of purchasing victuals free from custom, within the city and the regality of the abbey. It was also exempted from paying all other imposts and taxes, even those levied by the Estates, with the exception of what is called *the great custom*. Its members enjoyed immunity from the duties exacted for confirming testaments; and such of them as were clergymen, and possessed benefices with cure, were liberated by the papal bull from obligation to personal residence as long as they taught in the university. Besides its civil and criminal jurisdiction, the university possessed ecclesiastical powers, in the exercise of which it sometimes proceeded to excommunication.‡ It may be mentioned as an evidence of the respect paid to literature, that, in consequence of a dispute which had arisen, it was determined that the Rector of the University should take precedence of the Prior of the Abbey in all public processions.

* In general the university elected the assessors, and empowered the Rector to appoint his deputies. The number of assessors was twelve: three from each nation.

† There is one instance of capital punishment being inflicted by the sentence of the rector of the university of Glasgow. Statist. Account of Scotland, vol. xxi. Append.

‡ In a dispute which the rector and professors of theology in the university had with the masters of St. Salvators College about the power of conferring degrees, the former threatened the latter with ecclesiastical censures. The matter was settled by a provincial council held in 1470, in the way of the College consenting to renounce the right which they had acquired by a papal bull.

For the direction of its literary affairs, the members of the university were divided into faculties, according to the sciences that were taught. At the head of each of these was a dean, who presided at the meetings of the masters of his faculty for regulating the mode of study, and for examinations. The chancellor presided at meetings of the university for the conferring of degrees. It was long before medicine was taught, as a separate science, in our universities, and it does not appear that they were accustomed anciently to confer degrees in law. The branches taught were the arts of philosophy, canon law, and divinity.

However limited this course of education was, and however rude and imperfect the mode in which it was conducted, such an institution could not fail to produce effects favorable to the progress of knowledge. The erection of the university of St. Andrews may be regarded as marking the first dawn of learning in Scotland. Attracted by novelty, or animated by that thirst for knowledge which has always characterized Scotchmen, students came to St. Andrews from every part of the kingdom.

The university appears to have been possessed of very slender funds until the erection of colleges in it. The College of St. Salvator was founded by Bishop Kennedy in the year 1450; that of St. Leonard was founded by John Hepburn, the prior of the abbey, in the year 1512; and the erection of St. Marys, or the New College, was begun by Archbishop Beatoun in the year 1532, and completed by Archbishop Hamilton in the year 1552. Each of these was endowed with funds for the support of a certain number of professors and bursars. In the regulations of St. Marys College, we may observe the advancement which knowledge had already made, and the influence which it exerted over the minds of the popish prelates or their advisers.

A college has been compared to an incorporated trade within a burgh: but it bears a still more striking resemblance to a convent. The principal difference between them is, that the latter was an association entirely for religious purposes, whereas learning was the chief object of the former. The members of a college, like the monks, were bound to live, eat, and sleep in the same house, they were supported in common upon the goods of the college, and were astricted in all things to the will of the founder. A university, though a chartered body, was not under the same regulations, nor was the same provision made for its members. The college was within the university; the members of the former were also members of the latter, partook of its privileges, and were subject to its government.

Two things deserve notice as to the College of St. Leonard. In the first place, although it owed its erection to monks, was placed under their immediate superintendence, and taught constantly by persons taken from the convent, and although its original foundation and subsequent endowments were highly calculated to foster superstition,* yet the reformed opinions obtained an earlier and more extensive reception in this college than in the rest of the university. In the second place, this seminary had at first to struggle with great difficulties, on account of the slenderness of its funds; but, by the vigilance of its patrons, and the diligence of those who had the charge of education, it not only surmounted these, but attained great celebrity. So many of the sons of the nobility and gentry came to study at St. Leonards, that the name of the College of Poor Clerks, which the founder had originally given it, conveyed a very erroneous idea of those who resided within its walls.

The defense and increase of the Catholic faith was one declared object of the erection of all the colleges. This is more particularly expressed in the deeds founding and providing for the College of St. Mary. It was erected 'for defending and confirming the Catholic faith, that the Christian religion might flourish, the word of God might be more abundantly sown in the hearts of the faithful, and to oppose the heresies and schisms of the pestiferous heretics and

* In 1525, John Archibald founded an altar in the College of Poor Students, to the honor of the blessed Virgin Mary, 'for the salvation of John Hepburn, prior of the monastery and all the canons, also for the souls of Mr. Michael Livingston, former vicar of Wemis, and of Sir Robert Wallis, former archdeacon of St. Andrews; also of the souls of his own father and mother, and his spouse, Margret Symmer, and all his benefactors and friends.' The masters appear to have entertained notions of piety somewhat different from the above, when, in 1550, they ordained that the fines levied from absentees should, after growing to a round sum, be converted 'in vinum, ad refocillandos conversantium animos, et *in alios pios usus*.' Papers of University.

heresiarchs who, alas! have sprung up and flourished in these times, in this as well as in many other parts of the world.' Yet, within a short time after this language was held, these 'pestiferous heretics' prevailed against the Catholic faith, and obtained possession of the very places and funds which were destined for their suppression and extirpation. The Protestant sentiments had for many years been secretly spreading in all the colleges of St. Andrews, and they were now embraced by the greater part of the professors, with perhaps the exception of those of St. Salvators.

During the agitation of the religious controversy, the academical exercises were interrupted, and the number of students diminished. In the year 1559, the faculty of arts was under the necessity of superseding the public exhibitions usual at graduation. Several of the masters in St. Salvators, including William Cranston, the principal, adhered to the ancient religion, and left their places; but the greater part, if not the whole, of those belonging to the two other colleges, embraced the Reformation, and consequently retained their situations. John Douglas, afterwards Archbishop of St. Andrews, was at this time Principal of St. Mary's College, and John Duncanson of St. Leonards.

Everything connected with the Roman Catholic faith and worship, which was interwoven with the laws and practice of the university and of the colleges belonging to it, was removed at the establishment of the Reformation. Other alterations were at the same time contemplated by the reformers, but various causes prevented them from being carried into effect. Accordingly, the mode of teaching, and the academical exercises, so far as related to philosophy or the arts, continued nearly on their former footing.

All the scholars who entered at one time into a college formed a class, which was put under the government of a regent, with whom they continued four years. The regents had not, like the professors, permanent situations in the college. It would appear, that originally every master of arts was bound to teach a class, and came under an engagement to this purpose at his laureation. Afterwards it became customary to grant dispensations from this duty. When the number of graduated persons had increased, and it became in other respects an object of importance to obtain a regency, those who were desirous of it presented a petition to the faculty, in which they professed their knowledge of the text of Aristotle, and requested permission to explain it, or, in other words, to govern a class. They were ordinarily bound to continue until they had taught two classes; but at St. Andrews, the greater part of the regents retained their situations, to which the profits from altarages or chaplainries were attached, until they obtained a living in the church or an office in the state.

Though the regular time of the course was four years, it was usually finished in three years and a half. The session began on the first of October, and continued through the whole year, except the months of August and September, which were allowed as a vacation. The regent assembled his class three hours every day, and read and explained the books of Aristotle, which the students were bound to bring along with them. He began with dialectics or logic, then proceeded to ethics, next to physics, and concluded with metaphysics, which was called *prima philosophia*, or the highest branch of philosophy, and mathematics, which included arithmetic. During their course, the students were frequently employed in disputations and declamations, both privately in their class, and publicly before the college and the university. Besides seeing that the regents and students did their duty, the principal usually read public lectures on what were then reckoned the higher branches of philosophy, which were attended by all the students in the college, except those of the first year.*

* James Melville has left an account of the course of study followed by William Collace, who was his regent in St. Leonards, between 1570 and 1574. After stating that he began with teaching 'Cassander's Rhetoric,' he adds: 'We hard the Oration pro rege Deitaro. Then he gaiff us a compend of his awin of Philosopi and the part y'rof. We enterit in the organ of Arist. yt year, and leirnit to the Demonstrations.—The seaund yeir of my course we hard the Demonstrations the Topiks, and the Sophist captiones. And the Primarius, Mr. James Wilkie, a guid peaceable sweet auld man, who luiffed me weill, teached the four species of the arithmetik and sum thing of the sphere—The third yeir of our course we hard the fyve buiks of the Ethiks, wt the aught buiks of the Physiks, and de ortu et interitu. That year we had our Bachelar act according to the solemnities then vsed of Declamations, banqueting, and playes.—The fourt and last yeir of our course, quhilk was the 17 yeir of my age outpast and 18 rinning, we learned the buiks de cœlo and meteors, also the sphere more exactly teachit by our awin regent, and maid us for our vicess and blackstons, and had at Pace our promotion and finishing of our course.'

In the middle of the third year of their course, such of the students as obtained an attestation of regular attendance and good behavior from their regent and the principal of their college, were admitted to enter on trials for the degree of bachelor. For this purpose the faculty chose every year three regents, one from each college, as examinators. In the presence of these the candidates *determined** a question, in logic or morals, in a continued discourse, and answered such questions as were proposed to them on any of the branches which they had studied under their respective regents. The examinators made their report to the faculty, when such as had given satisfaction were confirmed as bachelors by the Dean, and the rest were sent to a lower class. The act of laureation at the end of the course was conducted in a similar manner. But on this occasion the candidates were examined on the whole circle of the arts, and bound to defend a thesis, which had been previously affixed to the gates of the different colleges. They were divided into circles, and their names arranged according to their merit, with a certain preference, however, to persons of rank. And the degree of master of arts was solemnly conferred on them by the chancellor of the university, *in nomine Patris, Filii, et Spiritûs Sancti*. The intermediate degree of licentiate of arts is recognized by the laws, but it was not separately conferred, at least in latter times. Both at receiving the degree of bachelor and master, the graduates paid certain sums of money, according to their rank, to the purse of the university and of the faculty, to the dean, and to their officers; and those who were poor obliged themselves to give what was due to the public funds as soon as they were in ability. By an old law, each student, including those who held bursaries, was bound to give to his regent annually, for three years, a Scots noble, which in later times was interpreted as answering to a pound Scots, '*salva cujuscunque uberiore liberalitate*.'†

We can not form such an exact judgment respecting the ancient mode of teaching theology, as the Reformation necessarily made a greater change on this department of instruction. Many of the ancient forms, however, were still retained and observed. There continued to be a theological faculty, consisting of the doctors, licentiates, and bachelors of divinity, who resided within the university. They assembled, along with the students of divinity, annually on the first of October, when a sermon or oration, intended to excite the hearers to diligence in sacred studies, was delivered. The masters and bachelors then met apart, and arranged the subjects on which each should read them. The lectures were delivered on the Scriptures, which were divided into five parts; the Pentateuch or legal books, the historical books, the sapiential, the prophetical, and those of the New Testament. 'Formerly, under papacy, the students ascended to degrees in theology, by reading the sentences of Peter Lombard; but now, since the reformation of religion and the burial of popery, this practice is altered and reformed.' From the beginning of July to the end of September there was an intermission of the lectures; and during this interval, the students were exercised once a week in theological disputations, at which one of the masters presided, and the rest were present and took a share in the debate. The disputants were exhorted to avoid the altercation usually practiced in the schools, 'and not to bite and devour one another like dogs, but to behave as men desirous of mutual instruction, and as the servants of Christ, who ought not to strive but to be gentle to all.'

The lectures were chiefly delivered by those who were proceeding in their theological degrees. Before entering on this duty, it behooved them to have been students of divinity for three years, to have sustained the part of a respondent twice in the public disputes during the vacancies, to have given proof of their talents twice in the weekly exercise, and to have preached once in the vulgar language before the people, and in Latin before the university. After this, being admitted by the faculty, they taught for four years in the

* From this act they were called *Determinantes*.

† The designation *pauper* does not appear to have been always used in the same sense. In Feb., 1579, it was declared 'Solus bursarios et mendicos pauperes esse censendos.' But from other documents it appears that all the students of philosophy were divided into three classes; 'Primars or *potentiores*, Secondars or *potentes*, and Ternars, or *minus potentes*, olim *pauperes*:' and the latter paid dues, although proportionally smaller than the two former.

public schools, by expounding the Scriptures, according to the arrangement formerly mentioned. The probationary lecture which they delivered at the commencement of each part of the course, may be viewed as a specimen of the mode of teaching then practiced. The lecturer began with promising a panegyric on the books of Scripture which he proposed to expound; he next gave a summary of their contents; and, in the third place, having selected a particular passage, he started a question from it, stated the opinions held on the affirmative and negative sides, laid down certain propositions for clearing the truth, confirmed it by testimonies of Scripture, and solved the difficulties that might be urged against it. Before the students in the public schools, the lecturers were bound to confine themselves to a single chapter at a time, and were directed to explain the text distinctly and methodically, by comparing it with other passages of Scripture, or by producing the judgment of the most approved and skillful interpreters, 'provided nothing was brought forward that could not stand the test of Scripture.' It would seem that this was nearly the method which the professors followed in their theological lectures.

When the student commenced lecturing on the legal books, he was declared by the faculty a *cursory* bachelor of divinity; on commencing the prophetical books, he became a *formed* bachelor; and, on entering on the books of the New Testament, he was pronounced a *confirmed* bachelor. On finishing his course of teaching, he proceeded to take his degrees of licentiate and doctor. The statutes described at length the disputations which were maintained, and the ceremonies which were used on both these occasions.

Such was the plan of study agreed upon by the theological professors about the time of the Reformation. But there is no good reason to think that it was reduced to practice; and though this had been the case, it has little claim to our commendation. The lectures read by young men who had studied divinity for so short a period as three years, must have been extremely jejune and superficial; and it does not appear that any effectual provision was made to secure their diligence in these exhibitions. Yet their lectures, such as they were, served as a pretext for the regular professors neglecting the duty of theological instruction. In these circumstances, we need not be surprised to find that the study of divinity in the university was nearly nominal, and that scholastic philosophy engrossed the attention of both masters and scholars.

The First Book of Discipline proposed a plan for remodeling the three universities, which contained the following arrangements for St. Andrews. The first college was to contain classes for dialectics, mathematics, natural philosophy, and medicine. In the second college, a lecturer on ethics, economics, and politics, and two lecturers on law, Roman and municipal, were to be established. And the third college was to be provided with two teachers of languages, one of Greek and another of Hebrew; and two teachers of divinity, the one of the Old and the other of the New Testament. None were to be graduated in their respective faculties unless they had attended the regular course, which, for students of philosophy, was three years; of law, four years; and of medicine and divinity, five years. This plan was unquestionably an improvement on the original constitution, according to which the three colleges were completely independent, and exactly the same branches were taught in each. And in other respects it was favorable to the advancement of literature and science. But it was not adopted. In vain did the authors recommend it to the nobility, along with a proposal to erect parochial schools, as contributing to 'the most high advancement of the commonwealth.' In vain they urged, 'If God shall give your wisdoms grace to set forward letters in the sort prescribed, ye shall leave wisdom and learning to your posterity, a treasure more to be esteemed than any earthly treasures ye are able to amass for them, which, without wisdom, are more able to be their ruin and confusion than help and comfort.' Prejudice is blind, and avarice deaf, to all considerations of public good; but the plan will remain a lasting monument of the enlightened and patriotic views of its compilers.

In the year 1563, a petition was presented to the Queen and Lords of Articles, 'in the name of all that within this realm ar desyrous that leirning and letters floreis,' stating that the patrimony of some of the foundations in the colleges, particularly at St. Andrews, was wasted, and that several sciences,

and especially those which were most necessary, the tongues and humanity, were very imperfectly taught in them, to the great detriment of the whole lieges, their children, and posterity; and praying that measures should be taken to remedy these evils. In consequence of this representation, the parliament appointed a committee to visit the colleges, and to report their opinion as to the best mode of improving the state of education. No report from the committee is on record; but there has been preserved a plan for the colleges of St. Andrews, which appears to have been drawn up, in virtue of this appointment, by Buchanan, who was one of the commissioners. The arrangements which it proposes differ in detail from those of the First Book of Discipline, though they proceed on the same general principle. The first college was to be entirely confined to the teaching of languages, and regulated in a great measure as a grammar school.* The second, called the college of philosophy, was to have four regents in the arts, and a lecturer on medicine. The third, named the college of divinity, was most poorly provided for: it was only to have a principal, to be reader in Hebrew, and a lawyer.† The author of this draught had his attention too exclusively directed to the cultivation of languages and humanity.

The civil war which raged between the adherents of the king and queen put a stop to these measures of academical reform, but no sooner was peace established than the design was resumed by the friends of literature. In April, 1576, the General Assembly appointed commissioners to visit and consider the state of the university of St. Andrews; and in 1578, the parliament made a similar appointment as to all the universities in the kingdom. Nothing having been done in consequence of this appointment, the General Assembly which met in July, 1579, presented a petition to the king and council, urging the necessity of a change on the university of St. Andrews; and nominated commissioners to co-operate in that business with such as the council might be pleased to appoint. The council immediately appointed commissioners, to whom they gave ample powers. They were authorized to consider the foundations in the university, and not only to remove superstition and displace unqualified persons, but also to change the form of study and the number of professors, to join or divide the faculties, to annex each faculty to such college as they thought most proper for it, and in general to establish such order in the university as should tend most to the glory of God, profit of the commonwealth, and good upbringing of the youth in sciences needful for continuance of the true religion. The commissioners found that all the colleges had departed from their original foundations, and that these foundations disagreed in many things with the true religion, and were far from 'that perfection of teaching which this learned age craves;' and they agreed upon a new form of instruction to be observed in the university. This was laid before the ensuing meeting of parliament, by which it was ratified on the 11th of November, 1579. The following is an outline of the provisions made by the new establishment.

In the College of St. Salvator, a principal, and four ordinary professors or regents of humanity and philosophy, were established. The first regent was to teach the Greek Grammar, and to exercise the students in Latin composition during the first, and in Greek during the second half-year. The second regent was to teach the principles of invention, disposition, and elocution; or, in other words, of rhetoric, in the shorest, easiest, and most accurate manner, with the practice of them in the best authors, Roman and Greek. The students of this class were to spend an hour at least every day in composition, and during the last half-year they were to declaim or pronounce an oration once every month, in Latin and Greek alternately. It was the duty of the third regent to teach the most profitable and needful parts of the logics of Aristotle, with his ethics

* It seems to have been formed on the model of the college or school of Geneva. Les Ordonnances Ecclésiastiques de l'Eglise de Geneve: Item l'Ordre des Escoles. p. 83-87.

† The plan is published in Dr. Irving's Mem. of Buchanan, App. No. iii. 2d edit. According to the old plan of teaching in universities, mathematics formed, rather preposterously, the last part of the course. The First Book of Discipline appointed them to be taught before physics. But Buchanan's plan reverts to the ancient arrangement—'the naturell philosophie, metaphisicks, and principis mathematicks.'

and politics, all in Greek, and the offices of Cicero in Latin. The fourth regent was to teach so much of the physics as was needful, and the doctrine of the sphere. Each regent was to retain his own profession. On Sunday a lesson in the Greek New Testament was to be read in all the four classes. Professors of mathematics and law, who were to lecture on four days of every week, were also established in this college. The lectures on law were to be attended by all the advocates and writers in the commissary court; and none were to be admitted for the future to act as procurators before the lords or other judges, until they gave a specimen of their learning before the university, and produced a testimonial of their diligent attendance and the degree of their progress. The principal of St. Salvators was to act as professor of medicine. The same arrangements were made as to the College of St. Leonard; with this difference that there were no classes for mathematics and law established in it; and the principal, instead of teaching medicine, was to explain the philosophy of Plato. St. Marys, or the New College, was appropriated entirely to the study of theology and the languages connected with it. The course of study in it was to be completed in four years, under the tuition of five professors. The first professor was to teach the elements of Hebrew during six months, and of Chaldee and Syriac during the remainder of the first year. During the subsequent eighteen months, the students were to prosecute the study of these languages under the second professor, who was to explain the Pentateuch and historical books of the Old Testament critically, by comparing the original text with the Chaldee paraphrases, the Septuagint, and other ancient versions. The third professor was to explain the prophetical books of the Old Testament after the same manner, during the last eighteen months of the course. During the whole four years, the fourth professor was to explain the New Testament by comparing the original with the Syriac version. And the fifth professor, who was Principal of the College, was to lecture, during the same period, on the common places or system of divinity. All the students were bound to attend the lectures of three professors every day during the continuance of their theological course; by which it was expected that they would, 'with meane diligence, become perfite theologians.' Public disputations were to be held every week, declamations once a month, and, at three periods during the course, a solemn examination was to take place, at which 'every learned man shall be free to dispute.' Eight bursars of theology were to reside with the professors, and to be supported on the rents of the college. It was ordained, that after four years had elapsed from the date of this new erection, none should be admitted ministers of the church who had not completed their course of theology, or who should not be found worthy and qualified to receive all their degrees in it after a 'rigorous examinatton' by the faculty. The persons at present occupying the place of masters in the New College were ordered to remove from it without delay. From the 'great variety at this present of learned in the knowledge of the tongues and other things needful,' the parliamentary commissioners had selected such as they thought most qualified for teaching in the New College; and it was ordained that, upon any future vacancy, the place should be filled by open comparative trial before the Archbishop of St. Andrews, the conservator of the privileges of the university, the rector, deans of faculty, and theological professors. Vacancies in the two other colleges were to be supplied in a similar manner. As the youth had lost much time by long vacations, it was ordained, that for the future the classes should sit during the whole year, except the month of September. Rules were laid down for preventing the revenues of the colleges from being wasted or diverted to improper uses. And at the end of every period of four years, a royal visitation of the university was to take place, to inquire into the effects of this reformation, and to see that its regulations were observed.

The following historical data of the several Colleges of St. Andrew are appended by Dr. M'Crie to his chapter on Andrew Melvilles connection with the same. They contain facts which illustrate the condition of university education generally at this period.

COLLEGES AT ST. ANDREWS.

St. Salvators College.—This college, which was founded by James Kennedy, Archbishop of St. Andrews, in 1450, received from its founder a new and more improved form in 1458. It consisted of three professors of divinity, called the provost or principal, the licentiate, and the bachelor; four masters of arts, who were also in priest's orders; and six poor scholars or clerks, making all thirteen persons, according to the number of the apostles of our Saviour, in honor of whom the college was named. The provost was bound to read lessons in theology once a week, the licentiate thrice a week, and the bachelor every *readable* day: the first, to preach to the people four times, and the second, six times a year. From the four masters of arts, two at least were to be annually chosen as regents, the one to teach logic, and the other physics and metaphysics, according to the method of the schools and the statutes of the university. The college was liberally endowed by the founder for the support of the masters and scholars; besides the altarages subsequently founded by other individuals. The provost had the rectory of Cults conferred on him, the licentiate the rectory of Kembach, and the bachelor that of Denino —parish churches in the neighborhood of St. Andrews, the revenues of which they drew, after appropriating a certain part of the emoluments to the respective vicars. The rectory of Kilmany was appropriated for the common support of the founded persons, and of the servants attached to the establishment, in victuals, &c. The strictest rules were laid down as to the behavior of all the members, and as to the religious exercises, as well as the studies, of those who were admitted to the benefits of the institution. Young men of rank or opulence, who might choose to study in the college, and to pay for their board, were bound to obey the provost, and to submit in all things to the rules of the house equally as the bursars or poor scholars.

Bishop Kennedy was careful to have his college provided with the most able teachers. With this view he called home John Athelmer, who had been educated at St. Andrews, but was then in the university of Paris, and placed him in the situation of provost or principal. To him he joined Thomas Logy, who had already filled the office of rector of the university, and James Ogilvy, as second and third masters or professors of divinity.

St. Leonards College.—Adjoining to the church of St. Leonard, and within the precincts of the Abbey, was an ancient hospital for the reception of pious strangers who came in pilgrimage to visit the relics of St. Andrew, being attracted by the fame of the miracles wrought by them. 'The miracles and pilgrimages having ceased in process of time, as may be believed,' the hospital was converted into a receptacle for aged women. But the patrons, not being satisfied with the conduct of the new objects of their charity, resolved to convert the hospital, with the adjoining church, into a college, 'for training up poor scholars in learning and arts, to the glory of God and the spiritual edification of the people.' This was called the *College of St. Leonard.* The charter of foundation was executed in 1512 by John Hepburn, prior of the Abbey, and confirmed by Archbishop Alexander Stewart, and by King James IV. The prior and conventual chapter were patrons of this college, and retained the power of visiting it and reforming its abuses. The teachers were always taken from the monastery. This college was intended for the support and education of twenty poor scholars. The Principal was appointed to read on two days of every week a lecture on the Scriptures, or on speculative theology, to the priests, regents, and others who chose to attend. And by a subsequent regulation, an additional salary was appointed to be given to two of the four regents, provided they chose to read, twice or thrice in the week, a lecture on the Scriptures, or on the Master of Sentences. *Papers of University.*

It was required of those who were admitted to St. Leonards College, that, besides being of good character, acquainted with grammar, and skilled in writing, they should be sufficiently instructed in the *Gregorian song*,—'cantuque Gregoriano sufficienter instructum.' *Papers of University.* The religious of the Priory of St. Andrews were always celebrated for their skill in music, and singing formed one of the regular exercises of the students. *Boetii Abrenon.*

Episcop. Vitæ, f. xxvi. Individuals who had belonged to it were employed in composing the music used in churches after the Reformation. *Old Music Book, MS.*

St. Mary's, or New College.—There were still in the university, professors and students who did not belong to either of the Colleges of St. Salvator and St. Leonard. These continued to teach in the Pædagogium, although they were not formed into a college, and had but slender funds. Archbishop Alexander Stewart, who had been highly commended by Erasmus for his literary attainments, intended to give it a collegiate form, and with this view he not only repaired the chapel of St. John the Evangelist, which served as a place of worship to the pædagogium, but also bestowed on it the living of the church of St. Michael de Tarvet, in the neighborhood of Cupar in Fife. In the deed of annexation it is said, that the pædagogium of the university 'lay almost extinct in consequence of the deficiency of funds and of learned men;' and that the archbishop, with the consent of his chapter, had resolved to 'endow and erect it into a college, to the praise of God, the defense of the faith, the increase of learned men, and the salvation of the souls of the king, his predecessors and successors, the archbishops of St. Andrews, and all the faithful.' The premature death of the primate, who soon after fell in the field of Flodden, appears to have defeated this annexation, and prevented the erection of the college. It was not to be expected that the pædagogium would rival colleges which were provided with extensive funds and accommodations both for masters and scholars. But it continued to have regents and a principal; and several distinguished individuals, among whom were George Buchanan, received their education in it, while it remained on its original footing. Archbishop James Beatoun resumed the design of his predecessor, and obtained a bull from Pope Paul III. authorizing him to erect buildings for a college and chapel, under the name of the Assumption of St. Mary, in which grammar, logic, theology, medicine, and law, both canon and civil, should be taught, divine offices performed, and a collegiate table provided from the rents of certain benefices which were united and annexed to the institution. The buildings which were begun on the site of the pædagogium by Archbishop Beatoun, were carried on by his nephew and successor, the Cardinal. But the college was not finally erected until 1554, after Archbishop Hamilton had obtained a papal bull from Julius III. by which he was authorized to alter at his pleasure the arrangements made by his predecessor.

By the foundation of Bishop Hamilton, *St. Mary's College*, or, as it was often called, the *New College*, was provided with four principal professors, denominated the provost, licentiate, bachelor, and canonist; eight students of theology; three professors of philosophy and two of rhetoric and grammar; sixteen students of philosophy; a provisor, cook, and janitor; and five vicars pensionary. The Principal, besides exercising the ordinary jurisdiction of the college and presiding at the theological disputations once a week, was to read a lecture on the sacred Scriptures, or to preach, every Monday. The licentiate was to read a lecture on the Scriptures four times, and the bachelor five times a week; and the canonist was to lecture on canon law five times every week. It was also the duty of each of these professors to say mass at stated times. It behooved the students of divinity to be in priest's orders and initiated into theology, 'so as to have answered thrice in public, and given specimen of their erudition according to the custom of the university.' They were bound regularly to attend the lectures of the three theological professors, to answer publicly to the difficulties of Scripture every holiday, to say mass, and to preach thrice a year in public. Their continuance in this situation was limited to six years; for it was expected 'that by divine blessing, and their assiduity, they shall within this period be fit for becoming licentiates in theology, and for discharging higher offices.' The three professors of philosophy were to teach logic, ethics, physics, and mathematics, at the direction of the Principal; and the orator and grammarian were, at the same direction, to interpret the most useful authors in their respective faculties. And they were not to hold their places above six years, or the time during which they taught two courses, unless they received a new appointment. It behooved the students of philosophy, before their admission, to be initiated into grammar and the Latin tongue,

so as to be able to express themselves properly in that language at disputations and examinations; to swear that they had no benefice or patrimony to support them, and to supplicate, for the love of God, to be admitted to the place of poor students. Each of them in order was bound to awake all the domestics at five in the morning, and furnish lights to such as wished them. The professors, regents, and students were to wear caps after the Parisian manner; and all the scholars, including the noble and wealthy, as well as the bursars, were to wear gowns bound round them with a girdle, to which the bursars were to add a black hood. By the bull of John III., as well as that of Paul III., the college had the power of conferring degrees in all the faculties; and the jurisdiction over the bursars belonged to the Principal, from whom an appeal lay to the archbishop and the pope, to the exclusion of the rector of the university or any other judge, even in the second instance. The college was provided with ample funds. The revenues of four parish churches, Tyninghame, Tannadice, Inchbrayock (including Craig and Pert), and Conveth or Laurencekirk, were appointed for its support; in addition, as it would appear, to what had formerly belonged to the Pædagogium. Fundatio et Erectio Novi Collegii.

Some of the professors of the New College, nominated by Archbishop Beatoun, including the Principal, had previously been teachers in the Pædagogium. The instrument of Presentation and Investiture, Feb. 8, 1538, appoints 'Magistrum *Robertum Bonnerman*, pro theologo et primario dicti collegii de assumptione beatæ Mariæ, et pro sub-principali Mag'rm David Guynd, pro Canonista Mag'rm Thomam Kyncraigy, pro civilista Mag'rm Johem Gledstanis, Item pro regentibus artium et studentibus in theologia Magistros *Andream Kynnimond*, Johannem Forbous, Wilhelmum Young, et *Walterum Fethy*.' Those whose names are printed in italics had previously been teachers in the Pædagogium.

Archbishop Hamilton, in his foundation, omitted civil law and medicine, which his predecessors had appointed to be taught. But, upon the whole, his arrangement appears to have been adapted to the means of instruction which he had in his power; and in several points they indicate a due attention to the progress which learning had made since the erection of the two other colleges. He was equally attentive in providing the college with professors. Archibald Hay, who was made principal soon after Cardinal Beatoun's death, appears to have excelled most of his countrymen at that time in learning and liberal views. During his residence in the College of Montague at Paris, he published a panegyrical oration on Archbishop Beatoun's advancement to the purple. It is entitled, 'Ad Illustriss. Tit. S. Stephani in Monte Cœlio Cardinalem D. Dauidem Beatonum—Gratulatorius Panegyricus Archibaldi Hayi. Parisiis 1540.' It is in 4to, and ends on fol. LXVI. On the title-page is a motto in Greek and in Hebrew. The dedication to the Cardinal is subscribed 'addictissimus *Consobrinus* vester Archibald Hayus.' In the course of this work the author censures, with much freedom, the ignorance, negligence, and hypocrisy of the clergy, but makes no allusion to the reformed opinions either in the way of approbation or condemnation. The most curious and valuable part of it is that in which he lays down a plan of teaching for the New College which the Cardinal was employed in organizing. It will be of far more consequence, he says, to procure teachers capable of instructing the youth in the three learned languages, than to endow a rich but illiterate college. If it should be thought proper to add teachers of Chaldee and Arabic, he would highly approve of the arrangement. 'Quod si visum fuerit linguæ caldaicæ et arabicæ interpretes addere, vehementer probabo; quandoquidem cum Hebraica magna habent affinitatem, et plurima sunt illis duabus linguis scripta, quæ non parum sint habituræ momenti ad rerum pulcherrimarum intelligentiam.' *Fol. lix.* Though he does not propose to banish the Peripatetic philosophy from the schools, yet he would wish to see the study of *the divine Plato* take the place of scholastic *argutiæ*. *Fol. lx. a.* He laments the neglect of the Roman law, and extols the science of mathematics. *Fol. lx. b. lxii. a.*

UNIVERSITY OF GLASGOW.

At the solicitation of William Turnbull, Bishop of Glasgow, Pope Nicholas V. granted a bull, dated the 7th of January, 1450, constituting 'a General Study for theology, canon and civil law, the arts, and every other useful faculty,' at Glasgow; and granting to it all the rights and privileges belonging to the university of Bologna. In the following year a body of statutes for its government was prepared by the bishop and his chapter, which, together with the papal bull, were confirmed, in 1453, by a Royal Charter from King James II. During the first two years of its erection more than a hundred individuals were incorporated into it; but the most of these were not young men commencing their studies, but secular or regular ecclesiastics, who became members chiefly for the sake of the honor attached to a learned corporation, or of the immunities to which it entitled them. The annals of the university are sufficiently copious in information respecting its government, but they are almost entirely silent as to what is more important, the means of instruction which it provided, and the mode in which that instruction was conveyed. So far as we can collect from scattered hints, it would seem that there was no stated or regular teaching in the higher faculties. The zeal of individuals prompted them to read occasional lectures, the continuance of which depended on the caprice of the hearers, whose attendance on them was optional. 'On the 29th of July, 1460, a venerable man, Master David Cadyow, precentor of the Church of Glasgow, and Rector of the University, read, in the Chapter-House of the Predicant Friars of Glasgow, at nine o'clock *ante meridiem*, the title or rubric in the third book (of the Canon Law) *De vita et honestate clericorum*, in the presence of all the clergy and masters; and he continued at the pleasure of the hearers.' On the same day, and in the same house, Master William de Levenax read a title in the Civil Law. The first notice of any lecture on theology is at a much later period. 'On the 23d of March, 1521, a religious man, Father Robert Lile, of the order of Predicant Friars, Bachelor of Theology, and Prior of the Convent of Glasgow, began, *pro forma*, to read a lecture on the fourth book of the Sentences, in the foresaid Monastery, in presence of the Rector, Dean of Faculty, and the rest of the masters; John Ade, Professor of Theology, and Provincial of the whole order of Scotland, presiding at the time.' The want of salaries to the professors was doubtless one great reason of the rarity of these lectures. Bishop Turnbull died before he had an opportunity of carrying his munificent purposes into execution: and the defect was not supplied by his successors, or by the government. With the exception of certain small perquisites paid at promotions to degrees, the university, as such, was destitute of funds, and the professors of divinity, and of canon and civil law, depended for their support on the benefices which they held as ecclesiastics in various parts of the kingdom.

Happily, more attention had been paid to the inferior branches of learning. These were taught at an early period; for the records mention the admission of a regent of philosophy within two years after the erection of the university. 'Congregatione facultatis artium tenta, &c., 1452, 28th Julij, supplicavit venerabilis et religiosus vir Dominus Alexander Geddes, licentiatus in theologia, monachus de Melrose, pro licentia exponendi textum Aristotelis pro ——— cujus supplicationi facultas favorabiliter inclinata illam quam petiit salvis suis privilegiis duntaxat sibi contulit potestatem.' Act. Fac. Art. Glasg. This was

the usual way of admitting a regent to teach a course of philosophy. It is probable that Bishop Turnbull had founded the Pædagogium, or College, in which the students of the liberal arts lived together with the masters who superintended their education. They resided in a house situated on the south side of the Rotten Row, until a benefaction from Lord Hamilton enabled them to remove to the situation which the College occupies at present. By means of donations and bequests from different individuals, a moderate provision was made for the continuance of regular instruction in the college. Chaplainries, for the benefit of the regents, were founded at different times. Thomas Arthurlie bequeathed a tenement to the college. And in 1557, Archbishop Beatoun gave to it the vicarage of Colmonell, which, with the glebe acres, is valued, in the old Rental Book, at £44, 13s. 4d. Records of University; and Statist. Account of Scotland, vol. xxi. Appendix. Some idea may be formed of the nature of the instruction given from the lists, in the note, which contain the titles of books presented for the use of the regents.*

The university of Glasgow, from its peculiar constitution, necessarily suffered more from the change of religion at the Reformation than the other learned establishments of Scotland. The professors in the higher branches being all supported by their livings in the church, and adhering to the old religion, successors could not be appointed to them owing to the total want of salaries. It was so far a favorable circumstance that John Davidson, the principal of the college, embraced the reformed doctrines, and continued his academical labors. By this means the most valuable, though not the most dignified, part of the academy was preserved from extinction. But it also suffered materially from the fraudulent alienation, or the unjust seizure of its slender revenues. To remedy this evil, the friends of the college obtained from Queen Mary, in 1563, a grant under the Privy Seal, founding bursaries for five poor scholars, and bestowing certain houses and lands for their support during the time of their education. Gibson's Hist. of Glasgow; Appendix. In 1572, the town council of Glasgow, perceiving 'that the college had fallen into decay for want of funds, and the study of the arts was nearly extinguished in it through poverty,' bestowed on it rents which were deemed adequate for the support of fifteen persons. It might be supposed that these gifts would have been sufficient to place the college on a respectable footing, but all that could be made good, from the whole did not amount to three hundred pounds Scots, annually.

Andrew Melville at Glasgow, 1574–1580.

In consequence of a pressing invitation from the patrons of the university, Melville paid a visit to Glasgow; and, after making the necessary inquiries, and arranging certain alterations, he agreed to return, and undertake the office of Principal. Accordingly, in the end of October, he took leave of his affectionate brother (who died soon after) and set out for Glasgow, attended by

* Congregatione facultatis artium tenta, &c. anno Domini 1475 tertio die mensis Novembris presentati fuerunt, &c.

Eodem Anno Reverendus in Christo Pater ac Dominus, Dominus Johannes, Dei et apostolicæ sedis gratia, Episcopus Glaguensis, infrascriptos donavit libros Pedagogio Glasguensi ad usum et utilitatem Regentium inibi pro tempore existentium.

In primis unum volumen in pergameno in quo continentur textus Phisicæ Aristotelis completus, quatuor libri de cœlo et mundo, duo de Generatione, quatuor Metheororum, liber de causis proprietatum elementorum, Liber de Mundo, liber de linea indivisibilibus, Liber de inundatione fluvii, Item liber de Bona fortuna, Epistola quædam Aristotelis ad Alexandrum, tres libri de anima, Liber de sensu et sensato, Liber de Memoria et Reminiscentia, Liber de Sompno et Vigilia, Liber be longitudine et brevitate vitæ, Liber de spirita et respiratione, Liber de morte et vita, Liber de motu animalium, Liber de progressu animalium, Liber de Phisonomia, Liber de Pomo, Liber de 'Spiritus et animæ, Item liber de vita Aristotelis.'

James Melville. By the way he stopped two days at Stirling, where he was introduced to the young king, and who had entered the ninth year of his age, —'the switest sight in Europe that day for strange and extraordinar gifts of ingyne, judgment, memorie, and language!' says James Melville, who was admitted to see him along with his uncle: 'I hard him discourse (continues he), walking up and down in the auld Lady Marr's hand, of knawlege and ignorance, to my grait marvell and astonishment.' No doubt this astonishment was heightened by the reflection that the young philosopher was a king; but the truth is, that James did at this time exhibit symptoms of more than ordinary talents, and his teachers were highly gratified at the proficiency which he made under their tuition. At Stirling, Melville found Buchanan engaged, at leisure hours, in writing his *History of Scotland;* and, having taken his advice on the plan of education which he intended to follow, proceeded to Glasgow. Thomas Buchanan, the nephew of the poet, went along with him, to be present at his installation.

The literary history of the University of Glasgow properly commences with Melville, though the seminary had subsisted for upwards of a century before he was connected with it. From its first erection it was provided with professors in all the liberal arts and sciences then taught; but those of the higher faculties—theology, and law, civil and canon—lectured merely *pro formâ*, or occasionally as it suited their own convenience and the caprice of their beneficed auditors. The number of regular students who attended it appears never to have been great, and among these are to be found few names of eminence. Its funds, originally small, were wasted and reduced by alienations during the confusions which attended the great change of religion. Through the zealous exertions of individuals friendly to the interests of literature, gifts in its favor were procured from the Crown and from the magistrates of the city. But with the help of these only two regents could be maintained. The consequence was, that it languished for a few years, until, on the death of John Davidson, who held the situation of Principal, the students dispersed, and the college was literally shut up.'

The prospect was sufficiently discouraging, and an ordinary person would have despaired of being able to restore the suspended animation of the university. But such was Melville's zeal for the advancement of letters, and the confidence which he felt in his own resources, that he entered on the task he had undertaken without hesitation, and with the confident hope of raising the seminary over which he presided to a rank which no university in his native country had yet attained. His reputation secured the attendance of as many young men as were necessary for the opening of the classes. It would have been easy for him to have discharged the duties which were considered as

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Item in alio Volumine Papirio donavit idem, Reverendus Pater. In primis quoddam Scriptum continens questiones super octo libros Phisicorum. Item questiones super tribus libris de cœlo et mundo. Item questiones quasdam super tribus libris Metheororum. Item quasdam questiones super duobus libris de Generatione. Item quasdam questiones super tribus libris de anima. Item quasdam questiones super libro de sensu et sensato. Item quasdam questiones super libris de memoria et reminiscentia somno et virgilia. Item quasdam questiones de longitudine et brevitate vitæ.

Sequuntur libri quos donavit ad usum et utilitatem Regentium in facultate artium in Padagogio Glasguen pro tempore initi existentium bonæ memoriæ venerabilis vir Magister Duncanus Busch quondam Canonicus Glasguen et in dicto loco principalis Rongens.

In primis unum volumen bene ligatum in Pergameno in quo continentur textus predicabilium Purphurii (*sic*) textus Aristotelis super veteri arte, Liber sex principiorum Gilberti Porritani, Liber Divisionum Boetii et liber Thopicorum ejusdem et textus Aristotelis super nova Logica complete.

Item in alio papirio volumine Textus super tribus Libris Aristotelis. Item in eodem duo libri Elencorum rupti in fine. Item duo libri Posteriorum. Item commentum Alberti super Phisica Aristotelis in Pergameno. Item questiones Phisicales in parte magistri Joannis Elmir. Item duo libri de generatione.

Item in uno volumine questiones super quinque libris Metaphisicæ.

Item in uno volumine questiones super libro de anima cum tribus libris Metheororum cum quibusdam aliis excerptis.

Item in uno volumine Textus Metaphisicæ complete in Pergameno.

Item Glosse Petri Hispani secundum usum Mag'ri Johannis Elmir super quinque tractatibus.

Item in alio volumine duo libri de Anima.

Item questiones super quinque libris Metaphisicæ.

Item questiones super octo libris Phisicorum.

Item una Biblia in Pergameno in parvo volumine litera optima complete Scripta.

belonging to the office of Principal, and to have left the education of the students to be conducted in the ordinary way, by such regents as should be placed under him. The patrons of the university had already procured a person of this description from St. Andrews. Allowing him to proceed in the manner to which he had been trained, and devolving on him the management of the slender revenues of the college, Melville set himself, with incredible labor, to the execution of a plan, in the formation of which he had availed himself of the most approved practices which he had witnessed in foreign academies. One great object which he had in view, was to train up a number of individuals who should be qualified for acting as assistants to him, and for following out his mode of instruction. For this purpose he commenced with a select class of young men well grounded in the Latin language, and determined to conduct them himself through a regular and complete course of study.

He began by initiating them into the principles of Greek grammar. He then introduced them to the study of logic and rhetoric; using, as his text-books, the Dialectics of his Parisian master, Ramus, and the Rhetoric of Talæus. While they were engaged in these studies he read with them the best classical authors, as Virgil and Horace among the Latins, and Homer, Hesiod, Theocritus, Pindar, and Isocrates, among the Greeks; pointing out, as he went along, their beauties, and illustrating by them the principles of logic and rhetoric. Proceeding to mathematics and geography, he taught the Elements of Euclid, with the Arithmetic and Geometry of Ramus, and the Geography of Dionysius; and, agreeably to his plan of uniting elegant literature with philosophy, he made the students use the Phenomena of Aratus, and the Cosmographia of Honter. Moral philosophy formed the next branch of study; and on this he read Cicero's Offices, Paradoxes, and Tusculan Questions, the Ethics and Politics of Aristotle, and certain dialogues of Plato. In natural philosophy, he made use of Fernelius, and commented on parts of the writings of Aristotle and Plato. To these he added a view of universal history, with chronology, and the progress of the art of writing. Entering upon the duties of his own immediate profession, he taught the Hebrew language, first more cursorily, by going over the elementary work of Martinius, and afterwards by a more accurate examination of its principles, accompanied with a praxis upon the Psalter and books of Solomon. He then initiated the students into Chaldee and Syriac, reading those parts of the books of Ezra and Daniel that are written in Chaldee, and the epistle to the Galatians in the Syriac version. He also went through all the common heads of divinity, according to the order of Calvin's Institutions, and gave lectures on the different books of Scripture.

This course of study was completed in six years. From the variety of subjects which it embraced, and the number of books read and commented on, some idea may be formed of the extent of his erudition, and the greatness of his labors. On the second year his nephew, James Melville, began a class, which he instructed in Greek, logic, and rhetoric, and on the following year taught them mathematics and moral philosophy. He was the first regent in Scotland who read the Greek authors with his class in the original language. A sufficient number of regents being obtained, Melville introduced a new regulation as to their mode of teaching. It was the established and invariable practice, in all the universities at that time, for the regent who began a class to continue with it, and to conduct his students through the whole course of studies, until he had prepared them for laureation at the end of four years. Melville was under the necessity of adhering to this practice at his first coming to Glasgow, but he was fully convinced of its tendency to obstruct the advancement of learning, and embraced the first opportunity of abolishing it. Accordingly, in the year 1577, Blaise Laurie was established permanent teacher of Greek and of Roman eloquence; James Melville of mathematics, logic, and moral philosophy; and Peter Blackburn of physics and astronomy; while the Principal confined himself to divinity and oriental languages. About the time that Melville left Glasgow the Principal was relieved from a part of his extensive duty by the appointment of a separate teacher of Hebrew. The advantages arising from the introduction of the division of labor into the teaching of the sciences are so apparent, and are now so generally recognized, that it is quite unnecessary to state them.

UNIVERSITY OF ABERDEEN.

The University of Aberdeen was founded in 1494 by a bull of Pope Alexander VI., issued on the representation of James IV., who was moved thereto by William Elphinstone, Bishop of Aberdeen. The papal edict authorized the erection of a *studium generale et universitas studii generalis* in the city of Old Aberdeen, for teaching divinity, the canon and civil law, medicine and the liberal arts, with all the privileges and immunities enjoyed by the universities of Paris and Bologna. The corporate body, consisting of a Chancellor, who was bishop of Aberdeen, a Rector, and Doctors of Faculties, was empowered to confer degrees, which were made valid throughout Christendom. In 1496, the King granted a charter and certain ecclesiastical funds for its support, and all the rights, liberties, and advantages belonging to St. Andrew and Glasgow. These privileges were finally established and confirmed by a papal bull in 1500. In the original organization, the University of Paris, where Elphinstone read lectures on the civil law, was mainly followed.

*Trinity or King's College.**

In 1505, Bishop Elphinstone founded, within the university, and endowed a College or Collegiate Church (in that portion of Aberdeen which was styled New), in honor of the Trinity and the Virgin Mary, to consist of 36 ordinary members, the chief of whom was to be a doctor, or licentiate of divinity, and to be styled principal, and all to be doctors or licentiates of the canon and civil law and medicine, and all except the doctor of medicine, were to be ecclesiastics, and were required to live within the college. The power of conferring degrees was bestowed on this college in 1506, and the whole establishment was modified by a new charter in 1531, projected by Elphinstone, and issued by his successor, Dunbar. The members were increased to 42, divided into four classes; the first to consist of doctors, of which the chief was to be principal; the second, of eight masters of arts, the first of whom was to be learned in philosophy, and was made sub-principal, the second to be skilled in poetry, grammar and rhetoric, and the rest to be students of divinity until they became doctors therein; the third class was formed of students of law, and were to study civil law, although they were to belong to the priesthood, and say mass for the founders; there were also 14 students of arts, who held their endowments for three years and a half, and 8 prebendaries who were to attend to sacred music, one of whom was styled canter,† another sacrist, and six boys for the choir. The revenues were placed under the charge of a procurator, appointed by the principal officer of the college. The principal was elected by the rector of the university, the procurators, doctors, sub-principal, regents in arts, humanist, theological student, cantor, and sacrist. The regents were subject to the principal as to the time and subject of their lectures. The doctors were appointed for special lectureships. The sub-principal was to instruct the students in manners and virtue, inflict punishment for absence from divine service. The college was exempt from all civil burdens.

* The original designation was Trinity College, but was early known as Kings. By charter of Charles I., the two colleges (Kings and Marischal) were called King Charles University of Aberdeen.

† The office of canter and canonist was abolished in 1639.

Marischal College.

Marischal College, in New Aberdeen, was founded as a college of arts by George Earl Marischal, under royal authority, and sanctioned by the General Assembly of the Church of Scotland in 1593. By the act of the Scottish Parliament granting all the privileges and jurisdiction to 'ane frie college,' its members were subjected to the jurisdiction of the magistrates of the city in all things done beyond the walls of the college. It was designated an *Academy or Seminary of Learning* (*Academia—Publicum Gymnasium*), and the corporation consisted of a chancellor, rector, dean of faculty, principal (*Gymnasiarcha*), three regents, six alumni, and two persons of inferior academical standing to manage the internal affairs of the seminary.

The principal was invested with the most extensive powers and duties. His superintendence extended over the whole establishment, and all its members. He could censure the regents, and even expel them from the college. He could confer degrees in the arts, and was to be qualified to teach in every department of learning. The regents had particular professions assigned to each—to the first, arithmetic and geometry; to the second, logic, and composition and declamation in Latin and Greek; to the third, the elements of these subjects. The rector was elected by the students, and had jurisdiction over the college, and presided at its meetings. The Dean of Faculty was elected by the Senate and the Minister of Aberdeen.

University of Aberdeen.

After various modifications in the duties of the several officers, and efforts at different times to unite the institution with that of Kings College, a union was effected in 1858, under the style and title of the University of Aberdeen, to take rank as from 1494, with all the funds, properties, and revenues belonging to the two. The classes in arts and divinity are fixed in Kings, and those of law and medicine in Marischal College.

After the death of the present incumbent, who was one of two in office at the date of the union of the two colleges, the chancellor is appointed by the General Council, which is composed of the Chancellor, members of the University Court, and all Masters of Arts of the University.

The rector is elected by the matriculated students voting in four nations, called *Mar*, *Buchan*, *Moray*, and *Angus*, by each of which a procurator is chosen, who together elect the rector, the chancellor giving the casting vote.

The University Court consists of the rector, the principal, four assessors (associates),—one nominated by the Chancellor, a second by the Rector, a third by the General Council, and a fourth by the Senatus Academicus, which last body consists of the principal and the regular professors.

The university possesses 77 foundations for bursaries, the benefits of which are extended to 287 students, and of these 142 are open to public competition.

The curriculum in arts extend over four years, and all candidates for degrees must attend the branches in the prescribed order. The fees vary from one to three pounds. The term extends from November 1 to April 1.

The number of professors in 1870 was 22, and of matriculated students 713—416 in arts, 91 in divinity, 17 in law, 189 in medicine.

UNIVERSITY OF EDINBURGH.

The University of Edinburgh was founded in 1582, by a Royal Charter granted by James VI. The Charter contemplates a University on a wide basis, with the conditions necessary for liberal study, and arrangements suited to the progressive state of modern science. In 1621, an act was passed by the Scottish Parliament, which ratified to the University, in ample form, all the rights, immunities, and privileges enjoyed by other universities in the kingdom. This ratification was renewed in the Treaty of Union between England and Scotland, and in the Act of Security. The privileges and efficiency of the University have been augmented by the Universities (Scotland) Act (1858), making provision for the better government and discipline of the Universities of Scotland, and for improving and regulating the course of study therein.

The University is a Corporation, consisting of a Chancellor, Rector, Principal, Professors, Registered Graduates and Alumni, and Matriculated Students; and including in its government the University Court, the Senatus Academicus, and the General Council.

The Chancellor is elected for life by the General Council. He is the head of the University. Changes in its internal arrangements, proposed by the University Court, must receive his sanction. It is through him, or his deputy the Vice-Chancellor, that Degrees are conferred. The Chancellor is President of the General Council.

The Vice-Chancellor is nominated by the Chancellor. He may, in the absence of the Chancellor, discharge the duties of his office in so far as regards conferring of degrees, but in no other respects. In his absence Degrees are conferred by the senior member of the Senatus present.

Upon the Vice-Chancellor is imposed the duty of acting as returning officer at parliamentary elections. If there be no Vice-Chancellor at the time of an election, the University Court may appoint one to act as returning officer.

The Rector is elected by the Matriculated Students on the second Saturday after the commencement of the winter session. The term of office is three years. The next election takes place in November, 1874. The Rector is President of the University Court.

In accordance with Clauses 27 to 41 of the 'Representation of the People (Scotland) Act,' 31st and 32d Vict., cap. 48, the Chancellors, Members of the University Court, Professors, and Members of the General Councils of the Universities of Edinburgh and St. Andrews, are entitled to elect a member to serve in Parliament for these universities.

The University Court has the following powers:—

1. To review all decisions of the Senatus Academicus, and to be a Court of Appeal from the Senatus in every case, except as otherwise provided in the Universities' Act:

2. To effect improvements in the internal arrangements of the University, after due communication with the Senatus Academicus, and with the sanction of the Chancellor; provided that all such proposed improvements shall be submitted to the General Council for their consideration:

3. To require due attention on the part of the Professors to the regulations as to the mode of teaching and other duties imposed on the Professors:

4. To fix and regulate, from time to time, the fees in the several classes:

5. Upon sufficient cause shown, and after due investigation, to censure any member of the Senatus Academicus, or to suspend him from his office, and from the emoluments thereof, in whole or in part, for any period not exceeding one

year, or to require him to retire from his office on a retiring allowance, or to deprive him of his office; and during the suspension of any Professor, to make due provision for the teaching of his class: Provided always that no such sentence of censure, suspension, or deprivation, or requisition on a Professor to retire from office, shall have any effect until it has been approved by Her Majesty in Council:

6. To inquire into and control the administration by the Senatus Academicus, of the revenue, expenditure, and all the pecuniary concerns of the University, including funds mortified for bursaries and other purposes.

Any of the Rules, Statutes, or Ordinances enacted by the Universities' Commissioners may be altered or revoked by the University Court, but only with the consent, expressed in writing, of the Chancellor, and with the approval of Her Majesty in Council.

The University Court holds the patronage of the Chair of Music, and a share in that of the Chair of Agriculture. It appoints the non-professorial Examiners for Degrees in Arts and Medicine, the non-professorial Examiners for the Degree of Bachelor of Divinity, and the statutory Examiners of Burgh and Parochial Schoolmasters. The appointments of Assistants to Professors, provided for by the Universities' Commissioners, are subject to its approval.

The Court consists of the following members, viz.;—1, The Rector 2. The Principal. 3. An Assessor elected by the Chancellor. 4. The Lord Provost of Edinburgh for the time being. 5. An Assessor elected by the Lord Provost, Magistrates, and Town Council of Edinburgh. 6. An Assessor elected by the Rector. 7. An Assessor elected by the General Council of the University. 8. An Assessor elected by the Senatus Academicus. No Principal or Professor of any University is eligible to the office of Rector or Assessor, except in the case of the Assessor elected by the Senatus Academicus. The Rector and his Assessor continue in office for three years, and the other Assessors for four years. Five members of the Court constitute a quorum. The Rector, who is the ordinary President, has a deliberative and a casting vote. In his absence, the Member of the Court present who is first mentioned in the enumeration of its Members in the Universities' Act presides, with a deliberative vote only; and in the event of an equality of votes, the consideration of the question must be adjourned to a day of which due notice must be given to the Rector; and if the Rector does not then attend, the member presiding at such subsequent meeting has both a deliberative and a casting vote.

Stated meetings of the Court are held upon the first Mondays of February, April, July, and October.

By the Universities (Scotland) Act (1858), the patronage of the seventeen Chairs, previously in the gift of the Town Council, was transferred to seven Curators—three nominated by the University Court, and four by the Town Council. Besides these seventeen Chairs, the Curators have also a share in the patronage of those of Humanity, Agriculture, Civil Law, Law of Scotland, and Conveyancing, which was formerly possessed by the Town Council. The Curators hold office for three years.

In accordance with clause 4 of the Medical Act of 1858, the Universities of Edinburgh and Aberdeen are entitled to elect a member of the 'General Council of Medical Education and Registration of the United Kingdom.'

The Principal is appointed by the Curators. The office is held for life. The Principal is the resident head of the College, and President of the Senatus Academicus.

The Principal and whole Professors constitute the Senatus Academicus or Senate. This body is intrusted with the superintendence and regulation of the teaching and discipline of the University, and with the administration of its revenues and property, including the Library, Museums, and University buildings. Degrees in Arts, Medicine, Law, and Theology are conferred, on the recommendation of the Senatus, by the Chancellor or Vice-Chancellor. The Principal is President, with a deliberative and also a casting vote. In the absence of the Principal, the senior professor present acts as chairman, also with a double vote. The ordinary meetings of Senatus are held on the last Monday of October, the last Saturday of November, January, February, and March; on the Saturday immediately preceding Christmas day; on the last Friday of May, June, and July; on the 1st of August, not being a Sunday (for conferring Degrees in Medicine); and in April (for conferring Degrees in Arts, Law, and Theology), on a day fixed at the meeting in March. Extraordinary meetings may be summoned by the Principal or by three Professors. One-third of the Senatus constitutes a quorum.

The business of the Senatus is conducted by the Secretary, who prepares the minutes, summons the meetings, intimates business assigned to the Principal, to the Dean of any Faculty, or to the Convener of any Committee, and draws up the return for the Widows' Fund. The Secretary also administers the *Sponsio Academica* to Graduates.

The Chairs of the University are comprehended in the four faculties. The affairs of each faculty are presided over by a Dean, who is elected from among professors of the faculty. Persons recommended for Degrees, in the different faculties, are presented to the Senatus by the Dean, to whom all communications regarding the Classes or Graduation should be addressed.

Faculty of Arts.

The Faculty of Arts, the most ancient in the University, comprehends the seven Chairs of Humanity (Latin), Mathematics, Greek, Logic and Metaphysics, Moral Philosophy, Natural Philosophy, and Rhetoric and English Literature. Attendance on these classes is required for the Degree of Master of Arts.

The Faculty of Arts also embraces the Professorships of History (in conjunction with the Faculty of Law), Practical Astronomy, Agriculture, Music, Sanskrit, Civil Engineering, Geology, and Political Economy.

Faculty of Theology.

This Faculty, the second in chronological order, comprehends the four Chairs of Divinity, Hebrew and Oriental Languages, Divinity and Ecclesiastical History, and Biblical Criticism and Antiquities.

Faculty of Law.

This Faculty comprehends the six Chairs of Public Law, Civil or Roman Law, Constitutional Law and History (in conjunction with the Faculty of Arts), Law of Scotland, Medical Jurisprudence (in conjunction with the Faculty of Medicine), and Conveyancing. Attendance on these classes is required for the Degree of Bachelor of Laws.

Faculty of Medicine.

This Faculty comprehends the twelve Chairs of Botany, Institutes of Medicine, Practice of Physic, Anatomy, Chemistry, Midwifery, Natural History, Materia Medica, Clinical Surgery, Medical Jurisprudence (in conjunction with the Faculty of Law), Surgery, and General Pathology. Some of these Chairs

were instituted in the seventeenth century, but it does not appear that the Medical School and Faculty was established till the last century.

Assistants to Professors.

In the Faculty of Arts there are assistants to the Professors of Humanity, Greek, Mathematics, and Natural Philosophy. Each of these receives an annual salary of £100. In the Faculty of Medicine there are assistants to the Professors of Anatomy, Chemistry, Materia Medica, and Medical Jurisprudence, with salaries varying from £25 to £100. The assistants in these various classes are appointed annually by their respective Professors, subject to the approval of the University Court. The Professors of Natural History, Institutes of Medicine, Practice of Physic, Surgery, and Pathology, have also assistants provided by the Senatus.

General Council.

The General Council consists of the Chancellor, the Members of the University Court, the Professors all for the time being, all Masters of Arts of the University, all persons on whom the University has, after examination, conferred either of the degrees of Doctor of Medicine, Doctor of Science, Bachelor of Divinity, Bachelor of Laws, Bachelor of Medicine, or Bachelor of Science, or any other degree that may hereafter be instituted; and also all persons who shall establish that, previous to 2d of August, 1861, they had, as Matriculated Students, given regular attendance on the course of study in the University for four complete sessions, or for three complete sessions in this, and a fourth in another Scottish University—the attendance for at least two of such sessions having been on the course of study in the Faculty of Arts.

The fee for registration is £1, but each applicant who registered under the Universities (Scotland) Act, 1858, will be entitled to an abatement from such fee, equal to the sum that may already have been paid by him in name of entrance money and annual fees. No person can be a member of Council until he has attained the age of twenty-one years complete.

The Council meets twice a year—viz., on the *first Tuesday after the fourteenth day of April*, and on the *last Friday in October*, at one o'clock, 'to take into their consideration all questions affecting the well-being and prosperity of the the University, and to make representations from time to time on such questions to the University Court, who shall consider the same, and return to the Council their deliverance thereon.' All proposed improvements in the internal arrangements of the University 'shall be submitted to the University Council for their consideration.' 'The Council may appoint a Committee or Committees at one meeting to arrange or prepare business for a future meeting, but it can not delegate any of its functions or action to a committee.

The Chancellor is by statute President of the Council; and in his absence, the Rector; whom failing, the Principal or Senior Professor present, with a deliberative and also a casting vote.

The General Council of this University, and the General Council of the University of St. Andrews jointly, return a Member of Parliament. When a poll is demanded, members may either vote personally or by voting papers.

The Chancellor and one of the Assessors in the University Court are elected by the Council. When a poll is demanded, the election is made by means of voting letters, issued by the Registrar to the members, which must be returned to him within 21 days. The Chancellor holds office for life, and the Assessor for four years from the date of nomination.

III. SUPERIOR INSTRUCTION.

The four Universities by which Superior Instruction is dispensed are organized as follows:

University of St. Andrews, 1411.

Chancellor, Duke of Argyll, LL.D., K.T.; *Vice-Chan.*, Principal Tulloch, D.D.; *Rector*, James Anthony Froude, LL.D.; *Senior Prin.*, Principal Tulloch, D.D.; *Dean of Fac. of Arts*, Prof. Baynes, LL.B.; *Rep. in Parl.*, Lyon Playfair, C.B.; *Librarian*, R. Walker; *Registrar*, Robert Walker.

COLLEGE OF ST. SALVATOR AND ST. LEONARD.

Principal, J. C. Shairp, M.A.

PROFESSORS.

Humanity, John C. Shairp, M.A.
English Literature, Thomas S. Baynes.
Greek, Rev. Lewis Campbell, M.A.
Mathematics, W. L. F. Fischer, M.A., F.R.S.
Logic, Thomas Spencer Baynes, LL.B.
Moral Philosophy, Robert Flint.
Natural Philosophy, Wm. Swan, F.R.S.E.
Natural History, W. McDonald, M.D.
Civil History, W. M'Donald, M.D.
Anatomy & Medicine, Oswald H. Bell, M.D.
Chemistry, M. Foster Heddle, M.D.
Clerk & Factor, Stuart Grace.

COLLEGE OF ST. MARY.

Principal, John Tulloch, D.D.

PROFESSORS.

Systematic Theology, John Tulloch, D.D.
Biblical Criticism & Theology, F. Crombie, D.D.
Ecclesiastical History, A. F. Mitchell, D.D.
Oriental Languages, John M'Gill, LL.D.
Secretary & Factor, S. Grace.

University of Aberdeen, 1494.

Chancellor, Duke of Richmond; *Vice Chan.*, Principal Campbell; *Rector*, M. E. Grant-Duff, M.P.; *Principal*, P. C. Campbell, D.D.; *Assessors*, J. Webster, *Adv.*; W. Mearns, D.D.; A. Kilgour, M.D.; Rev. Prof. Pirie, D.D.; *Rep. in Parl.*, E. S. Gordon; *Sec.*, W. Milligan, D.D.; *Libr.*, Rev. John Pyfe, A.M.

PROFESSORS.

Greek, W. D. Geddes, A.M.
Humanity, John Black, M.A.
Logic, A. Bain, LL.D.
Mathematics, F. Fuller, M.A.
Moral Philosophy, W. Martin, LL.D.
Natural Philosophy, D. Thomson, M.A.
Natural History, J. Nicol.
Systematic Theology, S. Trail, D.D., LL.D.
Church History, W. R. Pirie, D.D.
Biblical Criticism, W. Milligan, D.D.
Oriental Languages.
Law, P. Davidson, LL.D.
Institutes of Medicine, G. Ogilvie, M.D.
Practice of Medicine, J. Macnubin, M.D.
Chemistry, J. S. Brazier.
Anatomy, John Struthers, M.D.
Surgery, W. Pirie, F.R.S.E.
Materia Medica, R. Harvey, M.D.
Midwifery, A. Inglis, M.D.
Med. Jurisprudence, F. Ogston, M.D.
Botany, G. Dickie, M.D.

University of Glasgow, 1450.

Chancellor, Duke of Montrose, K.T.; *Vice-Chanc., The Principal*; *Rector*, Earl of Dalhousie, Sir Thos. E. Colebrooke, Bart., M.P.; *Principal*, Thos. Barclay, D.D.; *Rep. in Parl.*, Edward S. Gordon; *Clerk and Sec.*, Rev. Duncan H. Weir, D.D.

PROFESSORS.

Humanity, George G. Ramsay, M.A.
Greek, Edmund Law Lushington, M.A.
Mathematics, Hugh Blackburn, M.A.
Civil Eng. & Mechanics, Wm. J. M. Rankine, LL.D.
Logic, John Veitch, M.A.
Moral Philosophy, Edward Caird, B.A.
Natural Philosophy, Sir William Thomson, LL.D.
English Language and Literature, J. Nichol, B.A.
Astronomy, Robert Grant, LL.D.
Divinity, John Caird, D.D.
Church History, Thomas T. Jackson, D.D.
Biblical Criticism, W. P. Dickson, D.D.
Oriental Languages, Rev. D. H. Weir, D.D.
Law of Scotland, R. Berry, M.A.
Conveyancing, James Robertson, LL.D.
Materia Medica, J. B. Cowan, M.D.
Chemistry, Thomas Anderson, M.D.
Surgery, George H. B. Macleod, M.D.
Practice of Medicine, William T. Gairdner, M.D.
Midwifery, William Leishman, M.D.
Anatomy, Allen Thomson, M.D.
Botany, Alexander Dickson, M.D.
Institutes of Medicine, A. Buchanan, M.D.
Forensic Medicine, Harry Rainy, M.D.
Natural History, John Young, M.D.
Waltonian Lec. Eye, Thomas Reid, M.D.
Keeper of Hunterian Museum, Prof. Young, M.D.
Librarian, R. B. Spears.
Clerk of Senate, Professor Weir, D.D.
Registrar, T. Moir.

University of Edinburgh, 1583.

Chancellor, John Inglis, Lord Justice General, D.C.L. LL.D.; *Rector*, Jas. Moncreiff, Lord Justice Clerk, LL.D.; *Vice Chanc. and Principal*, Sir A. Grant, LL.D., &c., &c.; *Rep. in Parl.*, Lyon Playfair, C.B., LL.D., F.R.S., &c., &c.; *Sec. of Sen.*, Prof. Wilson.

PROFESSORS.—*Faculty of Arts.*

Latin, William Y. Sellar, LL.D.
Greek, John Stuart Blackie, M.A.
Mathematics, Philip Kelland, M.A., F.R.S.
Logic, Rev. Alexander Campbell Fraser, M.A.
Moral Phil. & Polit. Economy, H. Calderwood, LL.D.
Natural Philosophy, Peter Guthrie Tait, M.A.
Rhetoric, David Masson, M.A.
Universal History, Cosmo Innes, M.A.
Astronomy, Charles Piazzi Smyth, F.R.S.
Agriculture, John Wilson, F.R.S.E.
Music, Herbert S. Oakeley, M.A.
Sanskrit, Theodor Aufrecht, M.A.
Engineering, Fleeming Jenkin, F.R.S.

Faculty of Divinity.

Divinity, Thomas Jackson Crawford, D.D.
Church History, William Stevenson, D.D.
Hebrew, David Liston, M.A.
Biblical Criticism, A. H. Charteris, D.D.

Faculty of Law.

Public Law, James Lorimer, M.A.
Civil Law, James Muirhead.
Scotch Law, Norman McPherson, LL.D.
Conveyancing, James Stuart Tytler.
Constitutional Law & History, Cosmo Innes, M.A.

Faculty of Medicine.

Materia Medica, Robert Christison, M.D., D.C.L.
Medical Police, Douglas Maclagan, M.D.
Chemistry, Alex. Crum Brown, M.D.
Surgery, James Spence.
Practice of Physic, Thomas Laycock, M.D.
Anatomy, William Turner, M.B.
Pathology, William Rutherford Sanders, M.D.
Midwifery, Alexander Simpson, M.D.
Clinical Surgery, Joseph Lister, M.B.
Botany, John Hutton Balfour, M.A., M.D., F.R.S.
Institutes of Medicine, J. H. Bennett, M.D.
Natural History, Geo. Wyville Thomson, M.D.

Social and Domestic Life.

One of the leading defects in the working of Scottish universities is the total isolation in which they leave the student the moment he quits the lecture-room. [illegible] remarked of the metropolitan university of [illegible], that [illegible], in the "Universities of Scotland," observes:

"The students of the classes ordinarily [illegible] with the usefulness of the [illegible]. The companies from the country, particularly those of the humbler [illegible], who for the most part have no other means of making the acquaintance [illegible] and of the professors, than the arrangements of the [illegible] find themselves as much strangers and aliens at the end of the [illegible] as they were at its commencement. Social [illegible] and familiar interchange of ideas and sympathies, even for the [illegible] are in any manner of those lasting friendships which, under more favorable circumstances, spring up so readily betwixt fellow-students, are here as much [illegible] by the juxtaposition of the class-room as that of an ordinary city church. Each individual hearer seats himself in his accustomed place to listen to the lecture, as he would to take part in the service; and if he has any communication with his fellow-hearers, during its continuance, he of course commits a sin little less heinous than talking in church. In the ordinary case he quits, not only the lecture-rooms, but the college walls themselves, when his day of toil is ended, without interchanging a dozen words with any one; and if, on the occasion of examinations, reading of prize essays, or the like, some little conversation does take place among the students, it is rarely to the extent of making them acquaintances out of doors. The humanizing interchange of almost brotherly affection, and the jovial, and, for the most part, harmless intercourse which binds young hearts together, in the English and German schools of learning, is here unknown. The poor Edinburgh student celebrates with no songs his passage from the sterility of unconscious boyhood, into the rich and leafy summer of his days. In his solitary lodging he pores over the pages which his professor has prescribed for his study; but his newly-found faculties are whetted by no friendly encounter with kindred wits, his affections meet with none of the sympathy for which they yearn, and his passions take him by surprise, and often fill him with despondency. In this sorrowful sequestration from the genial influences proper to academic life, the better half of his nature seems given only to torture him, and lead him astray. If he is gregarious at all, he shares his intellectual and moral bewilderment with a few of his former school-fellows from his native village, who have had as little opportunity as himself of gaining the freer atmosphere of thought and feeling which a wider society of young men never fails to conquer for itself. Dull, clownish, and sad, he is an object of ridicule to the more fortunate portion of those who sit on the same benches with him, and of no very well founded respect to himself. To best that can come of him is a book-worm, and in such depressing circumstances, it is not strange that even his reading goes heavily and mechanically along; that the new thoughts which he encounters take little hold on a subjective nature so feebly stimulated from without, and that he goes into the profession (too often the Church) for which he has striven to prepare himself, by an amount of self-denial worthy of a martyr, with no better ground of confidence in his qualifications than that self-conceit which solitary mental toil is so apt to engender, even in minds originally modest, vigorous, and sane.

To remedy this state of things, and to cast at least a portion of the sunshine which belongs to the age and occupation of the student, and restore the student to the society of his fellows in years and studies, Professor Lorimer suggests the following expedients:

1. *Debating Societies.*—The only existing institution by which this is even attempted to be done is that of debating societies. By means of these something is even now effected, and by better organization they might, no doubt, be rendered more efficient than they are; but under the most favorable circum-

stances, and more especially in the hands of very young men, they will be apt to degenerate into occasions for mere idle talking, to foster vanity and superficiality, and to take the tone of their loudest and shallowest rather than of their ablest and most polished members. Were a good staff of junior professors and tutors attached to the university, it might be possible, by putting these societies under their superintendence, to give to their discussions, in a manner adapted to the altered spirit of the times, something of the character of the 'disputations' to which our forefathers seem justly to have attached so much importance. By selecting or suggesting subjects of a properly academic character, by taking part in the discussions themselves, and occasionally inducing resident graduates to join in them also, it would not be difficult for a very small number of professors and tutors effectually to remove the character of frivolity which belongs to these societies at present; and as these persons need not be greatly more advanced in years than the majority of the ordinary members, there is no reason why their presence should cause restraint or engender formality in the proceedings. But as we regard the formation of a class of persons thus intermediate between the professors as they exist at present and the students, not only as the most effectual means of improving the teaching of the universities, but also of removing the social evils of which we complain, we must speak of them a little more in detail.

2. *Junior Staff of Professors, Tutors, and Teaching Candidates.*—What we want is a class of men to form a connecting link between the students and the professors, properly so called, who ought at all times to be the most eminent representatives of their respective departments, to be found within the country, or who can be induced to come from abroad. It is manifestly impossible that these latter can ever see much of the student, without neglecting duties still more important, and which can in nowise be delegated. The interests of science and of human progress forbid such a serious encroachment on their time, and even were it otherwise, their distinguished position, and, for the most part, their age, render any thing like intercourse on equal terms impossible. But no such gulf divides the student from the extraordinary professor. He is usually an assistant to the office of the ordinary professor but though his rival as a public teacher, his emoluments, unlike those of his superior, are almost entirely dependent on his popularity. If the senior professor is disabled from infirmity, or is so much engaged as to render it impossible that he should lecture, (as was the case with Guizot, Cousin, &c., in France, and with Schelling, Schlegel, &c., in Germany,) the ordinary professor supplies his place, either permanently or till some other arrangement is made; in the former case opportunity being afforded for another candidate for public favor to offer himself. The duty of conducting class examinations will naturally fall to the share of the extraordinary professor, and that he is in a condition to do far more effectually than it can be done by a senior professor. If his other arrangements admit of it, as they probably would in the smaller universities of Scotland, it will be his duty to read privately with such of the students as either request his more special instructions, or as he himself judges to stand in need of them. In the larger universities this duty would fail to be discharged by a third order of professors or tutors, (or perhaps occasionally by simple graduates holding a temporary appointment from the Senatus Academicus,) and as regards the whole of this latter class, their chief recompense would, of course, consist in the prospect of the distinguished career, to which their office would be the regular and recognized entrance. A very small salary (say £100 a year) would, in such circumstances, probably be sufficient to secure the services of young men fully adequate to the task. It is to this latter class of academical teachers that we would chiefly look for removing the social evils which we have mentioned as existing in the University of Edinburgh. If the humbler class of students had the privilege of reading with these gentlemen *gratis* in their rooms, there are, we are certain, from the enthusiasm with which we know the poor fellows to be inspired, few who would not avail themselves of it, and the result would inevitably be an acquaintance of a very valuable kind, not only with the tutor himself, but with those who read along with them. Daily meetings in a private room of say a dozen persons at a time, where conversation would not only be admissible, but, if it had reference

to the subject in hand, would be the chief medium through which instruction would be conveyed,—and these meetings, presided over by a young, accomplished, and often, it is to be hoped, an elegant man, could not fail, if continued for years, to have a refining effect on the most boorish, as they could not be otherwise than inspiriting and delightful to every one who was not altogether unworthy of entering academic walls.

3. *A Common Table.*—We believe there are none of the arrangements of the English universities, the adoption of which would be more likely to add to the happiness and to promote the social training of Scotch students than that of a college table, at which the professors and tutors, or a certain number of them, and such resident graduates as might find it convenient, should dine daily, and which should be open to all students at a very moderate cost. From the constitution of the Scottish universities it is impossible that college tables could be arranged in a manner precisely analogous to those in colleges where all the students are resident, and under the control of the college authorities; it is a mistake, however, to suppose that the institution itself is incompatible with the professorial and non-resident system. For proof of this we have to go no farther than to Trinity College, Dublin, where a large proportion of those who dine regularly at the college table do *not* reside within the college walls. But even if a small body of resident professors, tutors, and students were thought necessary as a nucleus around which college society might form itself, no very formidable obstacle seems to stand in the way of its foundation in Edinburgh. By far the greater number of students at present reside in lodgings, which are neither so comfortable, respectable, nor economical as a well arranged Hall, (similar to the Private Halls about to be instituted in Oxford,) might very well be made; and to suppose that they would not willingly avail themselves of the offer of such a means of bettering their condition, is to suppose in them an aversion to improvement which we are not entitled to predicate of persons, for the most part, under forty.

In any attempt to introduce the custom of the common table into the Scottish universities, the want of the beautiful dining-halls which exist in so many of the colleges of the ancient universities, and which add not only to their picturesque character in the eyes of a stranger, but what is far more important, exercise a refining influence on those who frequent them, would no doubt be severely felt. The present, however, is the age of the revival of Gothic architecture, and here would be as noble an occasion as could be found for calling the recovered art into play. But even though these, and many of the other indications of ancient wealth, were awaiting for a time,—though both the hall and the table were of the plainest description, we feel certain that they would still confer important benefits on students, situated as we have represented many of those at Edinburgh to be. Though we do not altogether subscribe to the doctrine that

> Carols, and not minced meat, make Christmas pies,

we are clear that

> 'Tis mirth, not dishes, sets a table off;
> Brutes and fanatics eat and never laugh.

Nor, simple though, from the circumstances of many of those who ought to frequent it, such a table would necessarily be on ordinary days, is there any necessity that on festive occasions the sinews of the most substantial good fellowship should be awanting. The 'brawne of the tusked swine,' even 'a fair and large boar's head upon a silver platter,' might, without any very wanton extravagance, be 'carried up to the principal table in the hall with great state and solemnity' at the merry Christmas season, and its appropriate carol—

> 'Caput apri defero
> Reddens laudes domino,' &c.,

would be as appropriate at the University of Edinburgh, as at Queen's College, Oxford, or in the Inner Temple.

Prof. Lorimer closes his treatment of this subject by suggesting that the adoption of an academic dress would contribute to the formation of a corporate feeling in the University of Edinburgh, as it does in those older universities of Scotland, and in those of England.

SUPERIOR INSTRUCTION IN IRELAND.

INTRODUCTION.

From the earliest period of Christian civilization in Ireland mention is made by her historians of great seats of learning in different parts of the country, conducted on the basis of the old Roman education. The school of Armagh is said at one time to have numbered as many as seven thousand students; and tradition assigns a university town to the locality where the Seven Churches still preserve the memory of St. Kevin. Foreigners, at least Anglo-Saxons, frequented such schools, and, so far, they certainly had a university character; but that they offered to their pupils more than the glosses on the sacred text and the collections of canons, and the Trivium and the Quadrivium, which were the teaching of the schools of the Continent, it is difficult to suppose; or that the national genius for philosophizing, which afterwards anticipated or originated the scholastic period, should at this era have come into exercise. When that period came, the Irish, so far having its characteristic studies already domiciled among them, were forced to go abroad for their prosecution. They went to Paris or to Oxford for the living traditions, which are the ordinary means by which religion and morals, science and art, are diffused over communities, and propagated from land to land. In Oxford, indeed, there was from the earliest time even a street called 'Irishman's Street,' and the Irish were included there under the 'Nation' of the Southern English; but they gained what they sought in that seat of learning, at the expense of discomforts which were the serious drawback of the first age of universities. Lasting feuds and incessant broils marked the presence of Irish, Welsh, Scotch, English, and French in one place, at a time when the Collegiate System was not formed. To this great evil was added the very circumstance that home was far away, and the danger of the passage across the channel; which would diminish the number, while it illustrated the literary zeal, of the foreign students. And an additional source of discontent was found in the feeling of incongruity, that Ireland, with her literary antecedents, should be without a university of her own; and, moreover, as time went on, in the feeling which existed at Rome, in favor of the multiplication of such centres of science and learning.

Another perfectly distinct cause was in operation, to which I was just now referring. The Dominicians, and other orders of the age, had had a preëminent place in the history of the universities of Paris and Oxford, and had done more than any other teachers to give the knowledge taught in them their distinctive form. When then these orders came into Ireland, it was only to be expected

* Newman's Rise of Universities.

that they should set about the same work there, which had marked their presence in England and France. Accordingly, at the end of the thirteenth century, the question of a university in Ireland had been mooted, and the establishment was commenced in the first years of the fourteenth.

University of Dublin projected in 1311–12.

This was the date of the foundation of the universities of Avignon and Perugia, which was followed by that of Cahors, Grenoble, Pisa, and Prague. It was the date at which Oxford in consequence lost its especial preëminence in science; and it was the date, I say, at which the University of Dublin was projected and begun. In 1311 or 1312, John Lech or Leach, Archbishop of Dublin, obtained of Clement the Fifth a brief for the undertaking; in which, as is usual in such documents, the Pope gives the reasons which have induced him to decide upon it. He begins by setting forth the manifold, or rather complex, benefits of which a university is the instrument; as father of the faithful, he recognizes it as his office to nurture learned sons, who, by the illumination of their knowledge, may investigate the divine law, protect justice and truth, illustrate the faith, promote good government, teach the ignorant, confirm the weak, and restore the fallen. This office he is only fulfilling, in receiving favorably the supplication of his venerable brother, John de Lecke, who has brought before him the necessities of his country, in which, as well as in Scotland, Man, and Norway, the country nearest to Ireland, a 'Universitas Scholarum,' or 'Generale Studium,' is not to be found;—the consequence being, that though there are in Ireland some doctors and bachelors in theology, and other graduates in grammar, these are, after all, few in comparison of the number which the country might fairly produce. The Pope proceeds to express his desire that from the land itself should grow up men skilled and fruitful in the sciences, who would make it to be a well-watered garden, to the exaltation of the Catholic faith, the honor of Mother Church, and the advantage of the faithful population. And with this view he erects in Dublin a *Studium Generale* in every science and faculty, to continue for 'perpetual times.'

And, I suppose no greater benefit could have been projected for Ireland at that date, than such a bond of union and means of national strength, as an Irish University. But the parties, who had originated the undertaking, had also to carry it out; and at the moment of which I am speaking, by the fault neither of Prelate nor Laity, nor by division, nor by intemperance or jealousy, nor by wrong-headedness within the fold, nor by malignant interference from without, but by the will of heaven and the course of nature, the work was suspended;—for John de Lecke fell ill and died the next year, and his successor, Alexander Bicknor, was not in circumstances to take up his plans at the moment, where de Lecke had left them.

Seven years passed; and then Bicknor turned his mind to their prosecution. Acting under the authority of the brief of Clement, and with the sanction and confirmation of the reigning Pontiff, John the Twenty-second, he published an instrument, in which he lays down on his own authority the provisions and dispositions which he had determined for the nascent university. He addresses himself to 'the Masters and Scholars of our University,' and that 'with the consent and assent of our chapters of Holy Trinity and St. Patrick.' I think I am correct in saying, though I write without book, that he makes no mention of a Rector. If not, the Chancellor probably, whom he does mention, took his

place, or was his synonym, as in some other universities. This Chancellor the Regent Masters were to have the privilege of choosing, with a *proviso* that he was a 'Doctor in sacrâ pagnâ,' or in 'jure canonico,' with a preference of members of the two chapters. He was to take the oath of fidelity to the Archbishop. The Regent Masters elected the Proctors also, who were two in number, and who supplied the place of the Chancellor in his absence. The Chancellor was invested with jurisdiction over the members of the university, and had a court, to which causes belonged in which they were concerned. There was, moreover, a university chest, supplied by means of the fines which were the result of his decisions. Degrees were to be conferred upon certificate of the Masters of the Faculty, in which the candidate was proceeding. Statutes were to be passed by the Chancellor, in council of Masters Regent and Non-regent, subject to the confirmation of the Archbishop. The schools of the Friars Preachers (or Dominicans) and of the Minorities (or Franciscans) were recognized in their connection with the university, the Archbishop reserving to himself the right of appointing a lecturer in Holy Scripture.

Such was the encouraging and hopeful start of the university; the Dean of St. Patrick was advanced to the Doctorate in Canon Law, and was created its first Chancellor; its first Doctors in Theology were two Dominicans and one Franciscan. The Canons of the Cathedral seem to have been its acting members, and filled the offices of a place of education without prejudicing their capitular duties. However, it soon appeared that there was somewhere a hitch, and the work did not make progress. It has been supposed, with reason, that under the unhappy circumstances of the time, the university could not make head against the necessary difficulties of a commencement. Another and more definite cause which is assigned for the failure, is the want of funds. The Irish people were poor, and unable to meet the expenses involved in the establishment of a great seat of learning, at a time when other similar institutions already existed. The time had passed when universities grew up out of the enthusiasm of teachers and the curiosity and eagerness of students; or, if these causes still were in operation, they had been directed and flowed in upon seats of learning already existing in other countries. It was the age of national schools, of colleges and endowments; and, though the civil power appeared willing to take its part in endowments in furtherance of the new undertaking, it did not go much further than to enrich it now and then with a stray lectureship, and wealthy prelates or nobles were not forthcoming in that age, capable of conceiving and executing works in the spirit of Ximenes two centuries afterwards in Spain.

In 1358 the clergy and scholars of Ireland represented to Edward the Third the necessity under which they lay of cultivating theology, canon law, and the other clerical sciences, and the serious impediments in the way of these studies which lay in the expense of travel and the dangers of the sea to those who had no university of their own. In answer to this request, the king seems to have founded a lectureship in theology; and he indirectly encouraged the university schools by issuing his letters-patent, giving special protection and safe-conduct to English as well as Irish, of whatever degree, with their servants and attendants, their goods and habiliments, in going, residing, and returning. A few years later, in 1364, Lionel, Duke of Clarence, founded a preachership and lectureship in the Cathedral, to be held by an Augustinian.

Efforts in 1465 *and* 1496.

A further attempt in behalf of a university was made a century later. In 1465, the Irish Parliament, under the presidency of Thomas Geraldine, Earl of Desmond, Vicegerent of George, Duke of Clarence, Lieutenant of the English King, had erected a university at Drogheda, and endowed it with the privileges of the University of Oxford. This attempt, however, in like manner was rendered abortive by the want of funds; but it seems to have suggested a new effort in favor of the elder institution at Dublin, which at this time could scarcely be said to exist. Ten years after the Parliament in question, the Dominican and other friars preferred a supplication to Pope Sixtus the Fourth, in which they represent that in Ireland there is no university to which Masters, Doctors of Law, and Scholars may resort; that it is necessary to go to England at a great expense and peril; and consequently they ask for leave to erect a university in the metropolitan city. The Pope granted their request, and, though nothing followed, the attempt is so far satisfactory, as evidencing the perseverance of the Irish clergy in aiming at what they felt to be a benefit of supreme importance to their country.

Nor was this the last of such attempts, nor were the secular behind the regular clergy in zeal for a university. As late as the reign of Henry the Seventh, in the year 1496, Walter Fitzsimon, Archbishop of Dublin, in provincial Synod, settled an annual contribution to be levied for seven years in order to provide salaries for the lecturers. And, though we have no record, I believe, of the effect of this measure, yet, when the chapter was reëstablished in the reign of Philip and Mary, the allusion made in the legal instrument to the loss which the youthful members of society had sustained in its suppression, may be taken to show that certain scholastic benefits had resulted from its stalls, though the education which they provided was not of that character which the name of a university demanded.

Establishment of Trinity College in 1591.

In 1568, Sir Henry Sidney attempted to restore and continue the work begun by Bicknor, but in vain; and it was reserved to Sir John Perrot, in 1589, to propose to convert the Cathedral of St. Patrick into an Inn of Court for the judges and lawyers, and to appropriate the revenues of the church into a foundation of two universities, with two colleges for residence in each.' His proposition was not immediately acted upon, but after his recall by Queen Elizabeth, Archbishop Loftus, to save his interests in the long leases and estates of the Cathedral, succeeded in obtaining from the corporation of Dublin a piece of ground which had belonged to the Augustinian monastery of All-Saints, a Priory of the Arcasian Canons, founded in the year 1166, by Dermot M'Murrough, King of Leinster, for the projected university.

In December, 1590, a grant of the Abbey lands was made for the foundation of a college, and in March, 1591, letters patent were issued for the erection of a college, under the name of the Provost, Fellows, and Scholars of the College of the Holy Trinity founded by Queen Elizabeth, near Dublin, for the education, institution, and instruction of youth in the arts and faculties, with authority to make laws for the government thereof, and confer the degrees of bachelor, master, and doctor.

(To be continued.)

Superior Instruction.

In the first Number of the American Journal of Education for 1873, the editor announced his intention to close his studies for the present in the field of Superior Instruction, and indicated in the Title and Contents which followed, the Contributions which he proposed to embody in a separate volume, and which had been already printed in the Journal. Unexpected engagements and hindrances—engagements which made any further use of the material already gathered impossible, and a nervous prostration which for several months precluded all efforts at composition or revision—have compelled him to abridge the Contents of the volume, as shown in the following page, and to make the historical development and present condition of Colleges and Universities in different countries, embodied in this volume, less comprehensive than he at first announced. It will, however, be found, on examination, to contain valuable information both in reference to the historical development of superior instruction, the organization of studies and statistics of prominent institutions of higher learning, and the views of eminent statesmen, scholars and teachers, on the subjects treated—more than can be found in any one volume in any language.

HENRY BARNARD.

HARTFORD, OCTOBER 15, 1873.

III. Agencies and Institutions of Instruction of the Catholic Church.. 623-692
I. Episcopal Seminaries.... 623
II. Teaching Orders.... 629
Introduction—General View of the Religious Orders.... 627
1. St. Dominic and the Dominicans.... 631
2. St. Francis and the Franciscans.... 649
3. St. Ignatius and the Jesuits.... 657
4. Gerard the Great, and the Brethren of the Common Life.... 685

III. THE NETHERLANDS.

I. Historical Development of Education.... 701-736
Early Christian Schools and Teachers.... 701
Utrecht—Fulda—Ferrières—Corby—Cologne.... 701
Augsburgh—Paderborn—Prague—Hirschau—Wurtzburg.... 705
Winfrid—Hatto and Rabanus—Lupus—Paschasius.... 705
Bruno—Boppo—Wolfgang—Udalric—Bernward.... 709
Meinwerc—Adalbert—Othlonus.... 713
II. Universities.... 727
Belgium—Louvain—Ghent—Liege—Brussels.... 727
Holland—Leyden—Utrecht—Groningen.... 731

IV. FRANCE AND OTHER EUROPEAN STATES.

I. France.... 896
Early Christian Schools.... 737
University of Paris.... 743
Parisian Schools and Masters in the 13th and 14th Centuries.... 757
Guizot—Ministry of Public Instruction.... 769
II. Great Britain.... 801
I. Scotland.... 801
Foreign Residence and Studies of Scotch Youths.... 801
Universities.... 802
1. St. Andrews.... 803
2. Glasgow.... 813
3. Aberdeen.... 817
4. Edinburgh.... 819
List of Faculties and Professors.... 823
Social Life of the Universities.... 824
II. Ireland.... 827
Introduction—Attempts to Establish a University.... 827
Trinity College at Dublin.... 830
III. Russia.... 833
1. Historical Development of Superior Instruction.... 835
2. Present Constitution of Imperial Universities.... 840
University Council—Faculties—Professors—Rank.... 841
Dean—University Court—Degrees.... 843
Course of Instruction—Students—Fees.... 846
Libraries—Scientific Collections.... 847
3. Superior Instruction in Grand Duchy of Finland.... 849
Imperial Alexander University of Helsingfors.... 854
IV. Greece.... 857
University of Athens.... 859
V. Turkey.... 861
Imperial University at Constantinople.... 861
VI. Spain and Portugal.... 865
Historical Development of Superior Instruction.... 865
Salamanca.... 866
Alcala.... 867
Present Condition of Higher Institutions in Spain.... 871
University of Coimbra.... 873
VII. Switzerland.... 873
University of Zurich.... 873
Polytechnic University.... 876
VIII. Colleges in the University.... 881

Barnard's American Journal of Education.

Vienna Exposition.

1873.

FRANZ JOSEPH I. KAISER VON OESTERREICH KOENIG VON BOEHMEN ETC. APOST. KOENIG VON UNGARN
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MEDAL OF MERIT.

EXTRACT *from Letter of Hon. John D. Philbrick, LL. D., U. S. Commissioner to the Vienna International Exposition of* 1873.

"I have the pleasure to inform you that your great labors and sacrifices in publishing the American Journal of Education meet with deserved recognition by the Jury charged with the Educational Department of this great International Exposition, and that you have been awarded the Medal of Merit.

"I showed a complete set of the Journal with our Boston Books of Reference, and when I told the Jury that we had the volumes in every High and Grammar School they were quite astonished."

INDEX TO VOLUME XXIV.

OF

BARNARD'S AMERICAN JOURNAL OF EDUCATION.

[NATIONAL SERIES, VOLUME VIII., 1873.]

Abacus, 862.
Abbot, Powers of, 529, 535.
Aberdeen, University, 817.
  Colleges in, 817.
Abelard, School and Teaching of, 371.
Abbey, Specimens of, 559, 737, 841.
Abo, University, 16, 217.
Absolute, Knowledge of the, 485.
Academic Education, Ancient, 473.
  Dress, 504, 528.
  Turbulence, 493.
  Statutes of Paris, 752.
Academies in United States, 137, 157, 170.
Academy at Athens, 28, 29.
Accounts, Practice of, 69.
Acoustics and Light, 78.
Adalbert of Prague, 333.
Adalhard, 344.
Adam du Petit Tout, 763.
Administrative Authorities, American,
  State, 231, 236, 245, 309.
  County, 231, 245, 310.
  Town, 236, 246, 259.
  City, 246, 273, 298.
  District, 231, 246, 309, 298.
Adrian IV., Son of a Poor Boatbuilder, 785.
Agora at Athens, 28.
Agricola, School Education of, 38.
Agricultural Schools, 281, 714, 716, 720.
Aix University in 1552, 15.
Alabama, Historical data, 158, 227.
  Development of Schools, 227.
  School Statistics, 171, 249.
  Constitutional provision, 713.
Albert the Great, of Cologne, 387, 770.
Albertine Line of Saxon Electors, 190.
Albigensian Controversy, 376.
Alcuin, and Charlemagne's School, 44, 339, 344.
Alcala University, 777.
Alexander the Great, 33.
Alexander of Hales, 399.
Alexander of Toulouse, 376.
Alexandria, Schools of, 33, 36, 464, 515.
  Museum, or University, 34, 464, 510.
  Library, 34.
Alfonso X., 777.
Algebra, First writer on, 37.
  In French Schools, 75, 84.
Almagro, University in, 15.
Almoner in a Monastery, 528.
Altorf University, 15.
Ambition as a Motive, 372.
Ambulatory School in Finland, 214.
American Institute of Instruction, 269.
American Journal of Education, 2, 833.
  Announcement for 1873, 3.
  Modification, 525, 657.
  Vienna Award of Medal of Merit, 834.
American Schools, Contributions to History, 330.
  Summary of Condition in 1796, 137.
  Webster's View of, 1836, 159.
  Progressive Development from 1800, 225.
  School Codes, 607.
  Constitutional Provision, 713.
Ancient Civilization, Downfall and Refuge, 536.
Andeas, Valerius, on Studies at Louvain, 794.
Andrews, Lorin P., 305.
Angelico, Fra, 360.
Angers University, 15.
Angia, Abbey of, 543.
Anglo-Saxon Schools and Churches, 43.
Anianus, the Cobbler of Alexandria, 515.
Ann Arbor, Plan of Schoolhouse in, 559.
Anscharius of New Corby, 345.
Anselm of Landun, 497.
Anselm, Teacher of Bec, 368.
  Law of Love, 370.
Antioch, Schools of, 468, 480, 482.
Antiphon, Attic Forensic Oratory, 461.
Apparatus in Universities, 862, 816.
Appolonia, School of, 468.
Arabic Schools and Culture, 361, 364, 777.
Archiremius, by John de Hauteville, 748.
Architecture for Educational Purposes, 193, 545.
  Barnard's Treatise, 274, 315.
  Report of U. S. Commissioner in 1868, 545.
  Æsthetic Element in, 204.
Arezzo University, 15.
Aristophanes, cited, 438, 480.
Aristotle as a Teacher, 34, 462.
  Hold on Medieval Schools, 400, 777.
  Ramus, Attack on, 134.
Arithmetic, Christian Schools, 362.
  French Schools, 66.
Arkansas, Historical Data, 158, 164, 228.
  Development of Schools, 229.
  Constitutional Provision, 714.
Armagh, Ancient School of, 827.
Armed Strength of Russia, 417.
Artillery, Schools of, 423, 431.
Art, Christian, 389.
Art, Education in, 277.
Arts, Faculty of, 496, 507.
  Degrees in, 496.
Ascham, Roger, cited, 433.
Asia, High Schools in Ancient, 468, 480.
Astronomy in Christian Schools, 519.
Athelhard of Bath, 364.
Athenian Oratory, 32.
Athenæus, cited, 511.
Athens, School and University of, 23, 24, 31, 456.
  Modern University, 16.
Atkinson Academy, 138.
Attendance in Schools and Colleges, 173, 249.
Attica, Mercantile and Scholarly Estimate, 24, 33.
Augsburg, Early Christian School, 350.

Augustine of Canterbury, 503.
Augustinian Rule, 527.
Augustus, Service to Education, 194, 473.
Aurelian, Endowment of Schools, 481.
Aulus Gellius, cited, 469, 471, 482, 506, 512.
Averrhoes in Spanish Schools, 777.
Avignon University, 15.

Bacchants in Luther's time, 102.
Bachelors, Degree of, 495, 753.
Bacon, Roger, Opus Magnus, 399.
Bagdad, Schools of, 508.
Baltimore, Schoolhouses in, 632.
Barcelona University, 15, 790.
Barbarians, Irruptions of, 538.
Barnard's American Journal of Education, 833.
Barnard, James M., 807.
Barnard, Henry, Labors and Publications, 848.
  Connecticut, 255.
  Ohio, 305.
  Rhode Island, 313.
  South Carolina, 317.
  Reformatory Schools, 727.
Basil at Athens, 27, 467.
  Rule of, 522, 527.
Basilica, University of Constantine, 531.
Basle University, 18.
Beatoun, Archbishop, and New College, 611.
Becket, St. Thomas à, in Paris, 704.
Bede, the Venerable, cited, 501, 741.
Begging Schoolboys in Luther's Time, 99.
Belgium, Superior Instruction in, 785.
  Old University of Louvain, 788.
Benedict Biscop, 44.
Benedict, St. Memoir, 525.
  Rule of Monastic Life, 522.
  Monastery at Casino, 526.
  Compared with Columbanus, 740.
Benedictines, and their Schools, 507, 535.
  Bec, 567.
  St. Gall, 539.
Benefactors of American Education, 437, 451.
  Harvard College, 451.
  Yale College, 454.
Beneke, Pedagogical Views, 80.
Bennon, Bishop of Misnia, 352.
Benjamin of Tudela, 37.
Berlin, University, 76.
Bernadines, Order of, 743, 749.
  College at Paris, 750.
Berne, University, 16.
Bernhardy, cited, 467, 476, 477, 484.
Bernward, of Hildersheim, 350.
Berytus, School of, 484, 499.
Bethlehem, Female Seminary in 1796, 150.
Bible, in Public Schools, 237, 276.
Bible, Original Language of, 30.
Bible, Translations of, 41.
  Complutensian Polyglot.
Bicknor, and Dublin University, 808.
Bishop's Schools, or Seminaries, 44.
Black Monks, 731.
Board of Education, 227, 713, 717, 734.
Bologna, University, 505.
Bonaventura, 399, 496.
Boniface, St., 525.
Books, Educational Power of, 17, 32.
  Trade in, at Paris, 757.
Boppo, of Wurzburg, 343.
Bora, Catharine von, 129.
Borromeo, St. Charles.
Boston, School Architecture, 547.
  Girls' High School, 190.
  Norcross Grammar School, 547.
Botanic Garden, 95.
Botany, 69.
Brandis, cited, 459, 463.
Brinsly, John, Ludus Literarius, 188.
British Isles, and Christian Civilization, 42.
Brockett, Men of Our Day, cited, 448.
Brothers, for School Work.

Brunehalt, and Columbanus, 739.
Bruno, of Cologne, 547.
Bruno, of Rheims, 338. 185.
Brunswick Church and School, Order of 1538,
Brussels, City University, 780.
Buchanan, and Scotch Education, 815.
Bugenhagen, John, 130, 135.
  School Organizations, 135.
Bulæus, cited, 45, 415, 476, 485, 499, 504.
Busteiden, Jerome, 783.
  Trilingual College at Louvain, 731.

Cæsar, Privileges to Teachers, 469.
Cæsarea, School of, 488, 516.
Cadet Schools in Russia, 430.
Caldwell, David, 301.
Caldwell, Joseph, 309.
Calligraphy, 66.
California, Historical Data, 42, 138, 164, 230.
  Development of Schools, 230.
Candidates for Monastic Vows, 521.
Canon Law, in Theological Training, 498.
Canons, Regular, 744.
Canters, or Singers, 521.
Capitolium of Constantinople, 480.
Carmelites at Paris, 751.
Carmenta Nicostrata, 305.
Carter, James G., 269.
Carthusians, Order of, 743.
Cassianus, John, and Schools of St. Victor, 737.
Cassiodorus, School of, 521.
Catechetical Schools, 515.
Catechism in English Elementary Schools.
Cathedral Schools, 44, 496.
Catholic Church, Teaching Orders of, 742.
Catholic Faith, in Old Colleges, 411, 804.
Cave, on Museum of Alexandria, 36.
Celestines, Order of, 743.
Cellarer, in Monastery, 530.
Census of 1840, 1850, 1870, 171, 155, 248.
  Educational Statistics, 171, 248.
  Valuation, Taxation, 248.
Champeaux, William of, 371.
Chancellor, 47.
Chant, Roman, 346.
Chanter, or Precentor, 535.
Charlemagne, Schools of, 44, 293.
  Ancient and Modern, 45.
  Majores and Minores, 45, 48.
Charter House School, 456.
Chicago, Schoolhouses in, 577.
Childhood, Sacredness of, 523. 93.
Chemistry in French Secondary Schools, 63, 78,
Christianity, and Higher Schools, 30, 486, 537.
Christian Homes, and Teaching, 523.
Christian Schools and Scholars, quoted, 338, 515, 545.
Christian Schools, Development of, 43, 45, 515.
  Alexandria and Cæsarea, 515.
  British, 42, 741.
  French, 737.
  German, 337.
  Italian, 530.
  Spanish, 356.
Christian Women, Early Examples of, 523.
Christian Brothers' Schools, Irish, 694.
Chrysostom, Early Training of, 520.
Church Education Society, Ireland, 687.
Cicero, cited, 463, 466, 475.
  At Athens, 26.
Cimon at Athens, 23.
Cincinnati, Schoolhouses in, 593.
Cities, Schoolhouses, 547.
City Life, Educating Power of, 21.
Civil Legislation, Taught, 74.
Cisio Janus, a Child's Grammar, 103.
Cistercians, Order of, 743, 750.
Civilization, 437.
  Christian, 486, 537.
  Grecian, 23, 32, 39, 458, 472.
  Roman, 474, 536.

Classical Studies, 39, 422, 466.
Claudius, Emperor, at Alexandria, 35.
Claustral, or Cloister Schools, 45.
Clement, of Alexandria, 36, 436.
Clement, of the Palatine School, 360, 770.
Clergy, Regular and Secular, 530, 742.
Cleanthes at Athens, 25.
Clergy, Relations to Schools, 174.
Clonard, Early Christian School of, 42.
Cokesbury College, in Maryland, 151.
Clinton, De Witt, 292.
Club Life at Athens, 510.
Cluny, Monks of, 357.
House of Study at Paris, 751.
Coleridge, Qualities of the Teacher, 370.
Colet, Dean, and St. Paul's School, 435.
College Life, Influence of, 416.
Colleges in United States, 137, 157, 164, 170, 340.
Colleges in Universities, 401, 409, 804.
England 406.
France, 403, 411, 749.
Germany, 404.
Netherlands, 404.
Scotland, 804, 809, 818.
Relations to the Religious Orders, 411, 749.
Provision for Poor Scholars, 749.
Domestic Life of Students, 410, 824.
Collegium, Trilingua.
Cologne School of, 347, 770.
Columba and Iona, 741.
Columbanus and Luxueil, 737.
Commercial Accounts in French Schools, 87
Commercial Law in Schools, 83.
Common School Defined, 225, 290.
Commons, or Common Table, 412, 748, 826.
Complutensian Bible, 781.
Composition, Vernacular, 72.
Latin, 41, 413, 434.
Compulsory Attendance.
American Constitution and Laws, 721, 722.
English Act of 1870.
Scotch Act of 1870.
Computum, 516.
Connecticut, Historical Data, 144, 248.
Schools and Education in 1796, 144, 158, 163.
State of Learning in 1806, 160.
Schools and Colleges in 1840, 170.
Development of Schools in 1872, 232.
Reserve in Ohio, 233.
Conscience Clause in English Act.
Constantine, Emperor, 521.
Constitution, or Fundamental Laws, 734.
Alabama, 713.
Arkansas, 714.
Florida, 715.
Georgia, 716.
Louisiana, 717.
Mississippi, 718.
North Carolina, 719.
South Carolina, 720.
Virginia, 722.
Constitutional Provision respecting
School Funds, 714, 715, 717, 721, 722.
Supervision, State, 713, 716, 718, 719, 721.
Legislative Power in State Board, 713, 720.
Taxation, 713, 716, 722.
Poll Tax, 716, 717, 720, 721.
Free Schools, 713, 715, 716, 717, 719, 721, 723.
Religious Teaching, 714, 721.
Agricultural College, 714, 716, 720, 722.
Normal School, 721, 724.
University, 714, 717, 720, 721.
State Reform School, 721.
Compulsory Attendance, 721, 722.
Text-books, 723.
Destruction of School Property, 723.
Private Schools, 717.
Blind and Deaf Mutes, 717, 721.
Distinctions as to Race and Color, 717, 718, 721.
English Language, 717.
Convention of Teachers, Earliest.
American Institute in 1830, 260.
American Association, 330.
Conversational Powers, Danger of, 32.
Corby, Old and New, Schools of, 344, 345.
Cornell, Ezra, 447.
Cornell University, 450.
Corporal Punishment, 370.
Cosmography, 77.
Cotta, Ursula, 112.
Cottingham, James, 682.
Crevier on Universities, cited, 735.
Criminals, Young, 740.
Courçon, Robert de.
Cranmer, and the Claims of Poor Scholars, 434.
Crusade, The Fifth, 760.
Cumulative Voting in English School Law, 668.
Customary of Cluny, 356.

Dartmouth College, 139.
Day Schools, 89.
Deaf-Mutes, 290.
Dean of Faculty, 47.
Debating Societies, 794, 824.
Declamations, 784, 805.
Degrees, University, 47, 495, 784.
Bachelor, 508, 806, 807.
Licentiate, 784.
Master, 806.
Doctorate, 496, 748, 752.
Decretals of Gratian, 755.
Delaware, Historical Data, 128, 171.
Schools in 1806 and 1872, 162, 239, 248.
Demetz, Principles and Results at Mettray, 730.
Democratic Influence of Universities, 413.
Demosthenes, Audience of, 31.
Denmark, School Order of 1587, 134.
Universities, 16.
Determination, Acts of, 403, 784, 806.
Denominational Character of English Schools, 663.
Devotional Duties in University, 755, 766.
Dialectics, 754, 806.
Dickinson College, 150.
Diemudis, a Devout Nun, and Penman, 355.
Diocesan Free School in Ireland, 678.
Diogenes Laertius, cited, 459, 465, 510.
Dionysius Halicarnassus, cited, 462.
Disputation, Exercises in, at Louvain, 794.
Discipline of Children, St. Basil, 523.
Doctorate in Theology, 752, 776, 806.
Law, 800.
Doane, Bishop, on Common Schools, 290.
Döllinger, the Christian Church in Ireland, 42.
Anglo-Saxon Church, 43.
Domestic Side of University Life, 410, 824.
Dominic, Guzman, 374.
Dominicans, or Friars Preachers, 378.
Preachers and Teachers, 380, 386.
Missionaries, 384.
Artists, Bishops, and Popes, 389.
Relation to the University of Paris, 775.
Studium Generale at Paris, 775.
Donatus, or Donat. Latin Grammar, 103.
Dorians, Educational Notions, 455.
Drawing, in Common Schools, 276.
French Secondary Schools, 80, 87.
Massachusetts City Schools, 276.
Russia, for Military Service, 433.
Dublin, Efforts to Establish University at, 827.
Trinity College, 830.
Dungal, Irish Teacher in Paris and Padua, 360.
Duns Scotus, 399.
Duruy, Ministry of Public Instruction, 64, 90.
Dummer Academy, 141.
Dwight, Edmund, and Mass. Normal Schools, 272.
Dwight, Frances, on New York Schools, 296.
Dwight, T., Travels in New England, cited, 163.
Condition of Yale College in 1814, 166.
Buildings of Yale College in 1795, 166.
Medical Institution of Connecticut, 168.

Early Christian Schools and Scholars, 337.
Early English School-books, 191.
Easter, the Calculation of, 516.
Ecclesiastical History, Study of, 775.
Edinburgh University, 819.
  Law School and Faculty, 797.
Education, Relations to Government, 59.
Education Department,
  National, 734.
  State, 713.
  England, 659.
  Scotland, 693.
Education by means of Instruction, 56.
Educational Biography, 91, 433.
  Bugenhagen, 135.
  Luther, 97.
  Montesquieu, 59.
  Pombal, 91.
  Ramus, 131.
  Whitford, 136.
Educational Benefactors and Endowments, 433.
  Robinson, William, Female Seminary, 441.
  Cornell, Ezra, and Cornell University, 447.
  Willets, Samuel, Swarthmore College, 443.
  Harvard College, 451.
  Yale College, 453.
Egbert, of York, 44, 337.
Eisenarch, School of Luther, 109.
Einsiedlen, Monastery, 344.
Ekkehard, cited, 341, 342.
Elementary Schools, Organization and Results,
  England, 659.
  Finland, 214.
  Ireland, 677.
  Scotland, 693.
  United States, 137, 159, 171, 225.
Eliot, Samuel, Art in Education, 306.
Eloise and Abelard, 373.
Elphinstone, Bp., and University of Aberdeen, 817.
Eloquence, Ancient and Modern, 373, 380, 461.
Encyclopædia, Earliest, 767.
Endowed School Commission of Ireland, 684.
Engineering, Schools of, 423, 429, 433.
England, State of Education, 1300 to 1600, 433.
  Policy respecting Irish Popular Schools, 673.
  Elementary School Act of 1870, 659, 671.
  Study of Greek, 433.
  Increase of Grammar Schools, 434.
English Pedagogy—Second Series, 177.
Epicurus, School of, 30, 406.
Episcopal Seminaries, 44.
Erasmus, cited, 435.
Erasmus Hall Academy, 143.
Erasmus Smith's Schools in Ireland, 684.
Erfurt, Luther's University, 115.
Erigena Scotus, 300.
Ernestine Line of Saxon Electors, 120.
Ethics, Christian, 71, 519.
Eton Public School in 1440, 434.
Etruria, Schools of Ancient, 475.
Eumenes and Public Libraries, 34.
Eunapius at Athens, 26, 483, 504.
Eustochium and other Christian Women, 523.
Evening Parties and Clubs at Athens, 511.
Exeter, Robinson Female Seminary, 138.
Examinations for Promotion at Louvain, 784.

Faculties, University, 495.
  Arts and Philosophy, 223, 499, 507.
  Theology, 222, 497.
  Law, 222, 496, 498, 735, 791.
  Medicine, 222, 497, 500.
Fair of the Landit at Paris, 757.
Fees, or Rate-bill on Children, 672.
Female Teachers, 219.
Ferrieres, School and Scholars, 343.
Finian, of Clonard, 42.
Finland, Grand Duchy, 209.
  Public Instruction, 213.
    1. Popular Schools—Lower and Higher, 214.
    2. Secondary Schools—Scientific, Classical, Female, 215.
    3. Superior—Philosophy, Theology, Law, Medicine, 217.
    4. Special—Teaching, Polytechnic, Agriculture, Navigation, Deaf Mutes, Blind, Sunday Schools, Evening Schools, 219.
    5. Supplementary and Progressive.
  Imperial University at Helsingfors, 221; Programme, 1873, 222.
First Book of Discipline—Scotch University Reform, 807.
Fitzsimmon, Archbishop of Dublin, 830.
Fleury, cited, 748.
Florida, Historical Data, 158, 164, 249.
  Development of Schools, 240.
Fontevrault, Order of, 743.
Foreign Residence and Education, 801.
Fra Angelico de Fiesole, 390.
France, Early Christian Schools, 737.
  Secondary Special Schools, 64.
  Pedagogical Writers, 59.
  Reformatory Education.
  University of Paris, 745.
  Parisian Schools and Masters, 759.
  The College in French Universities, 406, 749.
Francis of Assisi and the Franciscans, 396.
  Rule of the Order, 396.
  Labors of the Order in England, 397.
Franklin College at Lancaster, Pa., 150.
French Language in French Schools, 64, 81.
Free Schools in New England, 265.
  England, 671.
  Ireland, 678.
  Virginia, 225.
Friars-Preachers, Order of, 373.
Friends, Society of, or Quakers, 443.
  College of, at Swarthmore, 444.
Fulda, Monastery and Schools of, 339.
  Hatto and Rabanus—Lupus—Walafd, 340.
  Grammar, Ancient and Vernacular, 339.
  Manual Labor—Scriptorium, 339.
Fulgentius of Ruspe, 532.
Fulk, Curé, and the Fifth Crusade, 760.

Gallaudet, Thomas H., 246.
Gallipoli and Athens, Ancient and Modern, 28.
Galen at Alexandria, 37.
Gesbert—Pope Sylvester II., 361, 502.
Geneva, Influence on Scotch Universities, 808.
Gentleman, Constituents of, 19; Training of, 20.
Geography in the Thirteenth Century, 773.
Geography in French Schools, 65, 74.
Geology, Study of, 79.
Geometry in French Schools, 75.
Georgia, Historical Data, 158, 171, 249.
  Schools and Education in 1796, 156.
  University in 1785, 157.
  Development of Schools, 1800-1873, 240.
German Pedagogy, 48.
Gibbon, cited, 491.
Gilbertines, Order of, 743.
Girls, Education of, in Rome, 470.
Girls' School in Brunswick in 1535, 135.
Girls' High School, Boston, 197.
Girls' Normal College in New York, 655.
Government and Education, 59.
Grammatici, Position of, 470.
Græfenhann, cited, 470.
Grandmont, Order of, 743.
Great Mirror of Vincent of Beauvais, 767.
Greece, Ancient, 27, 31.
  Higher Education—Historical, 453, 473.
Greek Philosophy, Gregory's Estimate of, 520.
Greece and Greek Influence, 33, 50.
Greek Language and Literature, 39, 433.
  Relations to Christianity, 39.
  Scotland, 816.
  England, 433, 436.
Gregory of Cappodocia at Athens, 26.
Gregory, Thaumaturgus, 517.

Gregory of Nazianzen, 407, 477, 482.
Gregorian Chant, 750.
Grammar, Art of, in Paris University, 402.
Gymnastics in French Schools, 70.
Glasgow University, 813.
  Studies in, 1574–80, 816.

Hadrian, Services to Roman Education, 476.
Haimo of Halberstadt, 319, 343.
Halls, Hospices, Commons, 749.
Hall, S. S., and Teachers' Seminaries, 209.
Hallam, cited, 483, 772.
Hamburg Church and School, Order of, 1530, 135.
Hamilton, Sir William, the College System, 401.
Hamilton, Abp., and St. Mary's College, 811.
Hampden, and Sydney College, 153.
Hartford School Society, 235.
Harvard University in 1796, 141.
  Benefactors and Endowments, 451.
Hawley, Gideon, 236.
Heathenism, Teaching of, 519.
Hebrew, Study of, 435, 816.
Hebrew Scriptures at Alexandria, 515.
Heeren, cited, 490.
Heildebold of Auxerre, 344.
Heikel, Felix, 224.
Hellenic Genius, 453.
Helsingfors University, 217, 222.
Henry of Auxerre, 343.
Henry of Tréves, 349.
Hepburn, John, College of St. Leonard's, 810.
Heraclides, Earnings of, in Teaching, 460.
Hermann, Contractus, of Reichnau, 543.
Herodes, Atticus, 31.
Hesiod, cited, 485.
Hibernia, 42.
Hildesheim, Abbey and School of, 350.
Himerius, cited, 458.
Hippolitus, 516.
Hirsauge, Schools of, 339.
Hirshau, Schools of, 356.
History in French Schools, 65, 73, 82.
Holbrook, Josias, Lyceum Movement, 288.
Holy Memory, 531.
Honor as a Principle in Education, 60.
Honoratus, 737.
Hopkins, Governor, Benefactions of, 144.
Horace at Athens, 26.
Horace, cited, 456, 474.
Horarium, or Daily Routine, 758.
Hospitallers, Order of, 744.
Howell, David, cited, 143.
Hugh of St. Victor, 770.
Humbolt, Alex., cited, 772.
Hunt, Nicholas, 192.
Hyacinthe, Dominican Preacher and Missionary, 383.
Hylles, Thomas, Vulgar Arithmeticke, 192.

Imperial Schools, 37.
Illinois, Historical Data, 158, 164, 171, 249.
  Development of Common Schools, 171, 243.
Illiteracy of English Peers in Reign of Edward VI., 433.
  Sons of Yeomen, 433. 171, 249.
Illiteracy in the United States in 1840 and 1870,
Indiana, Historical Data, 158, 164, 171, 249.
  Development of Common Schools, 247.
Indians, Dominican Missions, 384. 351.
Industrial Element in Monastic Schools, 339.
  French Secondary Special, 83.
Infant Schools in England, 662. 208.
Ingraham, J. W., Adornment of Schoolhouses,
Initiation, Academic, 506.
Innocent III. and Statutes of Paris, 752.
Innocent IV. and Paris University, 749.
Inspection in American Systems.
Instruction, Fundamental Character of, 54.
  Province of, 55.
Iona, Monastery of, 741.
  Dr. Johnson's Reflections on Ruins, 741.

Iowa, Historical Data, 158, 164, 171, 249.
  Development of Public Schools, 247.
Ireland, Contributions to History of Education,
  Early Christian Schools, 42.
  Influence on Scotland and England, 43, 741.
  Irish Teaching in France, 44, 360, 737. 673.
  English Policy as to Irish Popular Schools,
  Parish School Act of Henry VIII., 673. 676.
  Royal Free Schools of James I. and Charles I.,
  Erasmus Smith Schools, of Charles II., 678.
  Charter Schools of George II., 680.
  Royal Hibernian Schools of George III., 684.
  Irish Society Schools, 685.
  Kildare Place Society Schools, 686. ers, 687.
  Church Education Society—Christian Broth-
  Superior Instruction—Introduction, 827.
Irish Missionaries and Teachers in France, 42,
  360, 737.
Iso, Master of Schools at St. Gall, 341.
Isocrates, School of, 463. 366.
Isodore, Bishop of Seville, and Schools in Spain,
Italy, Contributions to History of Education,
  Schools of Imperial Rome, 477.
  Early Christian Schools, 520.
  Cassiadorus, St. Benedict, 521, 526.
  Downfall of the Ancient Civilization, 537.

Jacobs, cited, 465, 473.
James of Vitry in Paris University, 747, 757, 760.
Jerome on Early Christian Women, 528.
Jews, Relations to the Universities, 494.
Jefferson, Thomas, 324.
John of Salisbury, 762.
  St. Quentin, 749, 759.
Johnson, Samuel, 31.
  Reflections on Monastery of Iona, 741.
Jordan, Blessed, of Saxony, 755.
Julian at Athens, 31.
  Decree as to Professors, 477.
Junior Staff of Professors, 825.
Juvenal, cited, 463.
Jurisprudence, Faculty of, 797.
Jyvaskyla, Teachers' Seminary, 210.

Kansas, Historical Data, 249.
  Development of Common Schools, 251.
Kennedy, James, and St. Salvador's College, 812.
Kentucky, Historical Data, 155, 163, 171, 249.
  Development of Schools, 253.
Kepler, of St. Gall, Interview with Luther in
  esq., 127.
Kildare Place Society, Schools, 687.
King's College in Aberdeen, 819.
King's College in New York, 146.
Kirkpatrick, Edward, The University, 453.
  Historical Development of, 453.
Knights of Malta, 744.
Knights Templar, 744.
  877.
Lacordaire, Felix, Memorial to French People,
Ladies' School in Finland, 216.
Landit, Fair of, at St. Denis, 757.
Land Grants for Educational Purposes, 164.
Lanfranc, Teacher at Bec, 307.
Lange, Letter of Luther to, 123.
Las Casas, Missions to the Indians, 385.
Latin Language, Reasons for Prevalence, 40.
  Relations to Christianity, 41.
Latin Plays in England, 435.
Laws Respecting Schools, 657, 697.
  England, 657.
  Ireland, 673.
  Scotland, 693.
  Massachusetts, 697.
Laureation in Scotch Universities, 806, 816.
Law School of Berytus, 484, 520.
  Edinburgh, 797.
  Paris, 755.
Leander, Bishop of Seville, 368.
Lecture System in Athens, 481.
  Paris University, 758.

Legal Profession in Scotland, 701.
Leo, the Isaurian, 521.
Lewis, Samuel, Labors in Ohio, 205.
Lexington, Kentucky, Library in 1796, 126.
Libeaeus respecting Schools.
Liberty of Learning, 488.
Libraries, at Athens, 28.
Alexandria, 24.
Monastic, 754.
Paris, 757.
Lilly, Master of St. Paul's School, 425.
Lindemann, Luther's Mother, 97.
Lindisfarne, Abbey of, 43.
Lisbon, Earthquake in, 92.
Literature, French, in French Schools, 75, 81.
Greek, in England, 453.
Logic, Treatises on, 183.
London School Board, 607.
Lorimer on Scotch Universities, 703, 801, 824.
Louisville, Schoolhouses in, 569.
Louisiana, Historical Data, 158, 164, 171, 249.
Development of Education, 256.
Lucian, cited, 477.
Lucwain University, 789.
Lupus of Ferrieres, 340, 343.
Luther, Martin, Memoir of, 97.
Luxeuil, Abbé of, 738.
Lyceums in Finland, 216.
Lycurgus, Estimate of Education, 454.
Lysias, cited, 461.

Macaulay, Athens as a University, 31.
Mailduf, Founder of Malmesbury, 43.
Malleus, Malleficarum, 105.
Maine, Historical Data, 158, 164, 171, 249.
Education in 1796, and in 1806, 146, 169.
Development of Schools, 258.
Mann, Horace, Educational Labors, 271.
Address at Philadelphia, 330.
Manners, School of, 19.
Paris University, 756.
Oxford, 493.
Mansfield, Schools in Luther's time, 99, 108.
Manuscripts of St. Gall, 540.
Marcella, 522.
Marcellus of St. Gall, 541.
Marcus Aurelius at Athens, 26, 475.
Marianus Scotus, of Ukenard, 357.
Mark, St., at Alexandria, 515.
Marischal, Earl, and Aberdeen University, 817.
Marseilles, Schools of, 38.
Marshall, Schoolhouse in, 564.
Maryland, Historical Data, 151, 158, 164, 249.
Schools in 1796, and in 1806, 151, 161.
Development of Schools, 161.
Massachusetts Historical Data, 158, 164, 249.
Education in 1796, 1806, 1840, 140, 160, 171.
Constitutional Provision, 607.
School Legislation, 702.
Masters of Art, 496, 498, 506.
Mathematics, Study of,
Alexandria, 31, 518.
French Schools, 66, 75, 84.
Monastic Schools,
Matriculation, Ancient and Modern, 504.
Maurice of Sully, 759.
M'Cree, Life of Andrew Melville, 803, 814.
University of St. Andrew, 803.
Mechanics, Study of, 77, 85.
Mediæval Universities, 18.
Medical Schools and Education, 500.
Alexandria, 467.
Edinburgh, 796.
Salerno, 500.
Padua, 500.
United States, 168.
Meinwerc, of Paderborn.
Meinrad of Reichnau.
Melancthon and Luther, 123.
Melville, Andrew, 803, 814.
Memory, Philosophy of, 50.
Mendicant Orders, 537.
Claims to University Chairs, 496, 775.
Mebray, Reformatory System, 730.
Michigan, Historical Data, 158, 164, 249.
Development of Schools, 171, 279.
Military Schools and Education, 220.
Russia, 417.
Military Law Academy, 420.
Milton, John, cited, 373.
Mind and Special Faculty, 460.
Minott, Mrs. Mary, and Drawing, 277.
Minnesota, Historical Data, 158, 164, 249.
Development of Schools, 282.
Mississippi, Historical Data, 158, 249.
Development of Schools, 263.
Missouri, Historical Data, 158, 171, 249.
Development of Schools, 284.
Modern Languages in French Schools, 65, 75, 81.
Mommsen, cited, 471.
Monarchies and Education, 59.
Monasteries and Colleges, 415.
Monasticism, 529, 535.
Origin, 521, 528, 737.
Service to Civilization, 534.
Rules of, 532.
Monastic Schools.
Industrious Element, 339, 351.
Punishments in, 353.
Penmanship, 351.
Montalembert, Monks of the West, 526, 532, 737.
Benedictine Rule, 532.
Rule of Colombanus, 740.
Monte Cassino, Monastery of, 536
Montem at Eton, 424.
Montesquieu de Secondat, 59.
Extract from Spirit of Laws, 60.
Montserrat, Schools of, 779.
Moravian Schools in Pennsylvania, 130.
Mulcaster, Richard, Memoir, 179.
Positions for the Training of Children, 180.
Seminary for Masters, proposed, 184.
Multiplication is mie vexation, etc., 192.
Music, 70, 81, 88, 183.
Mutual Education, 17.
Murphey, John N., Terra Incognita, 679.

Nassau Hall at Princeton, 143.
Nation, in University Organization, 20, 46, 504.
Recognized at Athens and Bologna, 504.
Nationality of Universities, 415.
National Land Policy, 164. 164.
Amount appropriated to Common Schools, College and University Grants, 164.
Deaf Mutes, 164.
Agricultural Colleges, 164.
Natural History, 518.
French Schools, 69, 86.
Natural Philosophy, Mediæval, 768, 784, 809.
Naval and Navigation Schools, 220, 417, 421.
Neander, Christian Church, cited, 488.
Nebraska, Historical Data, 158, 164, 249.
Development of Schools, 286.
Needlework in English Elementary Schools, 664.
Neo-Platonist, 36, 467, 518.
Net of the Teacher, 517.
Nevada, Historical data, 249.
Development of Schools, 288.
New Haven Public High School, 193. 249.
New Hampshire, Historical data, 158, 164, 171, Education in 1796, 1806, 1840, 137, 159, 171.
Development of Schools, 287.
Newman, John Henry, Rise of Universities, 17.
University of Athens, 17.
College as Corrective of University, 410.
British Isles, Refuge of Civilization, 42.
Protagoras at Athens, 514.
New Jersey, Historical Data, 158, 164, 171, 249.
Schools in 1796, 1806, 1840, 148, 162, 171.
Development of Public Schools, 290.
New York, Historical Data, 158, 164, 171, 249.
Development of Schools, 146, 161, 292.

New York City, School Architecture, 641.
Free Academy, 248.
Girls' Normal School, 255.
New Orleans, School Architecture, 566. 667.
Non-attendance, a Forfeiture of Membership, 249.
Norcross School, Plan of, 847. 249.
North Carolina, Historical Data, 156, 164, 171, Development of Schools, 300.
Education in 1796, 1806, 1840, 153, 163, 171.
Normal Schools, or Teachers' Seminaries, England, suggested in 1561, 184.
Finland, 219.
Military Schoolmasters in Russia, 423.
United States, earliest, 272, 236, 269.
Northern Barbarians, Irruptions of, 533.
Norwich Free Academy, Conn., Plan of, 553.
Notker, of St. Gall, 542.
Novitiate, Benedictine, Rule of, 530.
Nursia, 525.
Nutcell, Monastery of, 236.

Obedience, Rule of Monastic, 530.
Objects of External Nature, 51, 53. 437.
Octagon, or Theological School of Constantine,
Odericus Vitalis, 364. 358.
Odo, or Oudart, Master at Toul and Tournai,
Ohio, Historical Data, 156, 164, 171, 249.
Development of Schools, 1803-1872, 304.
Ordinance of 1787, 304.
Oldham, Bishop, in 1525, 435.
Olmsted, Denison, Early Advocate of Normal Schools, 236.
Otheric of Magdeburg, 363.
Otho I., II., and III., 363.
Otfried, of Weissemberg, 341.
Oriental Languages in Scotch Universities, 816.
Oratory, Secret of Successful, 269.
Oriental Languages, 381, 783, 792.
Origen, School of, at Alexandria, 467, 516.
Subjects and Methods of Teaching, 517. 491.
Ottrogoths, favorable to Schools in Italy, 490,
Othlonus, of St. Emmeran, 354.
Oral Method of Teaching, at Paris, 758.
Strong Points of, 758.
Oxford, University of, 401, 414.
Academic Turbulence, 493.
Colleges in, 401.
Irishman's Street and Nation, 791.

Pace, Letter to Colet, 483.
Pacomius, Father of the Cenobites, 522.
Paderborn, School of, 353.
Padua University, 15.
Paedagogium, 404, 784, 814.
Pages, School of, 430.
Pagliini, Nicholas, 95.
Palatine Schools, Charlemagne, 44.
Spanish, 779.
Pantaenus at Alexandria, 515.
Parental Duty as to Schools, 678.
Parker, Charles Stuart, 30.
Greek Language in England, 433.
Paris, University of, 745.
Nations and Provinces, 745.
Privileges, 746.
Town and Gown Quarrels, 748.
Faculties and Degrees, 745, 752.
Manners, 756.
Methods of Instruction, 758.
Relations with Religious Orders, 774.
Parish School Boards, 676.
Parisian Schools and Teachers, 762.
Parliamentary Grants in England, 664.
Ireland, prior to 1827, 693.
Parma University, 15.
Paschasius, Radpert of Old Corby, 344.
Pathway to Knowledge (1596), 192.
Pedagogy of Different Countries, 49, 177.
Pennsylvania, Historical Data, 156, 164, 171, 249.
Education in 1796, 1806, 1840, 150, 171.
Development of Schools, 303.
Pennsylvania,
University, 120.
Penn, William, Policy cited, 62.
Pepin and Schools of Germany, 338.
Perception, 50.
Pericles at Athens, 23, 29, 32, 455.
Periodicals, Educational, 230.
Peripatetic Teachers in Rome, 492.
Personal Magnetism, 29, 518.
Peter, Scholars of the name of.
Blois, 765.
Celles, 747, 764.
Chanter, 760, 766.
Comester, 745, 746.
Lombard, 763.
Phidias, 32.
Philadelphia, Schoolhouses in, 604.
Phillips Academy, 139, 141.
Philip Augustus and University of Paris, 745.
Philosophizing, Defined by Origen, 517.
Philosophy in Greece, 472.
Philostratus at Athens, 35. 480, 483.
Physical Exercises, by Mulcaster, 182.
Physics in French Schools, 67, 78, 86.
Physiology, 519.
Piers Ploughman, 432.
Piety, Elements of, 517.
Pistratus at Athens, 23.
Platter, School Life in 1499, 101.
Plato, School of, 29. 462, 518.
Cited, 453, 455, 456.
Plutarch, cited, 456, 462, 510.
763.
Plymouth, Colonial Orders respecting Schools,
Polybius, cited, 474, 510.
Polyglott Bible of Ximenes, 781.
Pombal, Marquis of, 91.
Pomerania, Church and School Order, 135.
Popes connected with Schools and Universities,
Adrian IV., 783.
Alexander VI., 817.
Benedict XI., 391.
Benedict XIII., 392.
Innocent V., 391.
Nicholas V., 813.
St. Pius V., 291.
Sixtus IV., 830.
Sylvester II., 361.
Poor Clerks, College of, 749, 804.
Poor Scholars in Universities, 749.
Potter, Alonzo, 295.
Prague, Early School of, 353.
Preaching, Work of the Dominicans, 380.
Style of the Franciscans, 400.
Precinct, in School Laws, 704.
Premonstradensian, Order of, 744.
Press, Power of the, 18.
Preventive Agencies in Schools, 595.
Primer, Mediæval, 191.
Principal, in College and University, 817.
Probus, 342.
Proctor, 47, 804.
Professorships, 477, 807.
Protagoras of Plato, 454, 457, 513.
Provinces in University Organization, 745.
Provost, 47.
Public Dinners in Athens, 511.
Public School Defined, 225.
Historical Development in U. S., 236.
Public Service, School of, 20, 454.

Quadrivium, 45, 48, 521.
Queen's College, New Jersey, 149.
Quintilian, cited, 471.

Rabanus, Maurus, 332.
Ramus, Peter, Memoir, 131.
Educational Work, 125, 816.
Radpert, Paschasius
Ratgar, of Fulda, 339, 342.
Rate Bill in Connecticut, 234.

Reformation, Protestant, in Scotland, 805.
Rector, Earliest use of Term, 47.
  Powers of, 809.
Regent, Meaning of, 496, 806, 809.
  Duties of, 816.
Reichenau, Abbey of, 542.
Reineck, John, 107.
Remigius of Auxerre.
Rémurat on Anselm, 369.
Returns, Official, Respecting Schools, 236, 256, 276, 298.
Repetition of Lessons, 89.
Republics and Education, 61.
Religious Orders, Classification of, 537.
Religious Instruction in Schools,
  England, 663.
  Ireland, 697.
  Scotland, 677.
Reuchlin, 135.
Reformatory Education and Schools, 535.
Rheims, Schools of, 36, 358, 361.
  Scholasticus, 358.
Rhetor as a Teacher, 428.
Rhetoric at Paris, 754.
Rhodes, School of Ancient, 468.
Rhode Island, Schools and Education, 1796, 143.
  College at Providence, 142.
  State of Learning in 1806, 169.
  Common Schools in 1872, 312.
  Historical Data, 136, 164, 171, 240, 312.
Richard l'Evêque, 764. 495.
Riding-masters, Normal School for, in Russia.
Rise of Universities, by Newman, 31.
Rue de la Fouarre, 403.
Rittenhouse, Orrery, 148.
Robinson, William, Memoir, 439.
  Female Seminary, Exeter, 441.
Robert Pullus, 763.
Robert de Courçon, 752.
Robert de Melun, 762.
Robert of Sorbonne, 751.
Rollin, Value of Religion in Education, 754.
Romain, Monastery of Condat, 736.
Roman Law, Subject of University Study, 496, 502.
Roman Chant, School of, 346, 521.
Roman Civilization.
Roman Empire, Schools of, 37.
  University,
Rome, University, 37, 407.
  Higher Education, 467.
Roscelinus, John, and the Normalists, 374.
Royal Free Schools in Ireland, 682.
Royal Hibernian Schools, 629.
Ruffner, W. H., 326.
Rule of Monastic Life, 522, 527, 736.
Ruthard of Hirsange, 340.
Russell, William, 239.
Russia—Area, Population, Resources, 417, 430.
  I. Military Establishments and Education, 417.
    Preparatory Schools, 418.
    Training of Officers, 419.
    Training Schools for Special Services, 423.
      1. Military Schoolmasters, 423.
      2. Technical Military Service, 423.
      3. Military Drawing and Sketching, 424.
      4. Military Law School, 424, 430.
      5. Medical and Surgical Service, 425.
    Officers' Schools for Higher Professional Service, 426.
  II. Naval Educational Establishments, 431.

Salamanca University, 778.
Sale of a Schoolmaster, 362.
Salerno Medical School, 500.
Sandys, Archbishop, Study of Greek, 435.
San Francisco, Schoolhouses in, 561.
Savonarola, Jerome, 284.
Savigny, Roman Law, cited, 490, 500.
Saxony, Electoral Family of, 120.
Scholae Majores, 48.
Scholae Minores, 48, 507.
Scholare, 509.
Scholastica, Sister of St. Benedict, 536.
Scholasticism,
School Architecture, 193, 445.
Schools of Different Kinds, 17.
Science, Schools of, 20.
Scotland, Superior Instruction, 801.
  Aberdeen, 817. 823.
  Edinburgh, 819, 823.
  Glasgow, 813, 823.
  St. Andrews, 803, 823.
  Foreign Education, 801.
  Social and Domestic Life, 824.
  First Book of Discipline, 807.
Scriptorium, 339, 540, 750.
Sears, Barnas, Life of Luther, 97.
Sebasta, Teacher, 324.
Seminaries, Episcopal,
Sentences of Peter Lombard, 767.
Serfs in England, 433.
Seven Liberal Arts, 521.
Shrewsbury School in 1551, 435.
Site of a University, 23, 48.
Social Life in Greece, 511.
  Colleges, 410, 834.
Sophists of Ancient Greece, 456, 479.
  Services and Higher Culture, 460.
Sorbonne, College of, 751.
South Carolina, Historical Data, 138, 164, 171, 249.
  Education in 1796, 1806–1840, 157, 163, 171.
  Development of Schools, 317.
Sparta, Education in, 453.
Spain, Early Roman Schools in, 32.
  Christian Schools, 366.
  Universities, 777.
Spencer, John C., 294.
Springfield, Ill., Schoolhouse in, 583.
St. Aldhelm, 43.
  Basil, 522.
  Benedict, 521, 525.
  Colomba, 741.
  Columbanus, 738.
  Edmund of Canterbury, 760.
  Egbert, 42.
  Finian, 42.
  Gall, 539.
  Germain, 737.
  Hyacinthe, 353.
  Jacques, 775.
  Jerome, 525.
  John, 525.
  Louis, 754, 767.
  Mark, 515.
  Martin, 525, 737.
  Paul of Verona, 353.
  Raymond, 353.
  Thomas of Aquin, 382.
  Willibrod, 43.
  Andrew's Colleges and University, 803.
Emeran, Schools of, 354.
Gall, Abbey, 539, 541.
St. Leonard's College, 804, 810.
Louis, Local School Fund, 284.
  Plan of Schoolhouse, 572.
Mary's College, 811.
Petersburg Military Schools, 418.
Salvador's College, 810.
Staff School at St. Petersburg, 426.
State Interest in Education, 453.
Statesmanship, School of, 20.
Stanpitz, John von, 117, 121.
State Supervision of Schools, 235, 254, 271, 298.
State Association of Teachers.
Stephen Harding, 750.
Stephen, Master of Wurtzburg School, 349.
Stephen of Lexington,
Strabo, cited, 464, 468.
Stewart, Alexander, and St. Mary's College, 811.
Stowe, Calvin E., 305.

Student Life at Athens, 25, 48.
Antioch, 482.
Oxford, 493.
Edinburgh, 824.
Studium Generale, 17, 45.
Subiacum, 525.
Suetonius, Schools of Rome, 466.
Superior Instruction, Treatise on, 9, 822.
Scotland, 801.
Spain, 777.
Sweden, 787.
Belgium, 783.
Holland, 787.
Summa of St. Thomas, 399.
Support of Schools in England, 664.
Supports in St. Andrew, 793.
Suso, Henry, the Dominican, 383.
Sweden, Superior Instruction, 787.
Sylvester II., Teacher at Rheims, 361.
Symposium in Greek Social Life, 510.
Swarthmore College, Penn., 443.

Tacitus, cited, 472, 474, 496.
Tacitus de Oratoribus, 472, 474, 486.
Germania, 491.
Talking and Teaching, 519.
Tangmar, Master at Hildesheim, 351.
Tauler, John, of Cologne, 283.
Taylor, J. Orville, 297.
Teachers' Institute, Earliest, 236, 274, 306, 322.
Tegernsee, Monastery and Schools of, 355.
Teachers of Christian Theology, 386.
Teacher, Educating Power of Zeal in, 57.
Likes and Dislikes, 57.
Seminary for, Proposed in 1561, 184.
Provision in Finland, 219.
Estimate and Compensation, Ancient, 420.
Tennessee, Historical Data, 158, 164, 171, 249.
Development of Schools, 1776–1872, 320.
Tetzel and Luther, 125.
Tetradiston of Constantinople, 487.
Tertullian—Downfall of Roman Civilization, 537.
Theodore of Tarsus, 44, 500.
Theology, Study of, 751, 775.
Statutes of Paris, 752.
Thomas à Becket, 764
Theophrastus, at Athens, 28, 465.
Thomas of Aquin, 387, 771, 776, 777.
Texas, Historical and Statistical Data, 249, 321.
Development of Schools, 1845–1872, 321.
Thucydides, cited, 457.
Thuringia, Religion in Luther's Time, 103.
Toulouse University, 15.
Tournai, Early Schools of, 358.
Trivial School, 107.
Trivium, 45, 48, 531.
Trinitarians, Order of, 744, 749.
Trinity College, Dublin, 830.
Exhibitions at, 685.
Thibault of Champagne, 762.
Tucker, George, on Census of 1840, 171. 756.
Thoughts and Words, The old Controversy of,
Tutilo of St. Gall, 541.
Tutors, and Teaching Candidates, College, 825.
Teaching Orders of Catholic Church, 743.
Teutonic, Knights of St. Mary, 744. 813.
Turnbull, Bishop, and University of Glasgow,
Trinity College, Dublin, 830.

Udall, at Eton, 434.
Udalric, of Augsburgh, 350.
Ulrich of Cluny, Customary, 356.
Union College, N. Y., 161.
United States, Statistical, etc., 158.
Date of Organization, and Population in 1800,
Schools and Education in 1796, 137.
State of Learning in 1806, 159.
Educational Statistics in 1840, 171. 225.
Development of Public Schools down to 1870,
Population, Valuation, Taxation, in 1870, 249.
Schools, School Funds, Schoolhouses, 249.
Schoolhouses, 193, 545.
School Libraries, 296.
School Journals, 268, 271, 305, 309.
Normal Schools, 246, 272, 281, 295.
University, defined, 17, 22, 501.
University Degrees, 495, 805.
Bachelor, 806, 807.
Master, 806.
Licentiate, 806.
Doctorate, 806.
Universities, Individual, Described,
Alcala, 779.
Aberdeen, 817, 823.
Alexandria, 34.
Athens, 16, 23, 464, 506.
Dublin, 830.
Edinburgh, 819, 823.
Glasgow, 813, 823.
Helsingfors, 222.
Louvain, 783.
Oxford, 401.
Paris, 735.
Salamanca, 778.
St. Andrew's, 808, 823.
Universities, Internal Constitution,
Nations, 502.
Faculties, 495.
Procurator, 803.
Chancellor.
Regent, 805, 806.
Rector, 803.
Classes, 805.
Studies, 805, 806.
Methods of Teaching, 807.
Domestic and Social Life, 824.
Examinations, 806.
Universities, Mediæval, 15.
Universities, National, 414.
Greece, 23, 464.
Rome, 37.
Italy, 16, 505.
Spain, 777.
Netherlands, 783.
Updike, Wilkins, 313.
Utrecht, Early Christian Schools, 337.

Vadianus, cited, 542.
Vallis Umbrosa, Religious Order, 742.
Vaughan, H. H., Oral Teaching, 758.
Vercelli, First Christian School at, 520.
Valerius Maximus, cited, 475.
Ventilation, Plans for,
Girls' High School, Boston, 192.
Norcross School, Boston, 550.
Skinner School, New Haven, 557.
Public High School, New Haven, 193.
Lincoln School, San Francisco, 563.
Wells School, Chicago, 577.
Union School, Ypsilanti, 585.
Hollingsworth School, Philadelphia, 610.
Girls' Normal College, New York, 655.
Vermigli, Peter, 779.
Vermont, Schools and Colleges in 1791, 137.
State of Learning in 1806, 159.
Common Schools and Public Instruction in
1872, 323. 249.
Historical and Statistical Data, 158, 164, 171,
Verses, Making of Latin, 434.
Vespasian, Services to Education, 476.
Vienne, Council of.
Victor, St., School and Scholars of, 769.
Hugh of, 769.
Richard of, 769.
Vincent, Ferrer, 383.
Vincent of Beauvais, 755, 767.
Vitry, Cardinal de, 402.
Virginia, Schools and Education in 1796, 153.
Outline of Law for Public Schools, 158.
State of Learning in 1806, 162.
Development of Schools, 1779–1872, 324. 249.
Historical and Statistical Data, 158, 164, 171,

Vitalis Odericus.
Voice, Power of the Living, 18, 736.

Wadsworth, James S., School Work, York, 226.
Walafrid, Strabo, 341.
Wardlow, Bishop of St. Andrews, 628.
Warming School-rooms.
  Furnaces, 193, 555, 557, 561.
  Steam, 200, 550, 610.
Warren, R. I., College at, 144.
Wase, Christopher, 100.
  Consideration respecting Free Schools, 190.
Washington College in Maryland, 151.
Webster, J., Academiarum Examen, 190.
Webster, Noah, American Schools in 1806, 139.
Wettin, 341
Whitford, William C., Memoir and Portrait, 136.
Wigger, of Misnia, 352.
William, Abbot of Hirshau, 356.
William and Mary College, 152.
William of Champaux, 371.
William de Coucher, 702.
Wickersham, J. P., 309.
Wiley, C. H., in North Carolina, 303.
Willets, Samuel, Memoir, 443.
  Swarthmore College, Penn., 444.
Winchester, Public School in 1388, 433.
Wines, E. E., Visit to Mettray, 750.
Winona, Plan of Schoolhouse, 560.
Willibord, Bishop of Utrecht in 696, 337.
Winfred, or St. Boniface, 337.
Winterbotham, Rev. W., 123.
  View of American Schools in 1796, 135.
Wisconsin, Historical Data, 158, 164, 349.
  Development of Schools, 1848-1873, 328.
Wittenberg in Luther's Time, 116.
Wittenberg University, 117, 119.
Wise, Henry A., cited, 328.
Who are You? First Question to the Scholar, 517.
Washington City, Franklin School, 640.
West Virginia, Historical, 349, 327.
  Development of Schools, 1863-1873, 327.
Wolfgang of Cologne, 349, 350.
Wurtzburg, School of, 348.
Wyttenbach, cited, 477.
Wood, History of Oxford, 496, 502.
Women, Early Christian, 523.

Ximenes, Cardinal, 779, 782.

Yale College, Historical Development, 145.
  View of Buildings in 1765, 166.
  Pres. Dwight's Administration, 167.
  Benefactors and Endowments, 453.
Young Ladies, Schools for, 161.
Ypsilanti, Schoolhouse in, 585.

Zeno at Athens, 26.
Zenophon, cited, 62, 453, 455.
Zoology, in French Schools, 79.
Zumpt, cited, 478.

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PAGES

PART I.—EDUCATION—ITS NATURE, SCHOOLS, AND OBJECTS.... 9–64

PART II.—STUDIES AND CONDUCT..... 65–286

I. LETTERS BY MEN EMINENT IN PUBLIC LIFE..... 67–80
1. SIR THOMAS WYATT TO HIS SON AT SCHOOL..... 67
2. SIR HENRY SIDNEY TO HIS SON, PHILIP SIDNEY, AT SCHOOL..... 69
3. SIR THOMAS BODLEIGH TO HIS COUSIN, FRANCIS BACON..... 71
4. LORD BURLEIGH TO HIS SON, ROBERT CECIL..... 74
5. SIR MATTHEW HALE TO HIS GRANDSONS..... 77

II. THOUGHTS ON THE CONDUCT OF LIFE..... 81–96
BISHOP HALL—BISHOP TAYLOR—DR. FULLER—DR. BARROW..... 81

III. ESSAYS ON SUBJECTS AND METHODS OF STUDY..... 97–122
1. LORD BACON—2. ARCHBISHOP WHATELY..... 97

IV. DIFFERENT ASPECTS OF A LIBERAL EDUCATION..... 123–176
1. LORD CHESTERFIELD.—LETTERS TO HIS SON..... 123
2. LORD CHATHAM.—LETTERS TO HIS NEPHEW AT SCHOOL..... 129
3. JOHN LOCKE.—STUDY: ITS LIMITATIONS, OBJECTS, AND METHODS.... 145
4. LORD BROUGHAM.—LETTER TO FATHER OF LORD MACAULAY..... 161
WILLIAM PITT—CICERO.—TRAINING FOR PUBLIC SPEAKING..... 165
5. GEORGE BERTHOLD NIEBUHR.—LETTER TO HIS NEPHEW..... 169

V. ESSAYS AND THOUGHTS ON CONVERSATION..... 177–192
1. LORD BACON.—ESSAY ON DISCOURSE..... 177
2. ARCHBISHOP WHATELY—DEAN SWIFT—ADDISON—SIR WM. TEMPLE... 179
3. THOMAS DE QUINCEY.—ART OF CONVERSATION..... 185

VI. LETTERS IN RESPECT TO IMPERFECT AND NEGLECTED EDUCATION.....193–204
1. THOMAS DE QUINCEY—2. THOMAS CARLYLE..... 193

VII. BOOKS AND READING TO SUPPLEMENT AND CONTINUE SCHOOL EDUCATION 205–230
1. VALUE OF BOOKS AND LIBRARIES.—CHANNING—MILTON—EVERETT.... 207
2. HINTS ON READING.—WATTS, POTTER, SEDGWICK GRIMKE..... 215

VIII. TRAVEL—IN LIBERAL CULTURE..... 231–242
1. LETTER OF SIR PHILIP SIDNEY TO HIS BROTHER ROBERT..... 231
2. LORD BACON—SHAKESPEARE—MILTON—LORD HARDWICKE—MACAULAY. 235
3. DR. AIKEN.—EYES AND NO EYES: OR, THE ART OF SEEING..... 239

IX. MANNERS—IN EDUCATION AND LIFE..... 243–248
1. DEAN SWIFT.—ESSAY ON MANNERS..... 243

X. MONEY—ITS ACQUISITION AND MANAGEMENT..... 249–272
1. DR. FRANKLIN.—POOR RICHARD'S WAY TO WEALTH..... 249
2. LORD BACON.—ESSAY—OF RICHES.—POPE.—THE MAN OF ROSS..... 255
4. HENRY TAYLOR.—NOTES FROM LIFE—OF RICHES..... 260
5. LORD BULWER.—THE ART OF MANAGING MONEY..... 265

XI. WISDOM—IN THE CONDUCT OF LIFE..... 273–288
1. WILLIAM VON HUMBOLDT.—THOUGHTS OF A RETIRED STATESMAN.... 273
2. ROBERT SOUTHEY—HENRY TAYLOR.—WISDOM AND KNOWLEDGE..... 277

PART III.—THE EDUCATION AND EMPLOYMENT OF WOMEN.. 287–416

I. ST. JEROME.—LETTER TO A ROMAN MATRON..... 289–294

II. KARL V. RAUMER.—ON THE EDUCATION OF GIRLS..... 295–368

III. SIR THOMAS MORE—ADMIRAL LORD COLLINGWOOD—MACKINTOSH..... 369–380

IV. JAMESON.—DUPANLOUP.—FEMALE EDUCATION AND EMPLOYMENT..... 381–416

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XXI. Educational Biography and List of Portraits.

CHAPTER I. GENERAL PRINCIPLES AND HISTORY OF EDUCATION.

EDUCATION defined by Eminent Authorities; English, XI. 11–20; Greek, Roman, French, German, Scotch and American, XIII. 7–16.

Educational Aphorisms and Suggestions, from Two Hundred Authorities, Ancient and Modern.—Man, his Dignity and Destiny, VIII. 9. Nature and Value of Education, VIII. 38. Duties of Parents and Teachers, VIII. 65. Early Home Training, VIII. 75–80; XIII. 79–92. Female Education XIII. 232–242. Intellectual Culture in General, X. 116. Subjects and Means of Education, X. 141. Religious and Moral Instruction, X. 166. Discipline, X. 187. Example, X. 194–200. The State and Education, XIII. 717–624.

Education, Nature and Objects of—Prize Essay, by John Lalor, XVI. 33–64.

Education for the Times, by T. M. Clark, II. 375.

Education a State Duty, by D. B. Duffield, III. 81.

Education and the State; Aphorisms, XIII. 717–724. Views of Macaulay and Carlyle, XIV. 403. American Authorities, XI. 333; XV. 5.

Education Preventive of Crime and Misery, by E. C. Tainsch, XI. 77–93.

Home Education—Labors of W. Burton, II. 333.

Intellectual Education, by William Russell.—The Perceptive Faculties, II. 113–144, 317–332. The Expressive Faculties, III. 47–64, 321–345. The Reflective Faculties, IV. 199–218, 309–342.

Lectures on Education, by W. Knighton, X. 573.

Misdirected Education and Insanity, by E. Jarvis, IV. 591–612.

Moral and Mental Discipline, by Z. Richards, I. 107.

Objects and Methods of Intellectual Education, by Francis Wayland, XIII. 801–816.

Philosophy of Education, by Joseph Henry, I. 17–31.

Philosophical Survey of Education, by Sir Henry Wotton, XV. 131–143.

Problem of Education, by J. M. Gregory, XIV. 431.

Powers to be Educated, by Thomas Hill, XIV. 81–92.

Self-Education and College Education, by David Masson, IV. 262–271.

Thoughts on Education, by Locke; Physical, XI. 461; Moral, XIII. 548; Intellectual, XIV. 305.

Views and Plan of Education, by Krüsi, V. 187–197.

Unconscious Tuition, by F. D. Huntington, I. 141–163.

Schools as they were Sixty Years Ago in United States, XIII. 123, 837; XVI. 331, 738; XVII.

Progressive Development of Schools and Education in the United States, XVII.

History of Education, from the German of Karl von Raumer, IV. 149. History of Education in Italy, VII. 413–460. Eminent Teachers in Germany and the Netherlands prior to the Fifteenth Century, IV. 714. Schlettstadt School, V. 65. School Life in the Fifteenth Century, V. 79. Early School Codes of Germany, VI. 428. Jesuits and their Schools, V. 213; VI. 615. Universities in the Sixteenth Century, V. 536. Verbal Realism, V. 655. School Reformers at Beginning of Seventeenth Century, VI. 459. Thirty Years' War, and the Century Following, VII. 367. Real Schools, V. 689. Reformatory Philologists, V. 741. Home and Private Instruction, VII. 381. Religious Instruction, VII. 401. Methods of Teaching Latin, VI. 581. Methods of Classical Instruction, VII. 471. Methods of Teaching Real Branches, VIII. 101–228. German Universities, VI. 9–65; VII. 47–152. Student Societies, VII. 160.

Educational Development in Europe, by H. P. Tappan, I. 247–268.

Hebrews, and their Education, by M. J. Raphall, I. 243.

Greek Views of Education, Aristotle, XIV. 131; Lycurgus, and Spartan Education, XIV. 611; Plutarch, XI. 99.

Roman Views of Education, Quintilian, XI. 3.

Italian Views of Education and Schools, Acquaviva, XIV. 402; Boccaccio, VII. 422; Botta, III. 513; Dante and Petrarch, VII. 418; Picus, Politian, Valla, Vittorino, VII. 442; Rosmini, IV. 479.

Dutch Views of Education, Agricola, IV. 717; Busch and Lange, IV. 726; Erasmus, IV. 729; Hieronymians, IV. 622; Reuchlin, V. 65; Wessel, IV. 714.

French Views of Education and Schools, Fenelon, XIII. 477; Guizot, XI. 254, 357; Marcel, XI. 21; Montaigne, IV. 461; Rabelais, XIV. 147; Rousseau, V. 459; La Salle, III. 437.

German Views of Education, Abbenrode, IV. 505, 512; Basedow, V. 487; Comenius, V. 257; Diesterweg, IV. 235, 505; Dinter, VII. 153; Felbiger, IX. 600; Fliedner, III. 487; Francé, V. 481; Graser, VI. 575; Gutsmuths, VII. 191; Hamann, VI. 247; Hentschel, VIII. 639; Herder, VI. 195; Jacobs, VI. 612; Jahn, VIII. 196; Luther, IV. 421; Meinotto, VI. 609; Melancthon, IV. 741; Neander, V. 599; Overberg, XIII. 365; Ratich, V. 229; Raumer, VII. 200, 381; VIII. 101; X. 227, 613; Ruthardt, VI. 600; Sturm, IV. 167, 401; Tobler, V. 205; Trotzendorf, V. 107; Von Turk, V. 155; Vogel, IX. 210; Wolf, VI. 260.

Swiss Views of Education, Fellenberg, III. 504; Krüsi, V. 189; Pestalozzi, III. 401; VII. 513; Vehrli, III. 389.

English Views of Education, Arnold, IV. 545; Ascham, IV. 155; Bacon, XIII. 103; Bell, X. 467; Colet, XVI. 657; Elyot, XVI. 485; Hale, XVII. Hartlib, XI. 191; Goldsmith, XIII. 347; Johnson, XII. 369; Lalor, XVI. 33; Lancaster and Bell, X. 355; Locke VI. 209; XI. 461; XIII. 548; Masson, IV. 262; XIV. 262; Milton, II. 61; Mulcaster, XVII. 177; Spencer, XI. 445; Sedgwick, XVII.; Temple, F., XVII.; Whewell, W., XVII.

Early Promoters of Realism in England, XII. 476. Bacon, V. 663; Cowley, XII. 651; Hoole, XII. 647; Petty, XI. 199.

II. INDIVIDUAL VIEWS AND SPECIAL SYSTEMS OF EDUCATION.

Abbenrode. On Teaching History and Geography, IV. 505, 512.

Abbot, G. D., and the Useful Knowledge Society, XV. 241. Educational Labors, XVI. 600.

Ackland, Henry W. Natural Science and Physical Exercise in Schools, XVII.

Acquaviva, and the Ratio Studiorum, XIV. 462.

Adams, John. Education and the State, XV. 12.

Adams, J. Q. On Normal Schools, I. 589. Education and the State, XV. 12. Educational Reform in Silesia, XVII.

Addison, Joseph. Education and Sculpture, XI. 16.

Adelung, J. C. Philological Labors, XI. 451.

Agassiz, L. Museum of Comparative Zöology, IX. 615.

Agricola, Rudolf. Life and Opinions, IV. 717.

Airy, G. B. Mathematics and Natural Science in Schools, XVII.

Akerly, S. Deaf-mute Training, III. 348.

Akroyd, E. Mode of Improving a Factory Population, VIII. 305.

Albert, Prince. On Science and Art, IV. 813.

Alcott, A. Bronson. School-days, XVI. 130.

Alcott, William A. Educational Views, IV. 629. Plan of Village School, IX. 540.

Allyn, Robert. Schools of Rhode Island, II. 544.

Anderson, H. J. Schools of Physical Science, I. 515.

Andrews, I. W. Educational Labors, XVI. 604.

Andrews, L. Educational Labors, XVI. 604.

Andrews, S. J. The Jesuits and their Schools, XIV. 455.

Anthony, H. On Competitive Examinations at West Point, XV. 51.

Aristotle, and his Educational Views, XIV. 131. Cited, III. 45; IV. 463; V. 673; VII. 415; VIII. 40-79; X. 132-195.

Arnold, Matthew. Tribute to Guizot, XI. 281. Schools of Holland, XIV. 712.

Arnold, Thomas, as a Teacher, IV. 545-581.

Ascham, Roger. Biographical Sketch, III. 23. Toxophilus; the Schoole of Shootinge, III. 41. The Schoolmaster, IV. 155; XI. 57.

Ashburton, Lord. Prize Scheme and Address on Teaching Common Things, I. 629.

Austin, Sarah. Ends of a Good Education, XI. 20.

Aventinus. Study of German, XI. 162.

Bache, A. D. On a National University, I. 477. Education in Europe, VIII. 435, 444, 455, 564, 609; IX. 167, 210, 569; XII. 337; XIII. 303, 307.

Bacon, Leonard. Life of James Hillhouse, VI. 325.

Bacon, Lord. His Philosophy and its Influence upon Education, V. 663. Essays on Education, and Studies, with Annotations by Whately, XIII. 103.

Bailey, Ebenezer. Memoir, XII. 429. Girls' High School in Boston in 1828, XIII. 252.

Baker, T. B. L. Reformatory Education, III. 789.

Baker, W. S. Itinerating School Agency, I. 729.

Barks, N. P. Museum of Zoölogy, IX. 619.

Bard, Samuel. Schools of Louisiana, II. 473.

Barnard, D. D. Right of State to establish Schools, XI. 393. Memoir of S. Van Rensselaer, VI. 223.

Barnard, F. A. P. Improvements in American Colleges, I. 269. Influence of Yale College, V. 723. Memoir, V. 753-780. Titles and Analysis of Publications, V. 763-769. Value of Classical Studies, V. 763. Open System of University Teaching, V. 765. Post-graduate Department, V. 775. Oral Teaching, V. 775.

Barnard, H. Educational Labors in Connecticut from 1837 to 1842, I. 609; Speech in Legislature in 1838, 678; Address to the People of Connecticut, 670; Analysis of First Report in 1839, 674; Expenditures for School Purposes, 679; Measures and Results, 685; Schedule of Inquiries, 686; Topics of School Lectures, 709; Plan of State Institute, 721. Labors in Rhode Island from 1843 to 1849, I. 723; XIV. 558; Institute of Instruction, 550; Series of Educational Tracts, 567; Educational Libraries, 568; Correspondence with Committee of Teachers, 579. Labors in Connecticut from 1850 to 1854, XV. 276; Plan of Public High School, 279; Public and Parental Interest and Coöperation, 285; Legal Organization of Schools, 289; School Attendance, 293; Agricultural Districts, 303; Manufacturing Districts, 305; Cities, 309; Gradation of Schools, 316; Private *versus* Public Schools, 323; Teachers' Institutes, 387. Arguments for, VIII. 672. Normal Schools, I. 753; X. 15. Plan of Society, and Journal and Library of Education, I. 15, 134. Principles and Plans of School Architecture, I. 740; IX. 487; X. 695; XII. 701; XIII. 818; XIV. 780; XV. 783; XVI. 781. National Education, in Europe, I. 745; XV. 329. Reports and Documents on Common Schools in Connecticut, I. 754, 761. Reports and Journal of Public Schools in Rhode Island, I. 755. Tribute to Gallaudet, I. 417, 759. Memoir of Ezekiel Cheever, I. 297, 760. Reformatory Schools and Education, III. 551, 819. Military Schools and Education, XII. 3-400. Naval and Navigation Schools, XV. 17, 65. Competitive Examination, XI. 103. Educational Aphorisms, VIII. 7; XIII. 7, 717. German Universities, VI. 9; VII. 49, 201. Books for the Teacher, XIII. 447. German Educational Reformers, XIII. 448. American Text-books, XIII. 209, 401, 628; XIV. 753; XV. 539. English Pedagogy, XVI. 467; Object Teaching and Primary Instruction in Great Britain, 469. Pestalozzi and Pestalozzianism, VII. 284, 502. National and State Educational Associations; XVI. 311; American College Education, 339. Standard Publications, XVI. 797; Progressive Development of Education in the United States, XVII; Educational Land Grants, XVII.

Barnard, J. School-days in 1689, I. 307.

Barnard, J. G. Treatise on the Gyroscope, III. 537; IV. 529; V. 298.

Barney, H. H. Schools of Ohio, II. 531.
Barrow, Isaac. Education defined, XI. 13.
Basedow, and the Philanthropinum, V. 487–520.
Bateman, N. Educational Labors, XVI. 165.
Bates, S. P. On Liberal Education, XV. 155. Memoir, XV. 682.
Bates, W. G. On Training of Teachers, XVI. 453.
Becker, K. L. Study of Language, XII. 400.
Beecher, Miss C. E. Physical Training, II. 309. Western Education, XV. 274.
Beecher, Henry W. School Reminiscences, XVI. 135.
Bell, Andrew, and the Madras System, X. 467.
Benedict, St., and the Benedictines, XVII.
Beneke, F. E. Pedagogical Views, XVII.
Bernhardt. Teachers' Conferences, XIII. 277.
Berranger. Training of Orphan Children, III. 736.
Bingham, Caleb. Educational Labors, V. 325.
Bishop, Nathan. Public Schools of Boston, I. 458. Girls' High School of Boston, XI. 263. Plans of Providence School-houses, XI. 582. Memoir, XVII.
Blockman, Dr. Pestalozzi's Poor School at Neuhoff, III. 585.
Boccaccio, and Educational Reform in Italy, XII. 418.
Bodleigh, Sir T. On Travel, XV. 380.
Bolingbroke. Genius and Experience, XI. 12.
Booth, Rev. J. Popular Education in England, III. 232, 265. Competitive Examination, III. 257.
Borgi, Jean, and Abandoned Orphans, III. 583.
Botta, V. Public Instruction in Sardinia. III. 513; IV. 37, 479.
Bowen, Francis. Life of Edmund Dwight, IV. 5.
Braidwood, J. Education of Deaf-mutes, III. 348.
Brainerd, T. Home and School Training in 1718, XVI. 331.
Braun, T. Education defined. XIII. 10.
Breckenridge, R. J. Schools of Kentucky, II. 488.
Brinsley, J. Consolations for Grammar Schools, I. 311.
Brockett, L. P. Idiots and their Training, I. 593. Institutions and Instruction for the Blind, IV. 127.
Brooks, Charles. Best Methods of Teaching Morals, I. 336. Education of Teachers, I. 587.
Brooks, K. Labors of Dr. Wayland, XIII. 771.
Brougham, Lord. Life and Educational Views, VI. 467. Education and the State, XIII. 722. Training of the Orator, and Value of Eloquence, XVI. 187.
Brown, Thomas. Education defined, XIII. 13.
Brownson, O. A. Education defined, XIII. 12.
Buckham, M. H. English Language in Society and School, XIV. 343. Plan of Study, XVI. 595.
Buckingham, J. T. Schools as they were, XIII. 129.
Bulkley, J. W. Teachers' Associations, XV. 185.
Burgess, George. Thoughts on Religion and Public Schools, II. 502.
Burke, Edmund. Education defined, XI. 17.
Burrowes, T. H. Reports on Pennsylvania Schools, VI. 114, 556. History of Normal Schools in Pennsylvania, XVI. 195.
Burton, W. District-school as it was, III. 456. Memoir, XVI. 330.
Bushnell, Horace. Early Training, XIII. 79. Pastimes, Plays, and Holidays, XIII. 93. Homespun Era of Common Schools, XIII. 142. The State and Education, XIII. 723.
Buss, J., and Pestalozzianism, VI. 293.
Byron, Lady. Girls' Reformatory School, III. 785.

Cady, L. F. Classical Instruction, XII. 561.
Caldwell, Charles. Education in North Carolina, XVI. 109.
Calhoun, W. B. Memorial on Nor. Sch., XVI. 86.
Calkins, N. A. Object Teaching, XII. 633.
Carlyle, T. Education defined, XIII. 13. The State and Education, XIV. 406. Reading, XVI. 191. University Studies, XVII.
Carpenter, Mary. Reformatory Education, III. 10, 785.
Carpenter, W. B. Physical Science and Modern Languages in Schools, XVII.
Carter, J. G. Life and Services, V. 409. Essay on Teachers' Seminaries, XVI. 71. Memorial, XVI. 80.
Cecil, Sir William. Advice to his Son, IX. 161.
Channing, W. E. Teachers and their Education, XII. 453. End of Education, XIII. 15.
Chauveau, P. J. O. Education in Lower Canada, II. 728.
Cheever, Ezekiel. Memoir and Educational Labors, XII. 531.
Cheke, Sir John. III. 24.
Chesterfield, Lord. Advice to his Son, XVII.
Choate, Rufus. The Peabody Institute, I. 239.
Christian Brothers, System of. III. 347.
Cicero. Cited, VIII. 13, 14, 43, 79; X. 133, 151, 167, 194–196; XII. 409.
Clajus, and the German Language, XI. 408.
Clark, H. G. On Ventilation, XV. 787.
Clark, T. M. Education for the Times, II. 376.
Claxton, T. First Manufacturer of School Apparatus, VIII. 253.
Clay, John. Juvenile Criminals, III. 773.
Clerc, Laurent. III. 349.
Clinton, DeWitt. Education of Teachers, XIII. 341
Cocker, E. Methods of Arithmetic, XVII.
Coggeshall, W. J. Ohio System of Public Schools VI. 81, 532.
Colburn, Dana P. Memoir and Educational Work XI. 299.
Colburn, Warren. Educational Work, II. 194.
Cole, David. On Classical Education, I. 67.
Coleridge, D. St. Marks' Normal College. X. 531.
Coleridge, S. T. The Teacher's Graces, II. 102.
Colet, John. Educational Views and Influence, XVI. 657.
Collis, J. D. Endowed Grammar Schools of England, VIII. 256.
Colman, Henry. Agricultural School at Grignon VIII. 555.
Comenius, Amos. Educational Labors, V. 257–298. Orbis Pictus, VI. 585.
Confucius. Cited, VIII. 10, 11; X. 132, 167.

Coote, Edward. The English Schoolmaster, I. 309.
Courteilles, Viscount de, and the Home Reformatory, III. 572, 647, 704.
Cousin, V. School System of Holland, VIII. 598. School Law of Prussia, IX. 382. Normal Schools, XIII. 262.
Coutts, Miss Burdett. Prize Scheme for Teaching Common Things, II. 708.
Cowdery, M. F. Moral Training, XVI. 323.
Cowley, A. Plan of Philosophical College, XII. 651.
Cowper, William. The Tirocinium, or Review of Schools, VIII. 469. Discipline, VIII. 480.
Crabbe, George. Schools of the Borough, IV. 582; III. 461.
Crosby, Alpheus. Massachusetts Schools, II. 508.
Currie, James. Methods of Early Education, IX. 229–293.
Curtin, A. G. Schools of Pennsylvania, II. 541.
Cuvier, Baron. Schools of Holland, VIII. 597, 607.

Dana, J. D. Science and Scientific Schools, II. 349.
Dante, and the Revival of Education in Italy, VII. 418.
Darlington, W. Schools as they were, XIII. 741.
Dawson, J. W. Natural History in its Educational Aspects, III. 428.
Day, Henry N. English Composition, XVI. 641.
Day, Jeremiah. On Schools as they were, XVI. 196.
Degerando, Baron. Monitorial Methods, X. 465.
De La Salle, Abbe. Memoir, and System of Christian Schools, III. 437.
De Laspe. Method and Motive of Instruction, VIII. 180.
Delille, James. The Village Schoolmaster, III. 153.
Demetz, M. Agricultural Colonies, I. 611; III. 572, 667.
De Morgan. Arithmetics and their Authors, XVII.
Dick. Bequest, I. 392.
Diesterweg. Methods of Teaching, IV. 233, 505. School Discipline and Plans of Instruction, VIII. 616. Intuitional and Speaking Exercises, XII. 411.
Dinter, G. F. Memoir and Educational Labors, VII. 153; XIV. 738. Defense of Catechetical Method, IX. 377.
D'Israeli, I. Influence of Books and Authors, II. 226.
Doane, G. W. The State and Education, XV. 5.
Dole, Isaiah. Requirements in an English Lexicographer, III. 161. Mary Lyon, X. 649.
Donaldson, J. W. University Teaching, XVI. Competition Tests, XVII. German and English Scholarship compared, XVII.
Ducpetiaux, M. Reports on Reform Schools, III. 677, 597, 599, 604, 716, 749.
Duffield, D. B. Education a State Duty, III. 81.
Dunn, H. Organization and Instruction of the Borough Road Schools, X. 381–459.
Dunnell, M. H. Report on the Schools of Maine, II. 405.
Dwight, Edmund. Memoir IV 5.
Dwight, Francis. Educational Labors V. 803.
Dwight, Mary. Art Education, II. 409, 587; III. 467; IV. 171; V. 305.
Dwight, Timothy, as an Educator, V. 567.

Eaton, H. School-houses of Vermont, XI. 510.
Eberhard, J. J. Rural Reformatory School at Cass, III. 590.
Edgeworth, Maria. Extract from Practical Education, XII. 602.
Edson, T. Warren Colburn and his System of Arithmetic, II. 294.
Edwards, N. W. Report on Schools of Illinois, II. 479.
Edwards, Richard. Memoir of Tillinghast, II. 568. Normal Schools, XVI. 271.
Elgin, Lord. Education in the United States and Canada, III. 239.
Eliot, Samuel. Arnold as a Teacher, IV. 535.
Eliot, S. A. Educational Benefactions of Boston, VIII. 522; IX. 606. History of Harvard College, IX. 129.
Elyot, Sir Thomas. The Governour, XVI. 483.
Emerson, G. B. Educational Labors, V. 417. Memorial on State Superintendent, V. 652. Memorial on Normal Schools, XVI. 93. Life of Felton, X. 265. Plan of School-houses, IX. 542.
Epictetus. Cited, VIII. 11, 42; X. 132, 168.
Erasmus. Educational Views, IV. 729; XVI. 681.
Euclid, and the Method of Geometry, VIII. 155.
Everett, Alexander H. Normal Schools, XVI. 89.
Everett, Edward. Uses of Astronomy, II. 604. John Lowell and the Lowell Lectures, V. 437. Influence of Harvard, V. 531. Boston Library, VII. 206, 365. Female Education, IX. 635; XII. 721. Extracts from Addresses—Public Schools Fifty Years Ago—College Life—Common Schools and Colleges—Conditions of a Good School—Science and Popular Education—Moral Education—Popular Education—VII. 343; XV. 14. Life of Thomas Dowse, IX. 355.

Faraday, M. Claims of Natural Science in a Liberal Education. XVII.
Felbiger, J. I. Educational Labors in Austria, IX. 690.
Fellenberg. Principles of Education, III. 594; X. 81; XIII. 11, 523.
Felton, C. C. Characteristics of American Colleges, IX. 112. Memoir and Extracts, X. 265.
Fenelon. Memoir and Educational Views, XIII. 477.
Feuerbach, L. Intuition and Thinking in Education, XII. 422.
Fichte. On Learning by Heart, XII. 416. Physical Culture, VIII. 192. Cited, VIII. 29, 620.
Fletcher, J. Borough Road Normal School, X. 435–465.
Fliedner. Institution for Deaconesses at Kaiserswerth, III. 487.
Follenius, Karl. Relations to Karl Ludwig Sand, VI. 111, 125.
Forbes, E. Educational Uses of Museums. IV. 788

Fowle, W. B. Memoir and School Improvements, X. 609.
Franckè, A. H. His Views and Labors, V. 441.
Franklin, B. His Interest in Higher Education, VII. 268; VIII. 251; X. 283.
Friesen, F., and the German Gymnastics, VIII. 197.
Froebel, and the Kindergarten System, II. 449; IV. 257, 793.
Fuller, Thomas. The Good Schoolmaster, III. 153.

Gallaudet, T. H. Life and Services, I. 425. Education of Teachers, X. 16.
Galloway, Samuel. Teachers' Institute, XV. 401. Memoir, XVI. 563.
Gammell, W. Memoir of Nicholas Brown. III. 291.
Gardner, Francis. Boston Latin School, XII. 553.
Garfield, J. A. Department of Education, XVII.
Gerard-Groote, and the Hieronymians. IV. 623.
Gesner, J. M. Educational Views, V. 741; VI. 583.
Gibbs, J. W. Philological Contributions, II. 198; III. 101–124.
Gilfillan. The Scotch School-dame, III. 456.
Gillespie, W. M. Mathematical Methods of the Ecole Polytechnique, I. 533; II. 177.
Gilman, D. C. Scientific Schools of Europe, I. 315. Higher Special Schools of France, II. 93.
Gladstone, W. E. The Classics in a Liberal Education, XVII.
Goethe. Educational Views, VIII. 90, 619, 648; X. 51, 161, 190, 225, 617, 621.
Goldsmith. Essay on Education, XIII. 347. The Village Schoolmaster, III. 158.
Goodrich, S. G. Schools as they were, XIII. 134.
Goodwin, F. J. Norwich Free Academy, III. 195.
Gordon, John. Normal Schools of Scotland, X. 583.
Gottsched, J. C. German Grammar, XI. 447.
Gould, B. A. An American University, II. 265–293.
Graser. System of Instruction, VI. 575.
Gray, Thomas. Alliance of Education and Government, VIII. 287. Ode on Eton College, VIII. 285.
Green, L. W. Normal Schools for Kentucky, III. 217.
Green, S. S. Educational Duties of the Hour, XVI. 229. Object Teaching, XVI. 245.
Gregory, J. M. The Problem of Education, XIV. 431–5. Memoir, XV. 643.
Grimke, T. S. Plan of Study, II. 230.
Grimm, the Brothers. XI. 454.
Grimshhaw, A. H. Schools of Delaware, II. 474.
Griscom, John. Memoir and Educational Labors, VIII. 324.
Grote, J. Education defined, XI. 18.
Guilford, Nathan. Educational Labors, VIII. 289.
Guizot. Ministry of Public Instruction in France, XI. 254, 337. The State and Education, XIII. 718.
Gulliver, J. P. Norwich Free Academy, II. 665.
Guts-Muths. System of Physical Training, VIII. 191. Training of the Senses, VIII. 207.

Haddock, C. B. School-houses in New Hampshire, IX. 512.
Hale, R. Continental Reformatories, III. 642, 744.
Hale, Sir Matthew. Plan of Study, XVII.
Hall, E. E. Life of Edward Everett, VII. 325.
Hall, S. R. Educational Labors, V. 373. Teachers' Seminary at Andover V. 386.
Hall, W. On Schools as they were, XVI. 127.
Halsey, L. J. Life of Philip Lindsley, VII. 9.
Hamann, J. G. Educational Views, VI. 247.
Hamilton, J., and the Hamiltonian Method, VI. 586.
Hamilton, Sir W. Education defined, XI. 18; XIII. 13. On Mathematics, XVII.
Hammill, S. M. School Government, I. 123.
Hammond, C. On N. England Academies, XVI. 403.
Harnisch. Cited, VIII. 58. Plan of Instruction for Annaberg Orphan House. VIII. 437.
Harris, James. Education a Growth, XI. 16.
Hart, J. S. Study of the Anglo-Saxon, I. 33–66. Memoir and Views, V. 91.
Hartlib. Plan of College of Husbandry in 1681, XI. 191, 649. Memoir, XII. 649.
Haskins, G. F. Reformatory School at Rome, III. 580.
Haupt. The Burschenschaften of the German Universities, VII. 161.
Hauy, V., and the Instruction of the Blind, III. 477; IV. 130.
Haven, Joseph. Mental Science as a Study, III. 125.
Hawley, Gideon. Memoir and Labors, XI. 94.
Hedge, N. On Schools as they were, XVI. 738.
Hedge. On University Reform, XVII.
Hegius. Educational Views, IV. 723.
Helps, Arthur. Learning and Doing, XI. 18.
Henfrey, A. Study of Botany, XVII.
Henry, Joseph. Philosophy of Education, I. 17.
Hentschel, E. Singing, VIII. 633; Drawing, X. 59.
Herbert, J. F. Pedagogical Views, XVII.
Herder. Life and Educational Views, VI. 195.
Herschel, Sir J. F. W. On Reading, XVII.
Heyder, W. Address at Jena in 1607, VI. 56.
Hickson, E. H. The State and Education, XIII. 718.
Hill, M. D. Preventive Treatment of Crime, III. 706.
Hill, Thomas. True Order of Studies, VI. 180, 449; VII. 273, 491. Powers to be Educated, XIV. 81. Didactics in Colleges, XV. 177.
Hillard, G. S. Public Library of Boston, II. 203. The State and Education, XV. 14.
Hillhouse, James A. Education and Literature in a Republic, XVII.
Hintz, E. Natural History, IV. 241.
Hobbs, Thomas. Knowledge and Experience, XI. 14.
Hodgins, J. G. Popular Education in Canada, I. 186
Holbrook, Josiah. The Lyceum System, XIV. 535 Educational Labors, VIII. 229.
Holls, G. C. Family Reformatories, IV. 894.
Honcamp. Instruction in Reading, IV. 234; Language, XII. 482.
Hood, Thomas. The Irish Schoolmaster, IV. 183.
Hooker, J. Study of Botany in Schools, XVI. 403.
Hooker, Richard. Knowledge of and Obedience to Law, XI 13

Hoole, C., and Object Teaching in 1658, XII. 647. Old Art of Teaching, XVII.
Hopkins, Mark. Memoir and Educational Publications, XI. 225. Extracts—Education—Self-education—Female Education—Academies—Medical Science—Theological Education—Objections to Colleges—Taste and Morals—XI. 225-231.
Horoberg, T. Thoughts on the Education of Girls, VIII. 319.
Hovey, C. E. Memoir and Labors, VIII. 94.
Howe, S. G. Laura Bridgman's Education, IV. 383. Summary of Labors, XI. 389.
Hubbs, P. K. Schools of California, II. 467.
Hubbard, J. O. Normal Schools in New York, XIII. 345.
Humphrey, Heman. Normal Schools, XII. 655. Schools as they were, XIII. 125.
Huntington, F. D. Unconscious Tuition, I. 141. Public Prayers in Colleges, IV. 22.

Ickelsamer, V., and the German Language, XI. 402.
Ingraham, J. Plan of Primary School-house, X. 719.

Jackson, W. L. Schools of Virginia, II. 557.
Jacobs, F. Method of Teaching Latin, VI. 612.
Jacotot, L., and his Method, VI. 295; XII. 604.
Jahn, F. L. German Turning System and Physical Education, VII. 196; XV. 229.
Jameson, Mrs. Social Position and Occupations of Woman, III. 495.
Jarvis, E. Misdirected Education and Insanity, IV. 591.
Jay, John. Education and the State, XV. 13.
Jefferson, T. The State and Education, XV. 12.
Jerome, St. On Female Education, V. 503.
Jewell, F. S. Teaching as a Profession, XV. 579.
John of Ravenna. Educational Views, VII. 435.
Johnson, Samuel. Thoughts on Education and Conduct, XIII. 359.
Johnson, W. R. Educational Labors, V. 799.
Julius, Dr. Normal Schools in Prussia, XVI. 89.

Kant. Cited, V. 504; VIII. 28, 48; X. 135, 137, 191, 641; XIII. 13.
Kay, J. P. Training of Parochial Schoolmasters, IX. 170.
Kay, Joseph. Subjects and Methods of Primary Instruction, VIII. 416. Position of Prussian Teachers, XI. 169. Normal Schools in Saxony, XIII. 524.
Keenan, P. J. Monitorial System in Ireland, X. 402; XIII. 150. School Organization, XIII. 145.
Kepler. Estimate of Euclid, VIII. 159.
Kingsbury, John. Young Ladies' High School at Providence, V. 16.
Kingsley, J. L. Discourse on Yale College, V. 541.
Klüpfel. History of Tübingen University, IX. 57.
Knight, Charles. Economical Science, IX. 105.
Knighton, W. Educational Lectures, X. 573.
Krug. Cited, VIII. 23, 60; X. 122, 123, 133.
Krüsi. Life and Educational Labors, V. 161-188.
Kuratli, M. Reform School at Bachtelen, III. 596.

Lactantius. Cited, X. 168.
Lalor, J. Nature and Objects of Education, XVI. 33-64.
Lancaster, Joseph, and Monitorial Schools, X. 355.
Landor, W. S. Roger Ascham and Lady Jane Grey, III. 39.
Lange, R. Educational Labors, IV. 736.
Lathrop, J. Boston Association of Teachers, XV. 530.
Leach, Daniel. Public Schools of Providence, I. 468. Plan of School-houses, IX. 563.
Leibnitz. Cited, VIII. 57; X. 133, 134, 168.
Leigh, Lord. Reformatory Results of Mettray, III. 731.
Lewis, Dio. The New Gymnastics, XI. 531; XII. 665.
Lewis, Tayler. Methods of Teaching Greek and Latin, I. 285, 489.
Lieber, F. The Cooper Institute, I. 652. History of Athenæums, II. 735.
Lindsley, Philip. Memoir and Views of Education, VII. 26.
Ling, H., and the Swedish Gymnastics, XV. 226.
Lloyd, Robert. The School Usher, III. 160.
Locke, John. Views on Education, VI. 209. Thoughts on Education, XI. 461; XIII. 548; XIV. 305. School of Labor. III. 577.
Locke, W. Ragged Schools, III. 779.
Longstreet. School Scene in Georgia, XVI. 121.
Lord, A. D. Plan of School-house, IX. 562. Educational Labors, XVI. 607.
Lothrop, S. K. W. Lawrence and the Academies of New England, II. 33.
Lovell, John. Eulogy on Peter Faneuil, IX. 604.
Loyola, and his Society and System, V. 213; XIV. 455.
Lubinus. Grammatical Instruction, VI. 581.
Luther. Views on Education, IV. 421-449. Physical Culture, VIII. 190. Cited, VIII. 15, 78, 356; X. 137, 141, 151, 163, 183, 191.
Lycurgus, and Education among the Spartans, XIV. 611.
Lyell, Sir Charles. Physical Science in a Liberal Education, XVII.
Lyon, Mary. Principles of Mt. Holyoke Seminary, X. 670.
Lytton, Sir E. B. Address at School Festival, III. 259.

Macaulay, Lord T. B. The State and Education, XIII. 731; XIV. 403. Competitive Examinations for East India Service, XVII.
Madison, James. The State and Education, XV. 12.
Mansfield, E. D. The Military Academy at West Point, XIII. 17-48.
Marcel, C. Conversational Method, XI. 21, 330.
March, F. A. Study of English Language, XVI. 599
Marion, General. On Free Schools, XVI. 119.

Mann, Horace. Teachers' Motives, XIV. 277. College Government, III. 65. Special Training a Prerequisite to Teaching, XIII. 507. Methods of Education in Germany, VIII. 382. Results of Normal Schools in Prussia, VIII. 361. Analysis of Reports, V. 623. Plan of District School-house, IX. 642. Estimate of S. G. Howe, XI. 389. Education defined, XIII. 16. The State and Education, XIII. 724; XV. 13. Normal Schools, XVI. 100.

Mason, S. W. Physical Exercise in Schools, XIV. 61.

Masson, D. College and Self-education, IV. 202. Milton's Home, School, and College Training, XIV. 159–190.

Mathews, J. D. Report on Schools of Kentucky, II. 493.

May, S. J. Life and Views of Cyrus Peirce, IV. 275. Educational Labors, XVI. 141.

Mayhew, Ira. School-houses of Michigan, IX. 515. Educational Labors, XV. 651.

McElligott, J. N. Debating as a Means of Educational Discipline, I. 495.

Meierotto. Method of Teaching Latin, VI. 609. Physical Culture, VIII. 191.

Meiring. On the Hamiltonian System, VI. 592.

Melancthon. Life and Educational Services, IV. 741–764.

Memminger, C. G. Schools of South Carolina, II. 553.

Mill, John Stuart. State and Education, XIII. 721. University Education, XVII.

Mills, Caleb. Report on Schools of Indiana, II. 480.

Milton. Treatise on Education, II. 61. Education defined, XI. 12. The State and Education, XIII. 719. His Home, School, and College Training, XIV. 159.

Molineux, E. L. Physical and Military Exercises in Schools a National Necessity, XI. 513.

Montaigne. On Learning and Education, IV. 461.

Montucla. Elements of Euclid, VIII. 156.

More, Sir Thomas. The State and Education, XIII. 719. Education of his Children, XVII.

Morrison, T. Manual of School Management, IX. 294. Oral Lessons, IX. 321.

Moscherosch. Cited, VIII. 71; X. 190, 198.

Mossley, Canon. Tripartite System of Instruction, IX. 316. English Training Colleges, X. 543–670.

Mulcaster, R. Positions, XVII.

Muller, Max. French and German in Public Schools, XVII.

Neander, Michel. Educational Labors, V. 599.

Niebuhr, B. S. Letter to a Student, XVI. 215.

Niebuhr, J., and Pestalozzi, VII. 289.

Niemeyer. Cited, VIII. 52, 56, 61, 67, 71; X. 118.

Nieuvenhuysen, and the Society for the Public Good in Holland, XIV. 641.

Nissen, H. Public Schools in Norway, VIII. 295.

Oberlin, John Friedrich. The Practical Educator, V. 505; XVII.

Oelinger, Albert, and the Study of German, XI. 406.

Olmsted, Dennison. Democratic Tendencies of Science, I. 164. Ideal of a Teacher; Timothy Dwight V. 567.

Osgood, S. G. Address at Dedication of School-house, XIII. 848.

Overberg, B. Educational Views, XIII. 365.

Owen, R. Natural History in Public Schools, XVII.

Page, D. P. Memoir and Processes of Teaching, V. 819. Education defined, XIII. 14.

Paget, J. Physiology, XVII. 119.

Paley, Dr. Education defined, XI. 15.

Palmerston, Lord. Popular Education, II. 712.

Park, Prof. The School of Locality, XVI. 331. Memoir of B. B. Edwards, XIV. 381.

Parr, Samuel. Principles of Education, XI. 17.

Partridge, Alden. Educational Views, XIII. 54, 663.

Pattison. On Prussian Normal Schools, XVI. 395.

Paulet. System of Monitorial Instruction, X. 464.

Payson, T. Boston Association of Teachers, XV. 533; X. 464.

Peabody, George. Public Library of Baltimore, III.

Peel, Sir R. Study of Classics, XVII. 226. Educational Benefactions, XVII.

Peet, H. P. New York Institution for the Deaf and Dumb, III. 347. Memoir, III. 366.

Peirce, B. K. Reformatory for Girls, XVI. 652.

Peirce, Cyrus. Ideal of Education IV. 285. Normal Schools, IV. 306.

Perkins, G. R. Labors in Normal Schools, XIII. 544.

Perry, Gardner. On School-houses, IX. 520.

Perry, W. F. Schools of Alabama, II. 465.

Pestalozzi. Life and Educational System, III. 401; IV. 65. Pestalozzi and the Schools of Germany, IX. 343. Pestalozzi, Fellenberg, and Wehrli, X. 81. Poor School at Neuhof, III. 585. His Assistants and Disciples, VII. 285. Hundredth Birthday, V. 503. Publications by and relating to, VII. 513. Selections from his Publications, VII. 519–722. Evening Hours of a Hermit, VI. 169. Leonhard and Gertrude, VII. 519. Christopher and Alice, VII. 665. His Account of his Educational Experience and Methods, VII. 671.

Petrarch, and Education in Italy, VII. 424.

Petty, Sir W. Plan of a Trades School, 1647, XI. 199.

Peurbach, G. Method of Arithmetic, VIII. 170.

Phelps, W. F. Normal Schools, III. 417. Educational Labors, V. 7.

Philbrick, J. D. On the National Teachers' Association, XIV. 49. Extracts from Reports, II. 261. Report on Schools of Connecticut, II. 469. Plans of School-houses, X. 740; XVI. 701.

Phillips, J. H. Schools of New Jersey, II. 517.

Picket, A. Teachers' Association, XV. 493.

Pierce, Benjamin. On a National University, II. 88.

Pierpont, J. Public High School for Girls, XIII. 244.

Pitt, Earl of Chatham. Studies and Conduct, XVII.

Plato. Cited, IV. 166; VIII. 11, 43, 76–78; X. 141, 157, 162, 167, 170, 194; XI. 101, 105; XII. 409; XIII. 8.

Plutarch. Views of Education, XI. 99-110. Cited, VIII. 77; X. 118-195.
Poggius, and Education in Italy, VII. 442.
Porter, J. A. Plan of an Agricultural School, I. 329.
Porter, Noah. Essay on Educational Reform in Connecticut, XIV. 244. Norwich Free Academy, III. 200.
Potter, Alonzo. Consolidation, &c., of American Colleges, I. 471. Moral and Religious Instruction, II. 169. School Houses in New York, IX. 507. Normal Schools, XIII. 344. What and How to Read, II. 215. Memoir, XVI. 599.
Pullicino, and Education in Italy, II. 721.
Pythagoras. Cited, VIII. 11, 12, 38, 43; X. 132, 162, 166; XI. 109; XIII. 8, 81.

Quincy, Josiah. Girls' High School in Boston, XIII. 297. Phillips' Academy in 1778, XIII. 740.
Quincy, Josiah, Jr. School Policy of Boston, XII. 706.
Quintilian. Views of Education, XI. 3.

Rabelais, and his Educational Views, XIV. 147.
Ramsauer. Memoir, VII. 301. Life at Hofwyl, IV. 84, 119.
Rameden. The Heart of a Nation, XI. 17.
Ramusat. Circular to Teachers, adopted by Guizot, XI. 278.
Randall, S. S. On Francis Dwight, V. 809. Josiah Holbrook. Educational Labors, XIII. 227. New York Normal School, XIII. 532.
Raphall, H. L. Education among the Hebrews, I. 243.
Ratich. Life and Educational Methods, V. 229; XI. 418. On Teaching Latin, VI. 586.
Raumer, Karl von. History of Education, q. v. under SECTION I. German Universities, VI. 9; VII. 47, 160. Essays on University Reform, VII. 200.
Raumer, Rudolf. Instruction in the German Language, XI. 155, 419-429; XII. 460-527.
Ravaisson, F. Instruction in Drawing, II. 319.
Reid, D. B. College of Architecture, II. 629.
Reisch, Gregorius. Margarita Philosophica, XVII. Roman System of Measures, XVII.
Rendu, Eugen. Public Instruction in France and Prussia, II. 337.
Reuchlin, and German Educators of the Fifteenth Century, V. 65.
Rice, V. M. Schools of New York, II. 518.
Richard, W. F. Methods in the National Schools of England, X. 501-540.
Richards, Z. Discipline, I. 107. The Teacher an Artist, XIV. 69.
Richter, J. P. Cited, VIII. 27, 50, 618; X. 119-199.
Rickoff, A. J. National Bureau of Education, XVI. 299.
Rider, Captain. On System of Navigation Schools, XV. 67.
Rosenkrantz. Present Age to the Educator, XII. 425.
Rosmini, A. Philosophy of Pedagogy, IV. 491.
Ross, William. Cathechetical Method, IX. 368.
Ross, W. P. Education among the Cherokees, I. 120
Rousseau, and his Educational Views, V. 450-486 Education defined, XIII. 11.
Rush, Benjamin. The State and Education, XV. 13
Ruskin, John. Material of Education, XI. 19.
Russell, William. Principles and Methods of Intellectual Education, II. 113, 317; III. 47, 311; IV. 199. Moral Education, IX. 19-48. National Organization of Teachers, XIV. 7. Educational Labors of Lowell Mason, IV. 141. Recollections of Josiah Holbrook, VIII. 339. Legal Recognition of Teaching as a Profession, X. 297.
Russell, W. H. Plan of Gymnasium, IX. 534.
Ruthardt, J. C. Method of Teaching Latin and Greek, VI. 600.

Sarmiento, D. F. The Schoolmaster's Work, XVI. 63. Basis of U. S. prosperity, XVI. 533. Educational Labors, XVI. 593.
Schmid, Joseph, and Pestalozzi, VII. 297.
Schmidt. Definition of Education, XIII. 9.
Schottelius, J. G. Philological Labors, XI. 429.
Schwartz. Cited, VIII. 34, 53; X. 164.
Sears, Barnas. Schools of Massachusetts, II. 498.
Sears, E. I. Henry Lord Brougham, V. 467. Memoir.
Sedgwick, C. M. What and How to Read, II. 215.
Seguin, E. Treatment and Training of Idiots, II. 145.
Seneca. Cited, VIII. 12-68; X. 135-196; XII. 409.
Seton, S. S. Extracts from Manual, XIII. 858.
Shea, J. G. Catholic Institutions in the U. S., 435.
Shearman, F. W. Schools in Michigan, II. 510.
Sheldon, E. A. Object Teaching, XIV. 93.
Shenstone, William. The Schoolmistress, with Annotations, III. 449.
Shurtleff, N. B. Boston Latin School, XII. 559.
Shuttleworth, Sir J. K. Educational Progress in England, III. 245. Vehrli, III. 392. Training Schools, IX. 171-200.
Sidney, Sir H. On Conduct, XV. 378.
Simonson, L. Cadet System in Switzerland, XIII. 693.
Simpson, J. Education defined, XIII. 13.
Slade, William. Education at the West, XV. 274.
Smith, Adam. The State and Education, XIII. 720
Smith, B. B. Visit to Radleigh School, IV. 803.
Smith, Elbridge. Norwich Free Academy, III. 208.
Smith, Goldwin. History, XVII. 119.
Smith, H. B. The Dutch Universities, I. 387.
Smyth, Sidney. Objects of Education, XIII. 12.
Snell, E. S. The Gyroscope, II. 701.
Socrates. Cited, IV. 156; VIII. 77; X. 167, 187; XI. 61, 62, 103, 107. Methods of Philosophy, X. 375.
South, R. Educational Views, XVII.
Southey, Robert. The State and Education, XIII. 719. Views of Home Education, XVI. 433. Conduct and Knowledge, XVI. 223.
Spencer, Herbert. Thoughts on Education, XI. 485-512; XIII. 372-400.
Spencer, J. C. Education of Teachers, XIII. 342

Sprague, W. B. Influence of Yale College, X. 681.
Spurzheim. Mutual Instruction, X. 611. Education defined, XIII. 11.
Stanley, Lord. Lyceums and Popular Edu., III. 941.
Stephens, L. Normal Schools of Prussia, VIII. 368.
Stewart, Dugald. Objects of Education, XIII. 13.
Stifler, Michael, and Algebraic Signs, XVI.
Stiles, W. H. Education in Georgia, II. 477.
Stow, David. Gallery Training Lessons, IX. 413.
Stowe, C. E. Life and Labors, V. 586. Educational Wants of Ohio, V. 588. Primary Instruction in Germany, VIII. 371. Teachers' Seminary, XV. 688.
Sturm, J. Life and Educational Labors, IV. 167, 401.
Sullivan, O. Teaching the Alphabet. XII. 601. Premiums for Knowledge in Com. Things, X. 93.
Swett, John. Educational Labors, XVI. 625, 790.
Swift, J. On Manners, XVII.

Tafel, L. The Hamiltonian System, VI. 591.
Tappan, H. P. Educational Development in Europe, I. 247-268. Educational Labors, XIII. 452.
Tarbox, I. N. Statistics of New England Colleges, I. 405. American Education Society, XIV. 367.
Tasso. Memoir and Educational Views, XVII.
Temple, F. Literature and Science, XVII.
Tenney, Jonathan. Schools of New Hampshire, II. 511. Memoir, XVI. 761.
Teutleben, K. von, and Society of Usefulness, XI. 494.
Thaer, August, and Gymnastics, VIII. 197.
Thayer, G. F. Letters to a Young Teacher, I. 357; II. 103, 391, 657; III. 71, 313; IV. 219, 450; VI. 435; VIII. 81. Chauncey Hall School, XIII. 651.
Thayer, S. Competitive Examination, XV. 58.
Thibaut. On Purity in Music, X. 635.
Thompson, A. Industrial School, III. 780.
Tice, J. H. Public Schools of St. Louis, I. 348.
Tillinghast, Nicholas. As an Educator, II. 568. On Normal Schools, XVI. 453.
Timbs, John. Endowed Schools of England, VIII. 261. The Hornbook, XII. 687.
Tixier, J. School Dialogues, XVI. 445.
Tobler, J. G. Methods of Teaching, V. 210.
Town, Salem. Schools as they were, XIII. 737.
Trask, A. B. Town School of Dorchester, XVI. 105.
Trench, R. English Language, XVII.
Trotzendorf, V. F. Educational Views, V. 107.
Turk, R. C. W. von. V. 155.
Turner, Sydney. Reformatory Schools, III. 772.
Tyndall. Study of Physics, XVII.

Vail, T. H. Methods of Using Books, II. 215.
Vassar, M. Plan of Vassar Female College, XI. 53.
Vehrli. Hofwyl and Kruitzlingen, III. 389; X. 81.
Verplanck, J. C. Memoir of D. H. Barnes, XIV. 513. Scientific Knowledge and Business, V. 116.
Vinci, Leonardo di. Drawing, II. 425.

Wadsworth, James. Labors of Education, V. 395.
Watts, Isaac. Improvement of the Mind, II. 215.
Webster, Daniel. Normal Schools, I. 590. Free Schools, I. 591. Education defined, XIII. 14.
Wayland, Francis. Objects and Methods of Intellectual Education, XIII. 801. Dedicatory Address at Pawtucket, VIII. 843. Educational Labors and Publications, XIII. 771. Extracts on Method of Recitation—System of University Education—System of Public Schools for a City—The Library in Popular Education—Theological Education—Moses Stuart—Dr. Nott—Thomas K. Arnold—XIII. 776.
Webster, Noah. Schools as they were, XIII. 123.
Weld, Theodore D., and Manual Labor, XV. 234.
Wells, W. H. Life and Educational Labors, VIII. 529. Teachers' Conferences, XIII. 272. Teaching English Grammar, XV. 241. Exercises on Retiring from Chicago High School, XIV. 811.
Wessel, John. Educational Views, IV. 714.
Whately, Archbishop. Annotations on Bacon, XIII. 103. Education defined, XI. 18.
Whewell, W. Education defined, XI. 11. School Studies and University Examinations, XVII.
White, E. E. National Bureau of Edu., XVI. 177.
White, H. R. The Village Matron, III. 460.
White, S. H. National Bureau of Edu., XV. 180.
Wichern, T. H. Reformatory Education, III. 5, 603.
Wickersham, J. P. Education as an Element of Reconstruction of the Union, XVI. 283.
Wilbur, H. B. On Object Teaching, XV. 189.
Wilderspin, S. Infant School, IX. 531; XIII. 163.
Wiley, C. H. Schools of North Carolina, II. 527.
Willard, Mrs. Emma. Female Education, VI. 125. Female Association, XV. 612.
Willm, J. The Monitorial System, X. 466. Teachers' Libraries, XIII. 293, 298.
Wimmer, H. Public Instruction in Saxony, V. 350; IX. 201. Educational Intelligence, III. 272; IV. 243, 793. On Real Schools of Austria, III. 275.
Winthrop, R. C. Free Schools, I. 645.
Wise, Henry A. Schools of Virginia, II. 537.
Wiseman, Cardinal. Education of the Poor, XVII.
Wohlfarth, J. F. F. Pedagogical Treasure Casket, VIII. 8-80; X. 116-290.
Wolf, T. A. Educational Views, VI. 260.
Wolsey, Cardinal. Plan for Grammar School, VII. 487.
Woodbridge, W. Suggestions on School Improvements, XV. 609. Reminiscences of Female Education prior to 1801, XVI. 137.
Woodbridge, W. C. Life and Educational Labors, V. 51. Education defined, XIII. 16.
Woolsey, T. D. Historical Discourse on Yale College, V. 546. Norwich Free Academy, III. 197.
Wordsworth, W. State and Education, XIII. 719.
Wotton, Sir Henry. Survey of Educa., XV. 123-143.
Wyatt, Sir T. On Conduct. XV. 376.
Wykeham, and Winchester College, VIII. 261.

Young, Samuel. Schools of New York, IX. 505.
Young, T. U. Infant School Teaching, XII. 155.

Zeller, C. H. Teachings of Experience for Christian Schools, III. 386. Memoir, VII. 305.
Zoroaster. Cited, X. 167.
Zschokke. Cited, VIII. 21, 30, 51; X. 142-198.

III. STUDIES AND METHODS; SCHOOL ORGANIZATION AND DISCIPLINE.

A B C-shooters, V. 90, 603; books, XII. 593.
Absence, II. 444, 504; V. 631; XV. 293.
Academy, plan for, XVI. 403.
Accuracy, XIII. 515.
Acquisition, XIII. 512.
Acting plays, IV. 175; VII. 503; XIV. 474.
Activity, independent, VIII. 617; XIII. 13, 376.
Adult education, I. 634; VIII. 290; XVI. 343.
Advice to Students on Studies and Conduct, XIII. 193; XV. 377; XVI. 186, 216, 233. Lord Bacon, XVI. 186; Sir Thomas Bodleigh, XV. 381; Lord Brougham, XVI. 186; Carlyle, XVI. 191; Sir Matthew Hale, XVII; Niebuhr, XVI. 216; Sir H. Sidney, XV. 379; Southey, XVI. 233; Vail, II. 215; Whately, XIII. 106; Wyatt, XV. 377.
Algebra, II. 177.
Alphabet, Modes of Teaching. XII. 593.
Amusements, III. 42; V. 449; X. 256; XIII. 93; XIV. 474.
Analysis and Analytic Method, II. 122, 133; IV. 505; VIII. 169; IX. 205.
Anger, XI. 492, 504.
Anglo-Saxon Language, I. 33; XVI. 568.
Anthropology, XIII. 327.
Aphorisms on Studies and Conduct, XV. 376; Subjects of Instruction, X. 141; Discipline X. 187; Early Training. XIII. 79.
Appetites, X. 137; XIII. 512, 578; XVI. 53.
Aptness to teach, XIII. 762.
Archery, III. 41; XVI. 496.
Architectural Game, XI. 27.
Arithmetic, Carrie, IX. 247; Hill. VI. 454; Gillespie, I. 539; Raumer, VIII. 170; Richards, X. 534.
Art—as a Study, by Miss A. M. Dwight, II. 409, 587; III. 467; IV. 191; V. 305.
Art and Science, by Dana, II. 349; Raumer, X. 218.
Attendance, Barnard, XV. 293.
Ball-frame, IX. 255; XI. 24.
Basedow's Methods, V. 487.
Beans in Arithmetic, VI. 454.
Beating of Children, IV. 156, 165; V. 509; XI. 479.
Bible, II. 613; Arnold, IV. 443; Locke, XII. 471; XIV. 308; Luther, IV. 443; Raumer, VII. 402; VIII. 104; Whately, XIII. 108.
Bifurcation, XII. 47.
Biographical Method in History, IV. 514, 577.
Biology, XIII. 392.
Bipartite Organization, XIII. 150.
Birch, III. 462; V. 509.
Blackboard or surface, V. 499; X. 600; XII. 648; XIII. 32.
Blocks in Geometry, VI. 451.
Books, Value of, II. 205, 215; X. 158; XIII. 788; XVI. 191.
Book-learning, II. 561; VII. 267, 366; XIII. 837.
Borough-road School Methods, X. 381.
Botany, VII. 296; VIII. 126; IX. 77, 109; X. 640; XI. 46.
Boy-tutors, XVI. 237.
Burgher, or Citizens' School, VIII. 414; IX. 210, 384; XI. 248; XII. 520.
Benschenschaff, VII. 60, 91, 165.
Calisthenics, II. 405.
Catechism on Methods, from Diesterweg, IV. 223, 505.
Catechetical Method, W. Ross, IX. 367.
Character, X. 129; XIII. 571.
Chemistry, V. 712; VII. 377; VIII. 665; XI. 210; XIII. 391.
Childhood, IV. 494; V. 467; VII. 382; XI. 483; XII. 629; XVI. 193.
Chiding, XIII. 559.
Church-cross-row, XVII. 195.
Christianity in Schools, I. 251; II. 567, 603; IV. 527, 572; V. 77; XIII. 118, 287, 325.
Christmas Festival, X. 260; XIII. 95.
Chronological Method, IV. 515.
City Influence, III. 323. VII. 33, 940; VIII. 143; XV. 309.
Classical Instruction, by Ascham, XI. 70; I. Cady, XII. 561; David Cole, I. 67: Erasmus, IV. 729; T. Lewis, I. 285; Raumer, VII. 471; Sturm, IV. 109; Woolsey, VII. 487.
Collective Teaching, X. 395.
Common Things, by Lord Ashburton, I. 629; Morrison, IX. 321; Stow, IX. 413; Specimen Lessons, X. 105, 575; IX. 349.
Competitive Examination, by Barnard, XIV. 166; Booth, III. 267.
Common Sense, V. 476; XIII. 509.
Composition, III. 331; VIII. 387; X. 415; XI. 122; XII. 494; XIV. 363; XVI. 641.
Compulsion in attendance, XI. 266; in study, VII. 213; XIII. 373.
Conduct, IV. 161; X. 141; XIII. 79; XV. 122, 378; XVI. 191.
Conversation, XI. 106, 339; XIII. 556; XIV. 360; XV. 152; XVI. 622.
Conversational Method, by Marcel, XI. 106, 339.
Constructive Method, by Abbenrode, IV. 507.
Corporal Punishment, Bell, X. 486; Diesterweg, XIII. 619; Erasmus, XVI. 680; Goldsmith, XIII. 352; Johnson, XIII. 363; Locke, XIII. 563; Austria, XVI. 614, 690; England, III. 157.
Country Training, III. 323: V. 472; X. 644; XIII. 141; XV. 303.
Counters, VIII. 182
Courage, IX. 41; X. 57; XIII. 584; XVI. 57.
Crime and Education, IV. 579; VI. 311, 494; XI. 77.
Curiosity, II. 118; V. 477; XIII. 112, 572.
Debating, by J. M. Elligott. I. 495.
Discipline, by Diesterweg, VIII. 619; Locke, XIII. 557; Hamill, I. 122; Spencer, XI. 498; Thayer, VI. 435; XIII. 831; Dorchester School in 1645, XVI. 106; Hopkins Grammar School, 1684, IV. 710.
Drawing, by Hentschel, X. 59; Ravaisson, II. 419.

English Language and Literature, by Buckham, XIV. 343; XVI. 556; Day, XVI. 641; Gibbs, II. 193; III. 101; Hart, I. 33; Felton, X. 284; March, XVI. 502; Wells, XV. 145.
Fagging in English Schools, IV. 569; V. 80; XV. 107.
French Language, XV. 772.
German Language, XI. 155, 400; XII. 460.
Geography—Methods of Teaching, by Abbenrode, IV. 505; Currie, IX. 269; Dunn, X. 421; Hill, VII. 275; Key, IX. 186; Mann, VIII. 300; Marcel, XI. 35; Pestalozzi, X. 150; Phelps, IX. 92; Raumer, VIII. 3; Thayer, VIII. 81.
Geometry, Basedow, V. 512; Diesterweg, IV. 239; Euclid, VIII. 155; Gillespie, I. 541; Hill, VI. 191, 449; Raumer, VIII. 155; Spencer, XIII. 383.
Geology IV. 785; VI. 238; VII. 71, 203; VIII. 241; XI. 46.
Gradation of Schools, II. 455.
Greek Language, XII. 561; I. 284, 482.
Grouping Method in History, IV. 515.
Gymnastics, Lewis' System, XI. 531; XII. 665.
History, Method in, by Abbenrode, IV. 512; XII. 665; Arnold, IV. 565; Basedow, V. 503; Hill, VI. 184; VII. 490; Marcel, XI. 41; Niemeyer, X. 156; Raumer, VIII. 101; X. 641; Richter, X. 154; Whately, XIII. 119.
Intellectual Training, by Eliot, XVI. 488; Fellenberg, III. 594; Goldsmith, XIII. 347; Hill, VI. 189; Krüsi, V. 187; Lalor, XVI. 40; Locke, XIV. 365; Milton, II. 79; Montaigne, IV. 161; Pestalozzi, VII. 512; Quintilian, XI. 3; Raumer, VIII. 81; Rousseau, V. 459; Russell, II. 112; Spencer, XI. 484; XIII. 372; Wayland, XIII. 801.
Infant Schools and Instruction, Currie, IX. 238; Froebel, II. 449; IV. 237; Home and Colonial Society, XIII. 78; Marcel, XI. 21; Prussian Schools, VIII. 371; Raumer, VII. 381; Young, XIV. 165.
Intuitional Instruction, IV. 233; XII. 411.
Italian Language, VII. 434, 459.
Itinerating Schools, VIII. 296.
Jesuit System of Schools, V. 212; XIV. 455.
Kindergarten, IV. 257.
Lacedæmonian System, III. 85; XIV. 613.
Lancasterian System, X. 402.
Latin Language, by Acquaviva, XIV. 402; Arnold, IV. 564; Asham, XI. 70; Bates, XV. 135; Comenius, VI. 585; Erasmus, IV. 729; Gesner, V. 744; VI. 583; Hamilton, VI. 586; Herder, VI. 207; Hoole, XVII. 225; Jacotot, VI. 595; Jacobs, VI. 612; Locke, XIV. 311; Luther, IV. 44; Melancthon, IV. 755, 764; Meierotto, VI. 583, 609; Meiring, VI. 592; Milton, II. 79; Montaigne, IV. 473; VI. 584; Ratich, V. 234; VI. 586; Raumer, VI. 581; VII. 471; Rousseau, V. 473; Ruthardt, VI. 600; Sturm, IV. 169; VI. 581; Tafel, VI. 591; Textor, XV. 444; Trapp, VI. 261; Vossius, VI. 582; Wolf VI. 268; Woolsey, VII. 487.
Latin Pronunciation, XV. 171.
Lectures and University Teaching, Barnard, V. 775; Johnson, XIII. 363; Masson, IV. 271; Raumer, VII. 201, 213; Vaughn, IV. 271; Wolf, VII. 487.
Liberal Education and Studies, Bates, XV. 155; Everett, VIII. 364; Felton, X. 281.
Madras System, X. 467.
Manners, Hopkins, XI. 930; Locke, VI. 213; XIII. 551; Montaigne, IV. 469; Thayer, II. 103; Plutarch, XI. 106.
Mathematics, French Polytechnic system, I. 533.
Memory, II. 385; IV. 171, 201, 721; V. 678; VI. 464, 602; VII. 279; X. 126; XII. 410; XIV. 87, 321, 469; XVII. 230.
Mental Arithmetic, II. 301; VIII. 385, 459.
Mental Science, by J. Haven, III. 125.
Methods, Essays on, by Currie, IX. 229; Diesterweg, IV. 233, 505; Dunn, X. 391; Morrison, IX. 294; Raumer, VIII. 101; Richards, X. 505; Ross, IX. 367; Spencer, XIII. 372; Thayer, III. 313; IV. 219, 450.
Military Exercises in School, by Molineux, XI. 513.
Monitorial System, English National Schools, X. 503; Irish National Schools, XIII. 150.
Moral Education, Brooks, I. 336; Cowdery, XVI. 323; Fellenberg, III. 595; Lalor, XVI. 48; Locke, XI. 473; XIII. 548; Russell, IX. 19; Spencer, XI. 496.
Music, or Singing, VIII. 633; IX. 267; XVI. 38.
Mutual Instruction, Bell, X. 491; De Gerando, X. 465; Fowle, X. 611; Keenan, X. 462; Lancaster, X. 402.
Mother Tongue, III. 327; IV. 473; V. 235, 246, 253; VI. 197, 201; VII. 375; XI. 458; XII. 464; XIV. 343; XVI. 340.
Motives to Study, Lyton, III. 295; Mann, XIII. 518; XVI. 379; Rousseau, V. 477; Spencer, XIII. 377; Thayer, VI. 435.
Natural Science, IV. 445; VIII. 123; X. 145; XV. 95; XVI. 528.
Number, Early Sessions in, II. 139; V. 188; VII. 698; IX. 247, 467; XI. 24.
Natural History, Dawson, III. 428.
Natural Consequences of Actions, the Law of Discipline, Spencer, XI. 498.
New Gymnastics, XI. 531; XII. 665.
Object Teaching, Bacon, V. 674, 680; Calkins, XII. 633; Comenius, V. 689; Halm, V. 696; Hecker, V. 693, 696; Henzky, V. 694; Hoole, XII. 647; Gesner, V. 748; Greene, X. 245; Locke, VI. 220; Marcel, XI. 21; Oswego System, XII. 604; XIV. 93; Pestalozzi, V. 76; Ratich, V. 689; Semler, V. 691; Sheldon, XIV. 93; Spencer, XIII. 378; Wilbur, XV. 189.
Oral Teaching, Barnard, V. 777; Currie, IV. 104; Masson, V. 279; Marcel, XI. 31, 330; Morrison, IX. 303, 321; Wolf, VI. 272; Vaugh, IV. 271.
Penmanship, Everett, IV. 452; XII. 556; Mulhausen, X. 594; Niebuhr, XVI. 207; Raumer, X. 626; Thayer, IV. 450.
Perception and Perceptive Faculties, Bacon, XII. 42; Hill, XIV. 86; Marcel, XI. 21; Raumer, VIII. 207; Russell, II. 113, 316; Spencer, XIII. 396.

Physical Education, Aphorisms, VIII. 75; Aristotle, XIV. 140; Ascham, III. 41; Bandow, V. 510; Beecher, II. 399; Comenius, V. 281; Currie, XI. 233; Elyot, XVI. 490, Fellenberg, III. 596; Gutsmuths, VIII. 191; Jahn, VIII. 196; Lalor, XVI. 34; Locke, XI. 462; Lorinser, VIII. 187; Luther, IV. 448; VIII. 190; Lycurgus, XIV. 620; Mann, Mason, XIV. 61; Milton, II. 83; Montaigne, IV. 465; Pestalozzi, VIII. 192; Plutarch, XI. 105; Quintilian, XI. 118; Rabelais, XIV. 149; Raumer, VIII. 185; Rousseau, V. 475, VIII. 185; Spencer, XI. 485; Trotzendorf, V. 112; Vehrli, III. 390, 394; English Public Schools, XV. 105.

Pictures in School-books, IV. 509; V. 506, 512; VI. 585; XII. 647.

Picturing-out Method. IX. 413, 494.

Pleasure in Study and Work, VI. 464; XIII. 386, 488, 587.

Pleasure-grounds of Knowledge, XIII. 121; XVI. 438.

Play-state of Childhood, XIII. 93.

Physiology, V. 490, 512; XI. 49; XVI. 44.

Plays and Pastimes, V. 284; X. 259; XI. 490; XIII. 93, 539, 594; XIV. 474.

Poetry, Study of, II. 82; III. 329; VI. 220, 226, 467, 517; VIII. 226; X. 161; XI. 509; XIII. 117; XVI. 47.

Political Science, II. 82; III. 82; V. 513; IX. 105; XI. 214; XIV. 135, 326.

Posture in Devotion, IV. 29; VIII. 631.

Pouring-in Method, V. 819.

Powers to be Educated, Hill, XIV. 84.

Practicality, IV. 477; V. 480; X. 129, 414; XIII. 13, 103, 812.

Praise, VIII. 618; XVI. 62.

Prayers in Colleges, II. 602; IV. 23; V. 515.

Precocity, V. 473, 740; XI. 492, 508.

Prize Schemes, I. 629; II. 708; III. 240, 255; V. 226; VI. 287.

Printing-press, uses of to Boys, IX. 636.

Private Schools, II. 719; VI. 213; XIII. 553.

Progression, XVI. 643.

Progressives of the 16th Century, VI. 463.

Promotion by merit, XIII. 667; XV. 92.

Pronunciation of English, IV. 226; XIV. 354; of Greek and Latin, IV. 226; XV. 171.

Public Schools in England, VIII. 257; XV. 81; XVI. 501, 567.

Public Schools and Private Schools, XI. 114; XIII. 361; XV. 323.

Punctuality, II. 650; V. 520.

Pupil-Teachers, IV. 191; X. 385, 504.

Puzzling Pupils, XIV. 313.

Quadriennium, XIV. 172.

Quadrivium, I. 254; VI. 21.

Quick-wits, XI. 58.

Questions for Examining a School, I. 686; X. 449.

Ratio Studiorum, of the Jesuits, XIV. 462.

Reaction, Law of, XI. 493, 502.

Real Schools, VI. 248; V. 661, 674, 691; VIII. 508; IX. 247; XIV. 425; XV. 440, 767.

Reading, Methods of Instruction, Currie, IX. 273, 277; Dunn, X. 399; Harwich, VIII. 436; Honcamp, IV. 234; Lloyd, IV. 225; Locke, VI. 219, XIV. 304; Morrison, IX. 307; Olivier, V. 508; Prinsen, VIII. 612; Quintilian, XI. 120; Raumer, X. 634; XII. 473; Thayer, IV. [illegible]; Wilbur, XV. 201.

Reasoning with Children, V. 471; XIII. 562.

Reflection and Reflective Faculties, Marcel, XI. 33; Russell, IV. 198, 309.

Religion and Religious Instruction, Acquaviva, XIV. 471; Arnold, IV. 559; Bible, X. 167; Basedow, V. 501, 513; Brooks, I. 336; Burgess, II. 502; Currie, IX. 284; Cousin, XIII. 287; Comenius, V. 226; Cowdery, XVI. 323; Dunn, X. 427; Fellenberg, XIII. 325; Fisher, X. 180; Hegel, X. 171; Hoole, XVII. 238; Huntington, IV. 23; Krüsi, V. 195; Lalor, XVI. 49; Lindsley, VII. 35; Locke, XIV. 308; Luther, X. 183; Niemeyer, X. 132, 173, 177, 184; Plato, X. 170; Pestalozzi, X. 175, 182; Potter, II. 154, 102; Pythagoras, X. 167; Randall, II. 156; Raumer, VII. 401; X. 241; Richards, X. 512; Socrates, X. 169; Thayer, III. 71; Zschokke, X. 169, 176.

Religion in Public Schools of Baden, X. 206; Bavaria, VI. 281; VIII. 501; England, IV. 559, 573; X. 513; XV. 109; XVI. 670; Greece, XII. 574; Holland, XIV. 642, 693; Hanover, XV. 426, 769; Ireland, XI. 137, 152; Jesuit Schools, XIV. 471; Prussia, VIII. 420; Scotland, IX. 222.

Requisitions and Prohibitions, XIII. 851,

Rewards in School, VI. 212, 435; XI. 480.

Rote-learning, V. 247, 474; VI. 465; VII. 405; XII. 416; XIII. 113, 373.

Rules for School Attendance, XIV. 816; Good Behavior, VIII. 613; X. 438; XIII. 171, 549, 851; Hopkins' Grammar School, IV. 710; Dorchester School, XVI. 106.

Science in Schools, I. 164, 514; II. 66, 81, 349, 447; III. 147, 265; IV. 737; V. 671, 770; VI. 233, 448; XIII. 399.

Science and Art, I. 102, 315, 388; II. 715; X. 218.

Simultaneous Method, IX. 299.

Socratic Method, IX. 375; Currie, IX. 283.

Spelling, Dunn, X. 409; Richards, X. 517; Thayer, III. 312.

Studies, True Order of, Hill, VI. 180, 449; VI. 273, 491; Spencer, XIII. 374.

Synthetical Method, IV. 504.

Synchronistical Method in History, IV. 515.

Text-books, Catalogue of American, XIII. 208, 401, 627; XIV. 601, 753.

Topical Method in Geography, VIII. 82.

Tripartite Organization, IX. 316; XIII. 149.

Turners and Turning System, VII. 92; VIII. 189.

Unconscious Tuition, I. 141.

Utility of Studies, II. 386; V. 479; XV. 101.

Virtue, V. 494; VIII. 10; X. 167; VIII. 550.

Will, V. 511, 671; IX. 37; V. 137; XIV. 472, 617.

Writing and Reading, IV. 234; VII. 694; XII. 477.

Writing and Drawing, VIII. 388.

IV. TEACHERS; NORMAL AND MODEL SCHOOLS; TEACHERS' INSTITUTES.

The School and the Teacher in English Literature, III. 155, 449; IV. 183; VIII. 283; XVI. 432.

Legal Recognition of Teaching as a Profession; Memorial, X. 297–308.

The Teacher as an Artist, by Z. Richards, XIV. 69.

The Teacher's Motives, by Horace Mann, XIV. 277.

Essentials to Success in Teaching, I. 561.

Letters to a Young Teacher, by G. F. Thayer, I. 357; II. 103, 391, 657; III. 71, 313; IV. 219, 450; VI. 435; VIII. 81.

Lectures to Young Teachers; Intellectual Education, by W. Russell, II. 113, 317; III. 47, 321; IV. 199, 309. Moral Education, IX. 19.

Special Training a Pre-requisite to Teaching, by H. Mann, XIII. 507.

Teachers and their Education, by W. E. Channing, XII. 453.

Professional Training of Teachers, XIII. 269.

Didactics as a Department in Colleges, by T. Hill, XV. 177.

German Views upon Female Teachers, IV. 795.

Teachers' Conferences and other Modes of Professional Improvement, XIII. 273.

Teachers' Institutes in Wisconsin, VIII. 673. In Different States—Historical Development, XV. 387. Connecticut, 387; New York, 395; Ohio, 401; Rhode Island, 405; Massachusetts, 412.

School for Teachers, by W. R. Johnson, V. 799.

Teachers' Seminaries, by C. E. Stowe, XV. 688.

Relation of Normal Schools to other Institutions, by W. F. Phelps, III. 417.

Historical Development of Normal Schools in Europe and America, XIII. 753–770.

Germany and other European States—Number, Location and Results of Normal Schools, VIII. 360; Professional Training of Teachers in Anhalt, XV. 345; Austria, XVI. 345; Baden, X. 212; Bavaria, VI. 289; Belgium, VIII. 593; Brunswick, XV. 453; France, XIII. 281; Greece, XII. 579; Hanover, XV. 419; Hesse-Cassel, XV. 430; Hesse Darmstadt, XIV. 416; Holland, XIV. 501, 647; Lippe Detmold, XV. 475; Mecklenburg, XV. 464, 472; Nassau, II. 444; Prussia, XI. 165; Russia, XII. 727; Sardinia, III. 517; Saxony, V. 353; Switzerland, XIII. 313.

Great Britain. Training Colleges in England and Wales, X. 349. Normal Schools of the British and Foreign School Society, X. 435. Normal and Model Schools of the Home and Colonial Society, IX. 449. St. Mark's Training College for Masters of the National Society, X. 531. Battersea Training School for Parochial Schoolmasters, IX. 170. Chester Diocesan Training College, X. 553. Normal Schools for Training Schoolmistresses, X. 571; Normal Schools at Edinburgh and Glasgow, X. 583. Irish System of Training Teachers, XI. 136.

France. Normal Schools and Training, XIII. 281. Normal Schools of the Christian Brothers, III. 437.

Holland. Normal School at Haarlem, XIV. 501.

Prussia. Provisions for Education and Support of Teachers, XI. 165–190. System of Normal Schools, XIV. 191–240. Seminary School at Weissenfels, VIII. 455; XIV. 219. Dr. Julius on, XVI. 89. Regulations of 1854, XVI. 395.

Normal Schools in Switzerland, XIII. 313–440.

Normal and Model Schools of Upper Canada, XIV. 483.

United States—Documentary History of Normal Schools—Adams, I. 589; Bache, VIII. 300; Barnard, X. 24, 40; Bates, XVI. 453; Brooks, I. 587; Barrowes, XVI. 195; Calhoun, XVI. 86; Carter, XVI. 77; Channing, XII. 453; Clinton, XIII. 341; Dwight, IV. 16; Edwards, XVI. 271; Emerson, XVI. 93; Everett, XIII. 758; Gallaudet, X. 16; Hall, V. 386; XVI. 75; Humphrey, XII. 655; Julius, XVI. 89; Johnson, V. 798; Lindsley, VII. 35; Mann, V. 646; VIII. 300; Olmsted, V. 369; Peirce, IV. 305; Phelps, III. 417; Putnam, I. 588; Sears, XVI. 471; Stephens, VIII. 368; Stowe, XV. 688; Tillinghast, I. 67; Webster, I. 500; Wickersham, XV. 221.

Chapter in the History of Normal Schools in New England; Charles Brooks, I. 587.

California. State Normal School, XVI. 628.

Connecticut. History of State Normal School, X. 15–58. History of Teachers' Institutes, XV. 387.

Illinois. State Normal University at Bloomington, IV. 774.

Kentucky. State Normal School, III. 217.

Maine. State Normal School, XVII.

Maryland. State Normal School, XVII.

Massachusetts. State Normal School at Bridgewater, V. 646; XVI. 595. At Barre; Everett's Address, XIII. 758. At Westfield, XII. 652. Teachers' Seminary at Andover, V. 386. History of Teachers' Institutes, XV. 387.

New Jersey. State Normal School, III. 221. Its Aims, by D. Cole, V. 835. Farnum Preparatory School, III. 397.

New York. State Normal School at Albany, XIII. 341, 531. History of Teachers' Institutes, XV. 395. Training School at Oswego, XVI. 230. Normal School at Brockport, XVII.

Ohio. History of Teachers' Institutes, XV. 401. Normal Schools in, XVII.

Pennsylvania. Professional Training of Teachers, XIV. 721. Normal School at Millersville, XV. 221. Philadelphia Normal School for Female Teachers, XIV. 727. XVI. 195. Normal School at Mansfield, XVII.

Rhode Island. Education of Teachers, XI. 292. History of Teachers' Institutes, XV. 405.

Vermont. Teachers' Seminary in 1823, XVI. 146. State Normal Schools, XVII.

Wisconsin. Teachers' Institutes, VIII. 673. Normal Schools, XVII.

V. STATE AND NATIONAL SYSTEMS.

Educational Statistics, I. 640–651.

Anhalt. System of Public Instruction, XV. 344.

Austria. System of Public Instruction, IX. 589. Educational Statistics, III. 275; IV. 257; XVI. 5, 337, 609; XVII. 127.

Baden. System of Public Instruction; Primary, X. 201. Secondary, XI. 233. Seminary for Orphans at Beuggen, III. 383.

Bavaria. System of Public Instruction, VI. 273, 571; VIII. 491. Educational Statistics, I. 625.

Belgium. System of Public Instruction, VIII. 581.

Brunswick. System of Public Instruction, XV. 447.

Canada. History and System of Public Instruction in Upper Canada, by J. G. Hodgins, I. 186. Statistics of Education in Upper Canada, XIII. 649. Educational Institutions in U. and L. Canada, II. 728.

Denmark. System of Public Instruction, XIV. 625.

England. Historical Sketch of Elementary Instruction, X. 323. British and Foreign School Society and Borough Road Schools, X. 371–459. National Society for Promoting the Education of the Poor, X. 499–574. Home and Colonial Infant and Juvenile Society, IX. 449. Lord John Russell's Scheme of National Education, I. 638. Ashburton Prizes for Teaching Common Things, I. 629; X. 93. Miss Coutts' Prizes, II. 708. Public Endowed or Foundation Schools, IV. 807; VIII. 257; XV. 81–117. Appropriations to Education, Science, and Art, I. 385; II. 348; X. 347.

France. System of Public Instruction, VI. 293; IX. 481–412. Guizot's Ministry of Public Instruction, XI. 254, 357. Statistics of Education, IV. 257. Expenditures for Public Instruction, II. 337, 717.

Free Cities; Frankfort, Hamburg, Bremen, and Lübeck. System of Public Instruction, XV. 333.

Germany. History and Course of Primary Instruction, VIII. 348–402. Real Schools, V. 699–714. Educational Intelligence, III. 273; IV. 245.

Greece. System of Public Instruction, XII. 571–592. Statistics of Education, I. 628.

Hanover. System of Public Instruction, IV. 250; XV. 415, 752.

Hesse Cassel. System of Public Instruction, XV. 431.

Hesse Darmstadt. Public Instruction, XIV. 409–430.

Holland. System of Public Instruction, IV. 801; VIII. 595; XIV. 495, 641–700. Proposed Revision of System, II. 719. Statistics of Public Schools, I. 401. Scheme of Christian Education adopted at Dort, 1618, V. 77.

Honduras. Condition of Education, II. 236.

India. Progress of Education, II. 737.

Ireland. Elementary Education, XI. 133–154. System of National Education, III. 272; IV. 363. National Schools, XIII. 145. Educational Appropriations, I. 390; II. 348, 716. Endowed Grammar and English Schools, XV. 721.

Italy. Institutions for Public Instruction, II. 721. History of Education, VII. 413.

Lippe-Detmold and Schaumburg Lippe. System of Public Instruction, XV. 473, 576.

Luxemburg and Limberg. System of Public Instruction, XIV. 664.

Mecklenburg. System of Public Instruction, XV. 459. Ignorance in, III. 278.

Nassau. System of Public Instruction, II. 444.

New South Wales. Statistics of Education, I. 639.

Norway. System of Public Instruction, VIII. 295.

Portugal. System of Public Instruction, XVII.

Prussia. History and Statistics of Public Instruction, IV. 945; VIII. 403–434; IX. 560. Expenditures for Public Instruction in Prussia and France, II. 337. Public Schools of Berlin, VIII. 440. Frederic William Gymnasium and Real Schools of Berlin, V. 699. Burgher School at Halle, VIII. 434. Higher Burgher School of Potsdam, VIII. 457.

Russia. National Education, XII. 725

Sardinia. System of Public Instruction, III. 513; IV. 37, 479.

Saxony. System of Public Instruction, V. 350. Secondary Instruction, IV. 251. Burgher School, IX. 201. Early School Code, VI. 432.

Scotland. Elementary Education, IX. 215. Parochial School System, II. 716; VII. 319.

Spain. Public Instruction, XVII.

Sweden. Public Instruction, II. 720; XVI. 639.

Turkey. System of Education, II. 725.

Wurtemburg. Early School Code, VI. 426. System of Public Instruction, XVII.

United States. Official Exposition of Common Schools, II. 257, 465–561. School Funds and Public Instruction in the several States, I. 371, 447. Statistics of Population, Area, and Education in 1850, I. 364. Statistics of Public Instruction in Cities and large Towns, I. 458. Educational Movements in the several States, I. 234, 641; II. 237, 452, 734; IV. 824. Plan of Central Agency for Advancement of Education, by H. Barnard, I. 134. National Bureau of Education, XV. 180. Lord Elgin on the American School System, III. 239. Education among the Cherokees, by W. P. Ross, I. 120. Schools as they were Sixty Years ago, XIII. 123, 737; XVI. National Department of Education, XVII. 49. Constitutional Provision, XVII. 81. Educational Land Policy, XVII. 65.

Alabama. School Statistics, I. 368, 371; II. 464. Constitutional Provision, XVII.

Arkansas. Statistics, I. 368, 371.

California. XVI. 625. Statistics, I. 372; II. 467.

Connecticut. History of Common Schools, by H Barnard, IV. 657; V. 314; XIII. 725; XIV. 244; XV. 275; XVI. 333. History of the School Fund, VI. 367–415. Henry Barnard's Labors, I. 669. Public Schools and other Educational Institutions, XI. 305. Free Academy and School Movements in Norwich, II. 665; III. 191. Statistics, I. 372; II. 469. Constitutional Provision, XVII.

Delaware. Statistics, I. 368, 373; II. 474.
Florida. Statistics, I. 367, 374.
Georgia. I. 368, 374; II. 477.
Illinois. I. 368, 375; II. 479.
Indiana. I. 368, 375; II. 480.
Iowa. I. 368, 374; II.
Kansas. XVII.
Kentucky. I. 368, 377; II. 488.
Louisiana. I. 368, 377; II. 473.
Maine. I. 368, 378; II. 495.
Maryland. I. 368, 378.
Massachusetts. Doctrine of Free Schools, XV. 15. Analysis of Horace Mann's Reports, V. 623. School Superintendence; Memorial of American Institute of Instruction, V. 653. Legal Recognition of Teaching as a Profession; Memorial of Worcester County Teachers' Association, X. 297. I. 368, 379; II. 499.
Michigan. I. 368, 447; II. 510.
Minnesota. I. 368.
Mississippi. I. 368, 447.
Missouri. I. 368, 448.
Nebraska. XVII.
Nevada. XVII.
New Hampshire. I. 368, 448; II. 510.
New Jersey. I. 368, 449; II. 517.
New York. I. 368, 449; II. 518
North Carolina. I. 368, 451; II. 527. Schools as they were in 1794, XVI. 1.
Ohio. System of Common Schools, by W. T. Coggeshall, VI. 81, 532; I. 368, 451; II. 531.
Oregon. I. 368; XVII.
Pennsylvania. History of Common Schools, VI. 107, 555; I. 368, 452; II. 541.
Rhode Island. I. 368, 454; II. 544. Labors of Henry Barnard, I. 723.
South Carolina. I. 368, 455; II. 553. Marion on Free Schools for, XVI. 119.
Tennessee. I. 368, 455.
Texas. I. 368, 445.
Vermont. I. 368, 466.
Virginia. I. 368, 457; Gov. Wise on Education, II. 557.
West Virginia. XVII.
Wisconsin. I. 368, 457.
District of Columbia. XVII.
Cities. Statistics of Population, I. 479. Gradation of Schools for, XV. 316, 309. Reports on, I. 458.
Boston: Edward Everett and the Boston Schools, I. 642. Latin Grammar School of Boston, XII. 529. Girls in the Public Schools of Boston, XIII. 243. Dedication of the Everett School House, IX. 633. Report of N. Bishop, I. 458. School Houses in, XVI. 701.
Chicago High School, by W. H. Wells, III. 531. Retirement of Mr. Wells, XIV. 811.
Cincinnati; Woodward High School, IV. 520.
New York City. Public School Society, XV. 489.
Philadelphia High School, by J. S. Hart, I. 93. Report on Public Schools, I. 465.
Providence: Report on, I. 468.
St. Louis System of Public Instruction, I. 348.

VI. SECONDARY, INTERMEDIATE AND ACADEMICAL SCHOOLS.

Anhalt. Gymnasiums and Higher Schools, XV. 346.
Austria. System and Statistics of Secondary Instruction, IX. 598. XVI. 465. XVII. 197.
Baden. System of Sec. Instruction, XI. 233-253.
Bavaria. Secondary Schools, VIII. 491-521.
Belgium. Secondary Schools, VIII. 587.
Brunswick. Classical Schools, XV. 456.
Canada. Secondary Schools, XIII. 649.
Denmark. Outline of System and Statistics, XIV. 625.
England. Public or Foundation Schools, VIII. 257; XV. 81. Mr. Sewall's School at Radleigh, IV. 803. St. Mary's College at Winchester, XVI. 501. St. Paul's School in London, XVI. 667. Eton College, XVII.
France. Lyceums and Secondary Schools, VI. 294. Statistics of Secondary Education in 1843, IX. 400. Secondary Instruction under Guizot's Ministry, XI. 357. Schools of Preparation for the Polytechnic School, XII. 47.
Free Cities. Gymnasiums and Secondary Institutions, XV. 339.
Greece. Secondary Schools, Gymnasiums, &c., XII. 581.
Hanover. Real Schools and Girls' High School, IV. 250. Secondary Instruction, XV. 733-781.
Hesse-Cassel. Secondary Institutions, XV. 435.
Hesse-Darmstadt. Classical, Real, Trades, and Higher Female School Systems, XIV. 419.
Holland. Secondary Schools, XIV. 654.
Ireland. Endowed Grammar and English Schools, XV. 721.
Mecklenburg. Secondary Schools, XV. 465.
Nassau. Secondary Education, II. 445.
Norway. Burgher, Real, and Learned Schools, VIII. 301.
Prussia. Statistics of Secondary Instruction, II. 341; IV. 247. Higher Institutions of Berlin, V. 699. Secondary Education, IX. 569.
Sardinia. Secondary Instruction, III. 518; IV. 37.
Saxony. Real and Classical Schools, V. 354; IV. 251. Secondary Education, IX. 201.
United States. Historical Development of Incorporated Academies, XVI. 403. Statistics of Academies, &c. in 1850, I. 368; Lawrence Academy, Groton, Mass., I. 49. Williston Seminary, Easthampton, Mass., II. 173. Norwich Free Academy, Norwich, Conn., II. 665; III. 190. Public High School in Chicago, III. 531. Woodward High School in Cincinnati, IV. 520. Phillips Academy, Andover, Mass., VI. 73. Phillips Academy, Exeter, N. H., VI. 76. Boston Latin School, XII. 529. Public Grammar Schools of Philadelphia, XIII. 518.

VII. UNIVERSITY AND COLLEGE EDUCATION.

Signification of the term University, IX. 49-56.
University Honors, VIII. 313.
University Studies and Teaching, Raumer, VII. 901.
Classical Education. Erasmus' Views, IV. 729. David Cole upon, I. 67. Discussion before the American Association, I. 86. S. P. Bates, XV. 155. Speaking and Writing Latin, Raumer, VII. 471.
College Education and Self-Education, IV. 262.
Prayers in Colleges, by F. D. Huntington, IV. 23.
College Code of Honor, by Horace Mann, III. 65.
Authorities upon the History of Universities, and Academical Degrees, II. 747; VII. 49; IX. 56.
Canada. University and Colleges of Upper and Lower Canada, II. 728; VII. 188; XIII. 649.
England. Government Grants in 1856, II. 348. Oxford Commemoration, II. 234. Expenses in Eton College in 1560, IV. 250. University for Legal Education, I. 386. Working Men's College, I. 389.
France. University and Colleges, VI. 296.
Germany. German Universities in the Sixteenth Century, from Raumer, V. 535. History of German Universities, from Raumer, VI. 9-65; VII. 47-152. Student Societies in German Universities, VII. 160. Essays on the Improvement of German Universities, from Raumer, VII. 200-251. Statistics, I. 401.
Greece. The Otho University, XII. 591.
Holland. Condition of the Universities, I. 397.
Ireland. Queen's Colleges and University, IX. 579.
Prussia. Receipts and Expend. of Universities, II. 338.
Russia. Universities, I. 381.
Sardinia. University Education, IV. 43.
Saxony. University of Leipsic, V. 302.
Scotland. University of Edinburg, IV. 821.
Wurtemburg. University of Tübingen, IX. 57.
United States. Characteristics of American Colleges, by C. C. Felton, IX. 122.
Improvements Practicable in American Colleges, by F. A. P. Barnard, I. 175, 269.
Consolidation and other Modifications of American Colleges, by Alonzo Potter, I. 471.
An American University, by B. A. Gould, II. 265-293. By A. D. Bache, I. 477. By an Alabamian, III. 213. Discussion, I. 86.
Society for the Promotion of Collegiate and Theological Education at the West, I. 235; XV. 261.
Statistics of New England Colleges in 1855-6, I. 405.
Harvard University. History, IX. 129. Grants and Donations to, IX. 130-165. Progress under Pres. Felton, X. 293. Museum of Zoölogy, IX. 613.
Yale College. History, V. 541-566. Elihu Yale, V. 715. List of Deceased Benefactors, X. 693. Department of Philosophy and the Arts, I. 450. Influence of, by F. A. P. Barnard, V. 723; by W. B. Sprague, X. 681.
Illinois College. History, I. 225.
Transylvania University, Kentucky, III. 217.
Cumberland University, Tennessee; History, IV. 765.
University Convocation of New York, XV. 502.
St. John's College, Maryland, Charter, XVI. 549. Report on Reorganization, XVI. 539.

VIII. SCHOOLS OF SCIENCE AND ARTS; MUSEUMS, &C.

Democratic Tendencies of Science, D. Olmsted, I. 164.
Progress of Science in the United States, I. 641.
Science and Scientific Schools, by J. D. Dana, II. 349.
Schools of Science and Art, X. 216.
Physical Science. By H. J. Anderson, I. 515-532.
Scientific Schools in Europe, by D. C. Gilman, I. 315.
Department of Science and Art, Eng., II. 233, 715.
Higher Special Schools of Science and Literature in France, by D. C. Gilman, II. 93.
Special Instruction in Science and Art in France, IX. 405.
Polytechnic Schools. At Paris, VIII. 661; XII. 51-130. Le Verrier's Report upon Mathematical Study preparatory to the Polytechnic School of Paris, I. 533-550; II. 177-192. Conditions for Admission, XIII. 678. Polytechnic Institute at Vienna, VIII. 670. Polytechnic School at Carlsruhe, XI. 200. Polytechnic School at Zürich, XI. 218. Polytechnic Schools of Bavaria, VIII. 510.
Russia. Schools of Special Instruction, I. 382.
Lawrence Scientific School at Cambridge, I. 216.
Scientific Department in Yale College, I. 359.
Cooper Scientific Union, New York, I. 652; IV. 596.
Industrial School at Chemnitz, III. 252; IV. 798.
School of Mines at Freyburg, Saxony, IX. 107.
Drawing; Report of a French Commission, II. 419.
Art Education, by Miss M. A. Dwight, II. 409-587; III. 467; IV. 191; V. 305.
On a College of Architecture, by D. B. Reid, II. 629.
Dudley Observatory, II. 593. Uses of Astronomy, by E. Everett, II. 605-628.
United States Coast Survey, I. 103.
Geological Hall and Agricultural Rooms of New York, IV. 785.
British Museum, VIII. 314. British Museum of Practical Geology, VI. 239. Museum of Comparative Zoölogy at Harvard, IX. 613. Educational Uses of Museums, by Prof. E. Forbes, IV. 785.
Institute of Agriculture and Forestry at Hohenheim, VIII. 564. At Tharand, Saxony, IV. 797.
Agricultural Education in France, VIII. 545-563. In Ireland, VIII. 567-580.
Plan of Agricultural School, by J. A. Porter, I. 329.
Hartlib's Plan of a College of Husbandry, XI. 191.
Mechanics' Institutes in England, I. 388; II. 712.
Plan of a Trade School, by Sir W. Petty, 1647, XI. 199.
Industrial Training of Poor, X. 81. Industrial Schools in England, I. 653. Ireland, I. 545. Belgium, I. 384; VIII. 568. Bavaria, VIII. 510. Nassau, II. 446. Saxony, IV. 252, 798. Wurtemburg, IV. 799.

IX. MILITARY AND NAVAL EDUCATION.

Physical and Military Exercise in Public Schools a National Necessity, by E. L. Molineux, XI. 513.
Military Schools and Education in England, IV. 808; XIV. 523. France, I. 626; XII. 7-274. Holland, XIV. 241. Prussia, XII. 275-309; VIII. 437. Russia, I. 383; XIV. 503. Switzerland, XIII. 689-710. Sardinia, XIII. 455. Austria, XIII. 409-446, 711. Persia, II. 727.
United States; Military Academy at West Point, XIII. 17-48. Regulations for Admission, XIII. 659. Report of Visitors, 1863, XIII. 661; XV. 51. On the Conditions for Admission, by H. Barnard, XIV. 103-127. Military Academy at Norwich, Vt., XIII. 65. Eagleswood Military Academy, at Perth Amboy, N. J., XIII. 471.
Naval and Navigation Schools in England, XIV. 627; XV. 65.
French Naval School at Brest, XII. 263.
United States Naval Academy; Report of Visitors, 1864, XV. 17-50.

X. PREVENTIVE AND REFORMATORY EDUCATION.

Education a Preventive of Misery and Crime, by E. C. Tainsch, XI. 77.
Crimes of Children and their Prevention. I. 345.
Publications on Reformatory Education, III. 812.
Family Training and Agricultural Labor in Reformatory Education, I. 609-624.
Crime, Pauperism, and Education in G. Brit., VI. 311.
Preventive and Reformatory Education, III. 561-818. Reform Schools in England, III. 753. In Ireland, III. 807. In Scotland, III. 801. In France, III. 653. In Holland, III. 619. In Italy, III. 560. In Switzerland, III. 591.
Reformatory Establishment of Dusselthal Abbey, Prussia, II. 231.
Prison for Juvenile Criminals, Isle of Wight, III. 19.
Wichern and the Raube Haus, III. 5, 10, 603; IV. 804.
Agricultural Reform Schools in Belgium and France, III. 621-736.
Agricultural Colonies of France, particularly Mettray, I. 609; III. 653.
Reformatory Education in the United States, IV. 824; Statistics of State and City Reform Schools in the United States, III. 811; VIII. 339.
State Industrial School for Girls, at Lancaster, Mass., IV. 359; XVI. 652.
Mode of Improving Factory Population, VIII. 305.
Special Training of Women for Social Employments, III. 485.
International Philanthropic Congress at Brussels, II. 236; III. 231.
Industrial Training of the Poor, I. 384, 635; II. 446; III. 585; IV. 252, 798; X. 81.

XI. EDUCATION FOR DEAF-MUTES, BLIND AND IDIOTS.

Statistics of the Deaf, Dumb, Blind, Insane, and Idiotic in the U. S. in 1850. I. 650.
Statistics of the Deaf and Dumb Institutions in the United States, I. 444.
American Asylum for the Deaf and Dumb, I. 440.
N. Y. Institution for the Deaf and Dumb, III. 347.
Institutions and Instruction for the Blind, by L. P. Brockett, IV. 127.
Valentine Hauy and the Instruction of the Blind, III. 177; IV. 130.
Account of Laura Bridgman, by S. G. Howe, IV. 383.
Idiots and Institutions for their Training, by L. P. Brockett. I. 593.
Origin of Treatment and Training of Idiots, by E. Seguin. II. 145.
New York Asylum for Imbeciles at Syracuse, IV. 416.
Butler Hospital for the Insane, at Providence, R. I., III. 309.
Insanity as the Result of Misdirected Education, by E. Jarvis, IV. 501.

XII. MORAL AND RELIGIOUS EDUCATION; DENOMINATIONAL SCHOOLS.

Thoughts on Religion and Public Schools, by George Burgess, II. 502.
Christianity in Education, from Raumer, VIII. 216.
Religious Instruction, from Raumer, VII. 401.
Religious and Moral Instruction in Public Schools; Discussion by the American Association, II. 153.
Importance and Methods of Moral Training, by G. F. Thayer, III. 71.
Best Methods of Moral Teaching, by C. Brooks, I. 336.
Moral and Mental Discipline, by Z. Richards, I. 107.
Formation of Moral Character, the Main Object of Schools, by M. F. Cowdery, XVI. 353.
Moral Education, by W. Russell, IX. 19-48; Fellenberg, III. 595; Krüsi, V. 193; Lalor, XVI. 48; Locke, XI. 473; XIII. 548; Spencer, XI. 496.
Aphorisms on Religious and Moral Training, X. 166; XII. 407.
Prayers in Colleges, by F. D. Huntington, IV. 23.
Catholic Educational Establishments in the United States, II. 435.
The Hieronymians; from Raumer, IV. 622.
Jesuits and their Schools, XIV. 455-492. From Raumer, V. 213; VI. 615.
The Christian Brothers, (Freres Chrétiens,) III. 437.

XIII. EDUCATION AND SCHOOLS FOR FEMALES.

Aphorisms upon Female Education, XIII. 232. Views of German Authorities, XIII. 495.
St. Jerome—Letter to Læta on the Education of her Daughter, V. 593.
E. Everett, Female Education, IX. 635; XII. 721.
Education of Girls, from Raumer, X. 227, 613.
Mental Education of Women, by C. McKeen, I. 567.
Training of Women for Social Employments, III. 485.
Sisters of Charity—Mrs. Jameson. III. 495.
Female Adult Education in Ireland, I. 634.
School for Girls in Paris, I. 394.
Girls in the Public Schools of Boston, XIII. 243.
Female Colleges in the State of Ohio, XIII. 267.
New York Grammar School for Girls, I. 408. Packer Collegiate Institute for Girls, I. 579. Young Ladies' High School, Providence, R. I., V. 14. Troy Female Seminary, VI. 145. Mt. Holyoke Female Seminary, X. 670. Bailey's Young Ladies' High School, Boston, XII. 435. Ohio Female College, College Hill, XIII. 503. Girls' High School, Charleston, S. C., XIII. 620. Vassar College, XI. 55. XVII.

XIV. PHYSICAL EDUCATION.

Aphorisms and Suggestions upon Physical Training, VIII. 75.
Physical Education; by Raumer. VIII. 185. By Locke, XI. 462. By Lalor, XVI. 34. By Spencer, XI. 485.
Health of Teachers, by Miss C. E. Beecher, II. 309.
Physical Exercises, by S. W. Mason, XIV. 61.
New Gymnastics, by Dio Lewis, XI. 531; XII. 665.
Physical and Military Exercises in Schools a National Necessity, by E. L. Molineux, XI. 513.
Plays, Pastimes, and Holidays of Children, by Horace Bushnell, XIII. 93.
Progressive Development of Physical Culture in the United States, XV. 231.
Military Gymnastic School at Vincennes, France, XII. 265.

XV. SUPPLEMENTARY, SELF AND HOME EDUCATION.

Hints on Reading; Selections from Authors, by T. H. Vail, II. 215.
Advice to Students and Young Men on Education, Studies, and Conduct, XV. 377; XVI. 187, 216, 223.
Pestalozzi—Address on Christmas Eve, VII. 701. On New Year's, VII. 712. Paternal Instructions, VII. 722.
Home Education; Labors of Rev. W. Burton, II. 333.
College and Self-education, by D. Mason, IV. 269.
Lowell Lectures, V. 439.
Mechanics' Institutes. VIII. 250.
Origin of Lyceums, VIII. 249. The American Lyceum, XIV. 535-538.
Lyceums, Mechanics' Institutes and Libraries in England, I. 388; II. 712; III. 241-272.
Statistics of Libraries in Europe, I. 370; II. 214. In the United States in 1850, I. 369.
Libraries for Teachers in France, XIII. 293. Economic Library, England, III. 271.
Astor Library, I. 648. Boston Public Library, II. 203; VII. 252. Baltimore Public Library, III. 226. Worcester Free Public Library, XIII. 606. Providence Atheneum, III. 306. Lawrence Library for Factory Operatives, I. 649.
Management of Libraries—Edward's Library Manual, II. 210.
Books of Reference, VIII. 315.

XVI. EDUCATIONAL ASSOCIATIONS.

Association for Educational Purposes, by H. Barnard, XIV. 366; XV. 819.
American Association for the Advancement of Education, I. 3-136, 234; XV. 267.
American Association for the Advancement of Science, III. 147.
American Association for the Supply of Teachers, XV. 237.
American Common School Society, XV. 247.
American Education Society, XIV. 367.
American Institute of Instruction, II. 19, 234. Index to Lecturers and Subjects, II. 241. Memorial on State School Superintendence, V. 653. Biographical Sketches of Presidents, XV. 211.
American Lyceum, XIV. 535.
American School Society, XV. 118.
American Social Science Association, XVI. 391.
American Sunday School Union, XV. 705
American Women's Educational Asso., XV. 273.
Baltimore County and City Association, XVI. 377.
Board of National Popular Education, XV. 271.
Boston Associated Instructors of Youth, XV. 527.
British and Foreign School Society, X. 371-459.
College Delegates (New England) Association, XVII.
Guild of Schoolmasters, XV. 337.
Home and Colonial Infant and Juvenile Society, IX. 449-486.
Literary and Scientific Convention; New York, 1830, XV. 221.
National Associations, XV. 237, 823.
National Association (England) for Promotion of Social Science, IV. 818.
National Convention and Association of Superintendents of Schools, XVI. 389.

National Organization of Teachers, by W. Russell, XIV. 7.
National Teachers' Association; Proceedings, XIV. 5-92, 593. Its Nature and Objects, by J. D. Philbrick, XIV. 49.
National Society (England) for Promoting the Education of the Poor, X. 499-474.
National Society of Science, Literature, and Arts, XV. 61.
New York (City) Society of Teachers, XIV. 807; XV. 491. Teachers' Associations, XV. 495.
New York University Convocation, XV. 502.
North-Western Educational Society, XV. 275.
Public School Society of New York, XV. 489.
Society for the Diffusion of Useful Knowledge, XV. 229.
Society for Promoting Manual Labor in Literary Institutions, XV. 231.
Society for the Promotion of Collegiate and Theological Education at the West, I. 235; XV. 261.
State Convention of County Superintendents; New York, XV. 505.
Teachers' Associations in France, XIII. 293.
General Assembly of German Teachers, IV. 238.
United Association of Schoolmasters, Eng., III. 262.
Teachers' Conferences and other Modes of Professional Improvement, XIII. 273.
Western Literary Institute and College of Professional Teachers, XIV. 739.
Middlesex County (Conn.) School Association, XIV. 397: XV.
State Teachers' Associations, Educational Societies and Conventions—Alabama, XVI. 375. Arkansas, XVI. 381. California, XVI. 785. Connecticut, XV. 393. Delaware, XVI. 360. Florida, XVI. 381. Georgia, XVI. 358. Illinois, XVI. 149. Indiana, XVI. 765. Iowa, XVI. 745. Kansas, XVI. 385. Kentucky, XVI. 352. Louisiana, XVI. 382. Maine, XVI. 777. Maryland, XVI. 377. Massachusetts, XV. 507. Michigan, XV. 633. Minnesota, XVII. Mississippi, XVI. 381. Missouri, XVI. 365. New Hampshire, XVI. 751. New Jersey, XVI. 729. New York, XVI. 349, 477. North Carolina, XVI. 361. Ohio, VI. 532. Oregon, XVI. 383. Pennsylvania, XV. 647. Rhode Island, XIV. 559. South Carolina, XVI. 364. Tennessee, XVI. 357. Texas, XVI. 373. Vermont, XV. 617. Virginia, XVI. 172. Wisconsin, XIV. 583; XVII. District of Columbia, XVI. 380. West Virginia, XVI. 383.

XVII. PHILOLOGY AND BIBLIOGRAPHY.

Philological Contributions, by J. W. Gibbs, II. 198; III. 101-124.
English Language in Society and the School, by M. H. Buckham, XIV. 343.
Study of the Anglo-Saxon, or the Relation of the English to other Languages, by J. S. Hart, I. 33.
Dictionary of the English Language; Requirements in a Lexicographer, by Isaiah Dole, III. 161.
Modern Greek Language, by S. G. Howe, II. 193.
Latin Language, from Raumer, VII. 471.
Early Illustrated School Books, XIII. 295. Primers and Hornbooks, VIII. 310. A B C Books and Primers, XII. 503.
Books of Reference, VIII. 315.
American Text Books—Catalogue of Authors and Books, XIII. 209, 401, 626; XIV. 601, 751; XV. 539.
Educational Literature—Book Notices, I. 415; II. 256, 737, 739; IV. 261, 272, 831; V. 318; IX. 351; XI. 319; XIII. 223, 632; XIV. 400.
Statistics of Newspapers and Periodicals in the United States in 1850, I. 651.
Educational Periodicals of America, I. 413, 656. Complete List, XV. 383.
English Educational Journals, I. 414. French, I. 413. German, I. 413. Italian, IV. 802.

XVIII. SCHOOL ARCHITECTURE.

Defects in School Constructions, IX. 487.
Principles and Practical Illustrations of School Architecture, by Henry Barnard, IX. 487; X. 695; XI. 563; XII. 701; XIII. 817; XIV. 778; XV. 782; XVI. 701.
District Schools, or for Children of every age. Plan by H. Mann, IX. 540; by G. B. Emerson, 542, 548; by H. Barnard, 550, 553, 555; by R. S. Burt, 556; by T. A. Teft, 559; by A. D. Lord, 562; by D. Leach, 563.
Primary and Infant Schools. General Principles, X. 695. Playground and Appliances, X. 697. Schoolroom, by Wilderspein, X. 699; by Chambers, 702; by British and Foreign School Society, 705; by National Society, 706; by Committee of Council on Education, 710; by Dr. Dick, 714; by J. Kendal, 715; by J. W. Ingraham, for Boston Primary Schools, 718; by J. D. Philbrick, 740; by New York Public School Society, 750; in Providence, XI. 583.
Baltimore Female High School, V. 198; Cincinnati Hughes High School, XIII. 623; Boston Latin School, XII. 551; Woodward High School, IV. 522; Chicago High School, III. 537; High School, Hartford, XI. 606; Public High School, Middletown, XI. 612; New York Free Academy, XIV. 788; Providence Public High School, XI. 597; Norwich Free Academy, II. 606; St. Louis High School, I. 348.
Seminaries for Girls. Packer Collegiate Institute, Brooklyn, I. 581; Richmond Female College, I. 231; Public Grammar School for Girls in New York, I. 408; Providence Young Ladies' High School, V. 14; Vassar College, XVII.

Union and Graded Schools—Plans, Elevations, &c., X. 563–612; XII. 701. Union School, Ann Arbor, Mich., VIII. 91. Public Floating School, Baltimore, V. 201. Haven School Building, Chicago, XIII. 610. Newberry Public School, Chicago, VI. 515. Putnam Free School, Newburyport, Mass., XIII. 616. Public Schools No. 20 and No. 33, New York City, VI. 524. School Houses in Philadelphia, XIII. 817. Graded School, Simcoe, U. C., VIII. 679. Union Public School, Ypsilanti, Mich., IV. 780. Norwich Central School, II. 609.

Grammar Schools—Plans. Lincoln Grammar School, Boston, VI. 518. Dwight Grammar School, Boston, IV. 709. Fifteenth Ward (N. Y.) Public Grammar School for Girls, I. 409. Central High School, Philadelphia, I. 92; XIII. 831. Grammar, Providence, XI. 588, 594. Prescott Grammar, XVI. 711.

Normal Schools—Plans, Elevations, &c. Illinois State Normal School, IV. 774. New Jersey State Normal School, III. 220. Massachusetts State Normal School at Westfield, XII. 653. New York State Normal School, XIII. 539. Philadelphia City Normal Schools, XIV. 737. Girls' High Normal School, Charleston, S. C., XIII. 620. Normal and Model Schools at Toronto, U. C., XIV. 488. Oswego Training School, XVI. 213. New Britain, X. 51. Bridgewater Normal School, XVI. 466. Framingham, XVI. 469. Salem, XVI. 470.

Public Library, Boston, VII. 252. Cooper Scientific Union, N. Y., I. 652. Dudley Observatory, Albany, I. 594. Yale College in 1764, V. 722. American Asylum for the Deaf and Dumb, Hartford, Ct., I. 440. New York Institution for the Deaf and Dumb, III. 346. New York Asylum for Imbeciles, Syracuse, IV. 416. N. Y. State Geological Hall, IV. 781. Harvard Hall, V. 530. Yale College, 1764, V. 722.

Apparatus for Physical Exercise, IX. 530; XI. 530; XII. 677; for illustration, XIV. 569.

Blackboard and wall-surface, IX. 546, 563; X. 739; XVI. 575.

Crayons, how made, XVI. 574.

Dedicatory Exercises and Addresses, III. 193; IX. 633; XIII. 836; V. 648; XII. 655; XIII. 532; XVI. 453; I. 645, 647.

Drawing-room and Desks, X. 554; XIV. 795; XVI. 722.

Furniture for Schools, IX. 551; X. 754; XII. 687; Defective Construction, IX. 492, 518; XI. 537; Chase's Adjustable Desk, XIII. 656; Mott's Revolving Seat, X. 563.

Library of Reference, I. 739; IX. 545.

Location and Playground, IX. 492, 503, 507, 510, 527, 542; X. 731.

Privies and Facilities for Cleanliness, IX. 520, 539; X. 728; XI. 607; XIII. 853.

Warming, IX. 546, 552; X. 705, 727; XI. 584, 598; XII. 832; XVI. 579, 713.

Ventilation in American Dwellings, V. 35. In School Houses, IX. 563, 547, 568; X. 724; XIII. 612, 832, 858; XIV. 801; XV. 782; XVI. 716, 727.

Ornamentation, X. 731; Mrs. Sigourney on, 732; Salem High School, XIV. 804; IX. 543.

Specifications, Terms of, X. 733; XII. 708.

Seats and Desks, Arrangement of, IX. 551; XI. 583; XIII. 656; Octagonal Plan, XVI. 728; Barnard's plan, with division, X. 760, 761.

Size of building, XVI. 716.

Stand, movable, for blackboard, XVI. 709.

Furnaces, XVI. 579, 592; Hot-water apparatus, XVI. 713.

Rules for Care of School-house, XIII. 851, 857; for use of Furnaces, XV. 803; setting furnace, XVI. 584.

XIX. EDUCATIONAL ENDOWMENTS AND BENEFACTORS.

Land Grants of the Federal Government for Educational Purposes, to 1854, I. 202; XVII. 65.

List of Benefactions to Harvard University, IX. 139.

List of Deceased Benefactors of Yale College, X. 693.

Boston Educational Charities, VIII. 528; IX. 606.

Individual Benefactors. Samuel Appleton, XII. 403. J. J. and W. B. Astor, I. 638. Joshua Bates, VII. 270. John Bromfield, V. 521. Nicholas Brown, III. 289. Peter Cooper, IV. 526. Thomas Dowse, III. 284; IX. 355. Mrs. Blandina Dudley, II. 593. Edmund Dwight, IV. 5. Peter Faneuil, IX. 603. Paul Farnum, III. 397. John Green, XIII. 606. John Harvard, V. 523. Edward Hopkins, IV. 668. John Hughes, IV. 590. William Lawrence, II. 33. John Lowell, V. 427. Theodore Lyman, X. 5. James McGill, VII. 188. S. J. North, VI. 104. George Peabody, I. 237; II. 642; III. 226. T. H. Perkins, I. 551. Miss Caroline Plummer, XIII. 73. John and Samuel Phillips, VI. 66. Henry Todd, IV. 711. Stephen Van Rensselaer, VI. 223. Matthew Vassar, XI. 53. James Wadsworth, V. 389. David Watkinson, IV. 837. Samuel Williston, II. 173. William Woodward, IV. 520. Elihu Yale, V. 715.

XX. MISCELLANEOUS.

The Gyroscope, or Mechanical Paradox, II. 238. Explanation of the Gyroscope, by E. S. Snell, II. 701. Treatise upon the Gyroscope, by Maj. J. G. Barnard, III. 537; IV. 529; V. 290.

Lowe's Printing Press, IX. 636.

Stereoscope, Educational Uses of, IX. 632.

Museum of Zoölogy, IX. 61.

Indexes. Vol. I. ix.–xix.; II. 749; III. 819; IV. 839; V. 851; VI. 317, 623; VII. 723; VIII. 681; IX. 637; X. 763; XI. 613; XII. 731; XIII. 865; XIV. 817; XV. 820; XVI. 791.

General Index to Vols. I. to V., V. 857.

Classified Index to Vols. I. to XVI., XVII. 17–40.

XXI. EDUCATIONAL BIOGRAPHY AND LIST OF PORTRAITS.

BIOGRAPHICAL SKETCHES.

Abbot, Benjamin, VI. 80.
Abbott, Gorham D., XVI. 600.
Agricola, Rudolph. IV. 717.
Adelung, J. C., XI. 451.
Alcott, W. A., IV. 629.
Alcott, A. B., XVI. 130.
Allen, C. H., XIV. 396.
Allen, F. A., XV. 681.
Allen, W., X. 365.
Alexander, de Villa Dei, IV. 726.
Andrews, I. W., XVI. 605.
Acquaviva, Claudius, XIV. 402.
Andrews, L., XVI. 604.
Appleton, Samuel, XII. 403.
Aristotle, XIV. 131.
Arey, Oliver, XV. 484.
Arnold, Thomas K., IV. 545.
Astley, J., IV. 165.
Ascham, Roger, III. 23.
Aventinus, XI. 163.
Bailey, Ebenezer, XII. 429.
Baker, W. M., XVI. 106.
Baker, W. S., X. 502.
Baldwin, Theron, XV. 261.
Barnard, F. A. P., V. 753.
Barnard, Henry, I. 659,
Barnard, John, I. 307.
Barnes, D. H., XIV. 513.
Basol, Marquise de, III. 510.
Basedow, T. B., V. 487.
Basedow, Emile, V. 491.
Bateman, Newton, XVI. 165.
Bates, J., VII. 270.
Bates, S. P., XV. 682.
Beck, T. Romeyn, I. 654.
Beecher, Miss C. E., XV. 250.
Benton, A. R., XVI. 775.
Bell, Andrew, X. 467.
Bild, V. 66.
Bingham, Caleb, V. 325.
Bishop, Nathan, XVI.
Blewett, B. P., XVI. 431.
Bodiker, J., XI. 437.
Boccaccio, VII. 422.
Boyd, E. J., XV. 645.
Braidwood, J., III. 348.
Bridgman, Laura, IV. 383
Brainerd, J., XVI. 331.
Borgi, Jean, I. 583.
Bromfield, John, V. 521.
Brooks, Charles, I. 581.
Brougham, Lord, VI. 467.
Brown, J. Horace, XV. 704.
Brown, Nicholas, III. 291.
Buckingham, J. T., XIII. 129.
Buckley, J. W., XIV. 28.
Burrowes, T. H., VI. 107, 555.
Burtt. Andrew, XV. 679.
Burton, Warren, II. 333.
Busch, V. 727.
Butler, Caleb, II. 54.
Butler, J. D., XVII.
Butler, Cyrus, III. 316.
Buss, Johannes, V. 293.
Caldwell, C., XVI. 109.
Calhoun, W. B., XV. 212.
Cæsarius, J., IV. 2 5.
Carlton, Oliver, XV. 523.
Carter, James, V. 337.
Carter, J. G., V. 407.
Cecil, Sir W., IV. 161.
Cheever, Ezekiel, I. 297; XII. 530.
Cheke, Sir John, IV. 168.
Chrysoloras, Emanuel, VII. 440.
Clajus, Johannes, XI. 412.
Claxton, Timothy, VIII. 253.
Clerc, Laurent, III. 349.
Coburn, C. R., XV. 679.
Coclenius, C., IV. 2 5.
Coffin, J. H., XVI. 784.
Colburn, Dana P., XI. 289.
Colburn, Warren, II. 294.
Colet, John, VIII. 291; XVI. 405.
Comenius, V. 25.
Cosmo de Medici, VII. 445.
Conover, A. M., XIV. 393.
Cowley, A., XII. 651.
Courteilles, M. de, III. 704.
Corston, William, X. 363.
Corte, P. A., IV. 491.
Cowdrey, M. F., XVI. 589.
Craig, A. J., XIV. 394.
Crato, V.
Cross, M. K., XVI. 751.
Cruikshank, J., XV. 485.
Crozet, Claude, XIII. 31.
Curtis, Joseph, I. 655.
Curtis, T. W. T., XV. 607.
Dante, VII. 418.
Davies, Charles, XV. 479.
Davis, Wm. Van L., XV. 675.
Day, J., XVI. 126.
Denman, XV. 395.
Denzel, B. G., VII. 315.
Delillee, J., III. 158.
Dewey, Chester, XV. 477.
Dewitt, G. A., V. 17.
Diesterweg, VII. 312.
Dick, James, I. 302.
Dinter, VII. 153.
Donatus, XVII.
Dowse, Thomas, III. 284; IX. 335.
Dringenberg, Louis, V. 65
Dudley, Mrs. E., II. 598.
Dunnell, M. H., XVI. 783.
Duncan, Alexander, III. 311.
Dwight, Edmund, IV. 5.
Dwight, F., V. 803.
Dwight, Theodore, XIV. 558.
Dwight, Timothy, V. 567.
Eaton, Theophilus, I. 298; V. 30.
Ebrardt, U., XI. 160.
Edson, H. K., XVI. 750.
Edwards, B. B., XIV. 381.
Edwards, Richard, XVI. 160.
Elyott, Sir Thomas, XVI. 483.
Emerson, G. B., V. 417.
Erasmus, IV. 729.
Ernesti, I. A., V. 750.
Everett, Edward, VII. 325.
Faneuil, P., XI. 603.
Farnum, Paul, III. 397.
Farnham, G. L., XV. 483.
Faville, O., XVI. 750.
Fellenberg, E., III. 591.
Felton, C. C., X. 365.
Fenelon, XIII. 477.
Fisk, Wilbur, VI. 297.
Fliedner, T., I.; III. 487.
Ford, Jonathan, XIV. 395.
Froebel, F., IV. 792
Fowle, X. 597.
Franklin, B., I. 45; VIII. 251.
Fuller, Thomas, III. 155.
Fox, X. 363.
Fry, Elizabeth, III. 508.
Frangk, Fabian, XI. 163.
Franke, V., 441.
Frisch, J. L., XI. 439.
Gall, James. IV.
Gallaudet, T. H., I. 417.
Gottsched, J. C., XI. 448.
Galloway, S., XVI. 601.
Geneintz, Christian, XI. 426.
George of Trebizond, VII. 440.
Gesner, J. M., V. 741.
Gerard, IV. 622.
Goodnow, I. T., XVI. 386.
Goodrich, S. G., XIII. 134.
Green, John, XIII. 606.
Grant, Miss, X. 656.
Gubert, John, XI. 42.
Greene, S. S., XIV. 600.
Grimm, J., XI. 454.
Gregory, J. M., XV.
Goswin, IV. 715.
Griscom, John, VIII. 395.
Guarino, VII. 436.
Guilford, Nathan, VIII. 289.
Guizot, XI. 254.
Hagar, D. B., XV. 217.

Hadden, IV. 164.
Hall, S. R., V. 373.
Hall, W., XV. 127.
Halm, V. 625.
Hamann, J. G., VI. 247.
Hancock, J., XVI. 602.
Harnisch, Wilhelm, VII. 317.
Hart, J. S., V. 91.
Harvard, John, V. 523.
Harvey, T. H., XVI. 608.
Hauberle, V. 509.
Haüy, V., III. 477.
Hawley, G., XI. 94.
Hazeltine, L., XV. 481.
Hecker, V. 695.
Hedges, Nathan, XVI. 737.
Hegius, Alexander, IV. 723.
Henkle, XVI.
Herder, VI. 195.
Higginson, John, XIII. 794.
Hillhouse, James, VI. 325.
Holbrook, J., VIII. 229; XIV. 558.
Hopkins, Mark, XI. 219
Hovey, C. E., VIII. 95.
Howe, S. G., XI. 389.
Hoole, C., XII. 647.
Hopkins, E., IV. 668.
Hoss, G. W., XVI. 775.
Hubbard, F., XV.
Hubbard, R., V. 316.
Huntington, XV. 606.
Hurty, J., XVI. 776.
Ickelsamer, XI. 402.
Ives, M. B., V. 311.
John of Ravenna, VII. 435.
Johnson, Samuel, VII. 461.
Johnson, Walter R., V. 781.
Jones, R. D., XV. 481.
Kelly, Robert, I. 655; X. 313.
Kempis, Thomas à, IV. 626.
Kingsbury, John, V. 9.
Kneeland, John, XV. 526.
Krachenberger, V. 79.
Krüsi, Hermann, V. 161.
Kyrle, John, the "Man of Ross," II. 654.
Ladd, J. J., XIV. 592.
Lancaster, Joseph, X. 355.
Lange, Rudolph, IV. 726.
Lawrence, Abbot, I. 905.
Leo X., VII. 454.
Lewis, Samuel, V. 727.
Lindsley, Philip, VII. 9.
Locke, John, VI. 209.
Long, W., XVI. 497.
Lord, A. D., XVI. 607.
Lowell, John, V. 427.
Loyola, Ignatius, XIV. 455.
Lycurgus, XIV. 611.
Lyman Theodore, X. 5.
Lyon, Mary, X. 649.
Lawrence, Amos, XVII.
Lawrence, William, II. 33.
May, Samuel J., XVI. 141.
McDonough, John, II. 736.
McGill, James, VII. 188.
McJilton, J. N., XVII.
McKeen, Joseph, I. 655.
McMynn, XIV. 391.
Mann, Horace, V. 611.
Marks, D., V. 64.
Marvin, J. G., XVI. 626.
Mason, Lowell, IV. 141.
Mayhew, Ira, XV. 641.
Medici, Lorenzo di, VII. 445.
Melancthon, Philip, IV. 741.
Micyllus, IV. 464.
Mildmay, Sir W., IV. 164.
Mirandola, Picus di, VII. 449.
Milton, John, XIV. 159.
Morhof, XI. 436.
Morse, Augustus, XV. 608.
Mowry, William A., XIV. 592.
Nagali, VII. 300.
Neander, V. 599.
Niederer, VII. 289.
North, Edward, XV. 486.
North, S. J., VI. 104.
Northend, C., XV. 220.
Oberlin, XVII.
Oelinger, XI. 406.
Olivier, V. 508.
Olmsted, Denison, V. 367.
Orbilius, III. 157.
Orcutt, XV. 630.
Overberg, XIII. 365.
Page, D. P., V. 811.
Parish, A., XV. 523.
Partridge, A., XIII. 49, 683.
Peabody, George, I. 398; XVII.
Peabody, S. H., XIV. 395.
Pease, Calvin, XV. 631.
Peckham, J., XVI. 743.
Peers, B. O., XVI. 147.
Peet, H. P., III. 365.
Peirce, C., IV. 275.
Pelton, J. C., XVI. 626.
Perkins, T. H., I. 551.
Pestalozzi, III. 401.
Phelps, W. F., V. 827.
Petrarch, VII. 424.
Philbrick, J. D., XIV. 32.
Philelphus, VII. 441.
Phillips, John, VI. 75.
Phillips, S., VI. 66.
Pickard, J. L., XIV. 392.
Picket, Aaron, XIV. 393.
Picket, Albert, XVII.
Picus, J., VII. 449.
Pierce, J. D., XV. 640.
Plamann, VII. 309.
Platter, Thomas, V. 79.
Plummer, Caroline, XIII. 73.
Poggius, VII. 442.
Politian, VII. 445.
Pomeroy, E. C., XV. 486.
Potter, Alonzo, XVI. 599.
Powell, W. H., XVI. 167.
Pradt, J. B., XIV. 394.
Putnam, D., XV. 646.
Radwin, Florentius, IV. 623.
Ramsauer, J., VII. 301.
Randall, S. S., XIII. 227.
Ratich, V. 229.
Ray, J., XVI. 603.
Raumer, IV. 149.
Redfield, W. C., IV. 833.
Reuchlin, V. 67.
Rice, V. M., XV. 391.
Richards, Z., XIV. 23.
Richard, C. S., XVI. 764.
Richardson, M., XV. 605.
Rickoff, A. J., XIV. 24.
Ripley, E. L., XV. 645.
Robbins, T., III. 279.
Rousseau, V. 459.
Russell, W., III. 139.
Rytwise, J., XVI. 682.
Sams, XVI. 602.
Sanborn, E. D., XVI. 762.
Sandinus, VII.
Sapidus, V. 66.
Sarmiento, XVI. 593.
Sargano, VII. 435.
Sawyer, H. E., XVI. 763.
Scheurl, C., XI. 161.
Schmidt, VII. 297.
Seymour, D., X. 321.
Sheldon, E. A., XV. 484.
Sheldon, W. E., XV. 525.
Sherwin, T., VIII. 461.
Shottelius, XI. 429.
Sill, D. M. B., XV. 645.
Slade, W., XV. 250.
Simler, V. 66.
Smith, Sir Thomas, IV. 165.
Spicer, A. C., XIV. 392.
Standish, J. V. N., XVI. 165.
Stearns, XV. 524.
Sticler, XI. 435.
Stoddard, J. V., XV. 480.
Stone, A. P., XV. 219.
Stowe, C. E., V. 586.
Strong, E. F., XV. 607.
Sturm, IV. 167.
Swett, J., XVI. 790.
Tappan, H. P., XIII. 451.
Taylor, J. O., XV. 248.
Thayer, G. F., IV. 613,
Tenney, J., XVI. 761.
Thayer, Sylvanus, XVII.
Thomasius, J., V. 742.
Thompson, J. B., XV. 487.

Thompson, Z., I. 654.
Tillinghast, N., I. 655.
Tobler, J. G., V. 905.
Todd, Henry, IV. 711.
Trotzendorf, V. 107.
Valentine, T. W., XV. 482.
Valla, VII. 443.
Van Rensselaer, VI. 223.
Vassar, M., XI. 53.
Vehrli, III. 389.
Vetrier, XVI. 605.
Vitellius, XVI. 609.
Vittorino, VII. 436.
Von Turk, V. 155
Wadsworth, J., V. 389.
Warton, J., XVI. 511.
Wayland, F., XIII. 771.
Watkinson, D., IV. 837.
Welch, A. S., XV. 642.
Weld, T., XV. 234.
Wells, F. D., XVI.
Wells, W. H., VIII. 529.
Werner, G., IV. 799.
Wessel, IV. 714.
Weston, E. P., XVI. 784.
White, E. E., XVI. 606.
Wickersham, J. P., XVI. 282.
Wichern, III. 5.
Willard, Mrs. Emma, VI. 125.
Wimpheling, V. 65.
Wines, E. C., IX. 9.
Wolf, F. A., VI. 260.
Woodbridge, W. C., V. 51.
Woodbridge, W., XVI. 136.
Woodman, J. S., XVI. 761.
Woolworth, S. B., XV. 498.
Wotton, Sir Henry, XV. 123.
Wright, L., II. 176.
Wykeham, William of, XVI. 497.
Yale, Elihu, V. 715.
Zeller, VII. 305.
Zerbolt, Gerard, IV. 625.

PORTRAITS.

Abbott, Gorham D., XVI. 600.
Alcott, W. A., IV. 629.
Allen, F. A., XV. 662.
Andrews, I. W., XVI. 605.
Appleton, Samuel, XII. 1.
Arnold, Thomas, IV. 545.
Bailey, Ebenezer, XII. 401.
Baker, W. S., XIV. 401.
Baldwin, Theron, XV. 269.
Barnard, F. A. P., V. 753.
Barnard, Henry, I. 1.
Bateman, N., XVI. 166.
Bates, S. P., XV. 1.
Bishop, N., XVII.
Blewett, B. G., XVI. 432.
Brooks, Charles, I. 587.
Brown, Nicholas, III. 291.
Bulkley, J. W., XIV. 28.
Burrowes, T. H., VI. 107.
Camp, D. N., XV. 605.
Carter, J. G., V. 407.
Coburn, C. B., XV. 679.
Colburn, D. P., XI. 289.
Colburn, Warren, II. 294.
Davies, Charles, XV. 479.
Dowse, Thomas, IX. 335.
Dwight, Edmund, IV. 1.
Dwight, Francis, V. 603.
Edwards, Richard, XVI. 167.
Emerson, G. B., V. 417.
Everett, E., VII. 395.
Farnum, Paul, III. 307.
Faville, O., XVI. 759.
Felton, C. C., X. 965.
Fisk, Wilbur, VI. 297.
Fowle, W. B., X. 597.
Gallaudet, T. H., I. 417.
Galloway, S., XVI. 601.
Garfield, James A., XVII. 1.
Goodnow, I. T., XVI. 387.
Green, John, XIII. 606.
Greene, S. S., XIV. 609.
Gregory, J. M., XV. 643.
Griscom, John, VIII. 325.
Hagar, D. B., XV. 517.
Hall, S. R., XV. 5.
Hart, J. S., V. 91.
Haüy, V., III. 477.
Hazeltine, L., XV. 481.
Henkle, William D., XVI. 432
Hillhouse, James, VI. 325.
Holbrook, Josiah, VIII. 1.
Hopkins, Mark, XI. 219.
Hovey, C. E., XIII. 94.
Howe, S. G., XI. 321.
Johnson, W. R., V. 781.
Kelley, Robert, X. 313.
Kingsbury, John, V. 9.
Lawrence, Abbott, I. 137.
Lawrence, William, II. 1.
Lewis, Samuel, V. 737.
Lindsley, Philip, VII. 9.
Lord, A. D., XVI. 607.
Lyman, Theodore, X. 1.
Lyon, Mary, X. 609.
McCarty, H. D., XVI. 383.
McGill, James, VII. 188.
McJilton, J. N., XVII.
McMynn, J. G., XIV. 301.
Mann, Horace, V. 611.
Mason, Lowell, IV. 141.
Mayhew, Ira, XV. 641.
North, E., XVII.
North, S. J., VI. 104.
Northend, Charles, XVI. 510.
Olmsted, Denison, V. 367.
Orcutt, Hiram, XV. 630.
Page, D. P., V. 811.
Parish, A., XV. 523.
Partridge, Alden, XIII. 657.
Peabody, George, II. 642.
Peckham, Isaiah, XVI. 743.
Peet, H. P., III. 366.
Peirce, Cyrus, IV. 275.
Perkins, T. H., I. 551.
Pestalozzi, IV. 65.
Phelps, Mrs. A. Lincoln, XVII.
Phelps, W. F., V. 827.
Philbrick, J. D., XIV. 32.
Phillips, Samuel, VI. 66.
Pickard, J. L., XIV. 129.
Potter, Alonzo, XVI. 1.
Randall, S. S., XIII. 227.
Ray, I., XVI. 603.
Richards, Z., XIV. 23.
Rickoff, A. J., XIV. 24.
Russell, William, III. 139.
Ryerson, E., XVII.
Sarmiento, D. F., XVI. 593.
Sawyer, H. E., XVI. 763.
Scammon, Jos. T., XVII.
Sears, B., XVII.
Sheldon, E. A., XV. 484.
Sheldon, W. E., XV. 525.
Sherwin, Thomas, VIII. 461.
Silliman, Benjamin, XVII.
Standish, J. V. N., XVI. 165.
Stoddard, J. F., XV. 675.
Stone, A. P., XV. 519.
Stowe, C. E., V. 586.
Swett, John, XVI. 790.
Tappan, H. P., XIII. 449.
Thayer, Sylvanus, XVII.
Thayer, G. F., IV. 613.
Tillinghast, N., II. 568.
Van Rensselaer, Stephen, VI. 223.
Vassar, Matthew, XI. 1.
Wadsworth, James, V. 389.
Watkinson, David, XVII.
Wayland, Francis, XIII. 1.
Wells, D. F., XVI. 749.
Wells, W. H., VIII. 529.
Weston, E. P., XVI. 783.
Whitford, W. C., XVII.
Wichern, J. H., III. 1.
Wickersham, J. P., XV. 677
Willard, Mrs. Emma, VI. 1.
Wines, E. C., IX. 9.
Woolworth, S. B., XV. 385.